

VALMIKI RAMAYANAM

A Socio-Economic Study

Dr. Jagadis Gan-Chaudhuri



Tribal Research and Cultural Institute,
Govt. of Tripura, Agartala

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**TRIBAL RESEARCH AND CULTURAL INSTITUTE
GOVERNMENT OF TRIPURA**

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MESSAGE

"Although a king may be surrounded by a thousand or ten thousand fools, yet, he can count upon no assistance (at their hands), and a single able, counsellor, intelligent, heroic & sagacious, bringeth great prosperity upon a king or a prince".

(Ayodhya Kandam)

"Entrust most responsible works to ministers who are men of character and above bribery".

(Ayodhya Kandam)

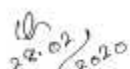
FOREWORD

Rishi Valmiki's name is invariably attached and inseparably prefixed to Ramayanam. So, we call it Valmiki Ramayanam.

The immense popularity of this book has beamed forth. It is a classic epic, a national heritage.

We are happy that our publishing house, TR&CI, is not lagging behind in publishing a standard research work on the Ramayanam.

Dr. Gan-Chaudhuri's analysis is pointed, precise and scholarly. He has updated the relevant thoughts and movements.



(D. Debbarma)

Director,

Tribal Research & Cultural Institute,

Govt. of Tripura, Agartala.

PREFACE

Here is presented a general report about the ancient Indian society on the basis of the *Ramayanam* of *Rishi* Valmiki. The purpose of this study is to look at the Ramayanic society from the sociological perspective.

The *Ramayanam* is *Rishi* Valmiki's masterpiece, a classic, an epic, a *magnum opus* written in Sanskrit verse to record the history of a very serious, urgent problem burst out in the shape of roguishness versus righteousness, and to report about the circumstances leading to the restoration of law and order against anti-social forces.

The theme

A quarrel of succession in the royal dynasty of Ayodhya was at the genesis of the crisis. The villain was Kaikeyi; the principal character was Rama, the eldest and ablest son of *Raja* Dasaratha. The story of Rama's career is so well known that it hardly needs recounting. *Raja* Dasaratha's proclamation to duly enthrone Rama was jubilantly accepted by the ministers, nobles and the subjects; but it was suddenly and unexpectedly foiled by Kaikeyi & Manthara.

How ? Previously Dasaratha had assured to grant two boons to Kaikeyi. Now, at the opportune moment, she took advantage of the blank cheque. The promise-bound *Raja* had to reluctantly consent to the deceptive demands : 1. Rama should be exiled to distant forest for fourteen years, and 2. Bharat should be made the next king without delay.

It was, as if, a bolt from the blue. Rama, accompanied by Sita and Lakshmana, out of familial piety, left Ayodhya for

Dandakaranya. Bharat, on coming back from maternal uncle's house, rebuked and squelched his mother, Kaikeyi and rushed to Citrakuto with earnest appeal to Rama for coming back home and assuming the responsibility. Rama politely refused.

The trio went ahead into the deep and distant hills and jungles. It was neither a pleasure trip nor a pilgrimage. It was a dangerous and dirty adventure. The vast wilderness had a very few abodes of peace. The genteel hermitages of some *Rishis* were few and far between. The trios had to trudge the pathless tracts and reached Pancavati, on the bank of the river Godavari and on the way halted several times and faced the problem of lack of food & shelter, and encountered attacks. The problems reached their climax; the gravest crisis came; Sita was abducted by Ravana.

A terrible battle ensued. *Raja* Sugriva, Angad, Hanumana, Jamvubhan, Vibhishana marshalled the entire resources into the effort to rescue Sita. The criminals were utterly defeated. There were bloodshed on both sides; ultimately, Sita was brought out of the imprisonment.

Rama, Sita and Lakshmana returned home and Bharat gladly gave way to Rama. The usurper Bali was replaced by Sugriva as the king of Kishkindha; the concupiscent Ravana was replaced by Vibhishana. A positive situation of law and order was restored in the distant south; the administration became a good deal fairer than it had been in the past.

The *Ramayanam* aroused mixed feelings in the minds of its readers and listeners all over Bharat and in distant lands beyond Bharat's frontiers. Its popularity had become so immense that in almost every major regional languages of Bharat the local poets composed Ramayana on the model of the original *Ramayanam*. The poets gave free play to their imagination. They added certain things, exaggerated certain capacities, to the extent of absurdity.

The chances of falsification and forgery cannot be ruled out during the medieval period.

Research design

This is a small book on a large subject. It omits many details. The present work has been so designed as not to assume the size of another voluminous Ramayana; this work bears no textual resemblance whatsoever to the Valmiki Ramayanam. No attempt has been made here to write a critical treatise on Indian sociology or on ancient Indian political thought. The topics are not conventional ones; the treatment is condensed. The barks have been relegated to the appendix. The general public expect an expression of emotion; the serious public look for a truth; the modern students require a rational statement of facts. This book is not for the general public.

Research method

The primary source, that is the Valmiki *Ramayanam* has been read. Many of the secondary sources have been perused. By way of field survey, relevant places like Ayodhya, Prayag, Gaya, Citrakuta, Ramtek, Dandak-aranya, Godavari River, Pancavati, Udaka-mandalam, Rameswaram have been visited. A knowledge of the path which was pursued by Sri Rama is a proper basis for understanding the history.

ACKNOWLEDGEMENT

The number of authorities on the Valmiki *Ramayanam* is formidable. I have extracted much of the material necessary for this work from the books of those scholars. I owe a debt of gratitude to them. Bibliography and review of relevant literature indicate my appreciation and thankfulness.

Mananiya Sri Mukul Kanitkar, with brilliant oratorical skill, eloquently made an appeal on 22.1.2017 to some Indologists to concentrate on any one serious and solemn topic for research. It moved me.

Sri Syamal Datta, I.R.S., an incorruptible & promising person of my native village, Hrishyamukh, Tripura, ever remains appreciative of this & similar other attempts.

Sri Mangesh Joshi, Mrs. Anuja Tamhankar, Mrs. Renuka Bulbude, Sri Gajanan Tambuskar have been found helpful enough at the time of my reading the secondary sources in the rich library of HDSM, Dhantoli, Nagpur.

Sri M. D. Deshpande, a brilliant scholar, a rational observer on Indian politics, an impartial writer, has explained, with his prodigious memory, certain incidents along with a combination of circumstances.

A few prudent persons : Sri M.K. Kawadkar, Sri D.G. Kanitkar, Sri P.K Thakur, Dr. Surajit Pal, have appreciated this attempt. The tedious job of typing has been cheerfully done by Manjiri Joshi.

I am constrained to divide my time between Tripura and Nagpur. In Tripura Dr. Dhananjay Gan-Chaudhuri, Dr. Narendra

Gan-Chaudhuri, Dr. Sankar Roy, Prof. Ratan Majumdar, Sri Sadhan Ghosh, Sri Shyamal Gan-Chaudhuri, Sri Swapan Deb, Sri Dhananjay Gope, Sri Samir Pal, Sri Uttam Chakrabarti, Sri Prabir Maharaj, Sri Raju Brahmachari have been helpful in many ways.

In Nagpur Dr. Narayanrao Bhende, Dr. Chandrakant Raghatate, Sri Satish Sarma, Sri Vilas Vinchurkar, Sri Santosh Gupta, Sri Narendra Agrawal, Smt. Pushpa Gandhi, Smt. Neha Rakhade & her intelligent son Rudra, Sri Nimai Banerji, Sri Subrata Aich, Sri Dipaj Chatterji, Ila Banerji, Sri Pradip Ganguly, Sri Lalit Mohan Sarkar, Sri Kesab Ray Barman, Sri Rahul Guha have taken care of my well-being.

This book has been written with much difficulty and diffidence. Some errors have passed unnoticed. Proper justice has not been done to many of the topics.

GEOGRAPHICAL INFORMATION

Certain factors like conquest and colonization, migration and movement, trade and commerce, subsistence economy and seasonal compulsion, religion and pilgrimage, scientific exploration, adventure, etc. promote geographical knowledge.

The geographical knowledge in the Ramayanam was actuated by familial piety and *dharma*. During the long period of exile, Rama, Sita and Lakshmana crossed many fields and farms, rivers and streams, hills, jungles and hermitages. *Rishi* Valmiki has put on record the names of several places, fountains, caves, lakes, rivers, land, streams, hills or jungles and hermitages.

1. Riding a chariot, Rama, Sita and Lakshmana moved southward; Sumantra was the charioteer; they crossed a slender stream called Tamas, and halted there for the night.
 2. The next day they travelled southward and crossed the river Gomati and halted on the bank of the Gomati; the spot came to be known as Sitakund.
 3. In the morning they resumed their journey and reached the north bank of the famous and big river Ganga and halted on the north bank. With the consent of Rama, the faithful charioteer Sumantra, in an emotionally surcharged atmosphere, started his return journey towards Ayodhya.
 4. The Nishada chief voluntarily and gladly provided boat to cross the river Ganga at a prominent holy spot called Prayag and led them to the hermitage of *Rishi* Bharadwaja for rest and halt.
 5. The next destination was Citrakut. They had to walk on foot from Prayag to Citrakut. It was a few days' journey. The trio
-

- made their own cottage at a sylvam place. It was a base for advance farther south. Bharata and some other members of the royal family rushed to Citrakut to request Rama for going back.
6. The hermitage of *Rishi* Atri was within the great area of Citrakut. The trio left their own cottage after a few months, and went to the hermitage of *Rishi* Atri and his wife Anusuya. The host did his best to make their stay comfortable.
 7. The trio moved into the deeper forest of Dandakaranya; to advance was tedious, to return still more so; on the way, they, for the first time, faced a trouble; one demon named Viradha attempted to kidnap Sita. The attempt was failed. Rama and Lakshmana had with them sharp weapons of bow and arrow. They halted in a nearby asrama.
 8. The asrama of *Rishi* Sarabhanga in the Kumuda forest was their next place of halt & rest. The Kumuda forest lay to the south-west of Citrakuta. The eagerly sought shelter was found in the asrama of *Rishi* Sarabhanga. There is no mention of the river Narmada.
 9. At this point, the river Godavari's name is prominently noted. Having left the asrama of *Rishi* Sarabhanga, the exiles turned their steps towards the hermitage of *Rishi* Sutiksna. So on the way, they halted in the asrama of *Rishi* Sutiksna. *Rishi* Sutiksna's elder brother was *Rishi* Agastya.
 10. Leaving the Asrama of Sutiksna, the exiles moved towards the hermitage of the famous *Rishi* Agastya on the bank of the Godavari. In *Rishi* Agastya's asrama the exiles felt a sense of paternal protection. The sage gave them food, shelter, warning and weapon.
-

11. On the advice of *Rishi* Agastya, the exiles moved to Pancavati, a lonely place of serene beauty with a source of water, and built there a cottage.

The news of the arrival of the exiles spread like a wild fire among the demons & criminals. It reached the ear of Ravana of distant Lanka. This was the place where the exiles encountered the evils like Surpanakha, Marica, Khara, Sukhana, Ravana, etc. Abduction of Sita was said to have been committed here.

12. In the frantic search for Sita, the two brothers moved southward and reached Janasthan, the native place of Jatayu, and got the actual news of abduction by Ravana and Jatayu's desperate but unsuccessful attempt at obstruction.
13. On the advice of Jatayu, the two brothers went ahead and reached Kishkinda, the kingdom of Bali, and met Sugriva, Hanumana, etc. It was an important juncture; Nilgiri, Rishyamuk, Malaya mountain stood around Pampa Sarovar.
14. The asrama of *Rishi* Matanda was in the vicinity of Pampa. The asrama of Savari was on the western bank of Pampa. The two brothers met *Rishi* Matanda and *Sadhika* Savari and got many information about the locality and local politics of injustice done to Sugriva by Bali.

In the fierce duel between Bali and Sugriva, Bali was shot down by Rama. Sugriva was duly installed as the king of Kishkinda. Thus, Sugriva, Hanumana, Jambubana and many others became the friends and collaborators of Rama.

15. The confinement of Sita having been confirmed by Hanumana, was followed by the ultimate shift to Rameswaram. Sugriva marshalled a gigantic force, camped at Rameswaram, built a causeway, fought a bloody war and rescued Sita.
-

INFORMATION ABOUT FLORA

By way of side reference, *Rishi Valmiki* has noted the names of several flora; the names of some of them are:

Aegle marmelos	Khadir
Asoka	Kingsuka
Asvakarma	Kumuda
Bakul	Kunda
Bamboo	Lotus
Berry	Lily
Basil	Malati
Cane	Mango
Champaka	Nagkesar
Date	Pippal
Fig	Punnaga
Indian Birch tree	Rakta Chandan
Indian Linden tree	Red Lotus
Jackfruit tree	Reed
Jamir Lebu	Sacred Caper tree (<i>Shorea robusta</i>)
Kadamb	Sala
Kamranga	Salya harani
Karavi	Sandal Wood
Ketaka	Soap Berry

Tala

Tamala

Thatching grass

Tilaka

Tinduka

Uddala

Vakula

Vishalya harani

Water lily

White Lotus

White water Lily

Zizyphus Jujuba

INFORMATION ABOUT FAUNA

By way of side reference, *Rishi* Valmiki has noted the names of several fauna; the names of some of them are :

Acquatic birds	Indian Koel
Alligator	Jatayu
Bear	Leopard
Bee	Lion
Birds	Monkey
Buffalo	Panthar
Chakrabaka (Rudy Shel-duck)	Peacock
Cow	Pig
Crane	Pond Heron
Cricket	Serpent
Deer	Snake
Duck	Spotted dear
Elephant	Swan
Fishes : Rohita, Chakratunda,	Tiger
Nala	Vramara
Goyal Ox (= Gabaya)	Wild boar
Horse	Wolf
Hyena (Tarakshu)	

ETHNOGRAPHIC INFORMATION

The *Ramayanam* alludes to ethnographic information scantily. The controversial issue of migration and movement of the Aryan population, or of natural evolution of human beings from the ancient land of Bharat is here set aside.

But what seems to be clear is that eminent persons like Janaka, Ikshaku, Dasaratha, Kausalya, Sumitra, Rama, Sita, Lakshmana, *Rishi Agastya*, *Rishi Sutiksna*, *Rishi Atri*, *Rishi Vasistha*, *Rishi Gautam*, *Rishi Sarabhanga*, *Rishi Valmiki*, *Rishi Jamadgni*, *Rishi Parasurama*, *Rishi Bhrigu*, Dattatreya, Durbasa, etc. belonged to one community.

Malyavan, Ravana, Bibhishan, Kubera, Kumbakarna, Mandodari, Akampana, Atikaya, Ayomukhi, Birupaksha, Chayagrahini, Susana, Hayagriva, Indrajit, Kabandha, Khara, Kumbhadhara, Mahabahu, Mahakaya, Marica, Marici, Marutta, Prahasta, Viradha, Vatapi, etc. belonged to another community.

Bali, Sugriva, Tara, Anjana, Dadhimukh, Dundubhi, Hanumana, Jambuvana, Kumudara, Nala, Nila, Rishabha, Sarabha, Susena, etc. belonged to a still another community.

ECONOMY

The economic conditions as depicted in the *Ramayanam* do not seem to be uniformly similar. The economic life patterns in the vast Gangetic regions were more advanced and prosperous than those of the regions south of the Vindhyaal.

In the vast region in and around Ayodhya, the people owned fertile, alluvial lands and herds of cattle and granaries full of corn. They carried on trade and commerce, and there were cottage industries. There were skilled artisans like Banik, Ganaka, Gandhopojivin, Gandharva, Karmakara, Karmantika, Karnadhara, Kaivarta, Khanaka, Kumbhakara, Krakacika, Manikara, Marga Sodhaka, Nartaka, Nata, Navika, Paricaraka, Pauranika, Purohita, Rajaka, Sthapati, Suto, Sutradhara, Suvarnakara, Vaidya, Vyada, etc.

Krishi, Goraksha and Varta (= agriculture, animal husbandry, trade) were the major occupations. While leaving Ayodhya, Rama, Sita and Lakshmana passed through prosperous Kosala, full of fields, groves, tanks and pastoral villages. At Citrakuta, Rama advised Bharata to treat the agriculturalists, cattle breeders and traders with care. Agricultural fields were either nai-matrik or deva-matrik. *Hala*, *Kudala*, *Kalasha*, *Khanitra*, *Kuthara*, *Kumbha*, *Pitaka*, etc. were the common implements.

A pair of bullocks would be harnessed and yoked for dragging *hala*. Drought, flood and locusts would sometimes cause troubles. A shop was called *Apana* and a corporation or a guild was called *Nigam*.

There was no competition; no struggle between capital and labour; no trade union, no professional lawyer. The *Rishis* and the

*Purohita*s were conversant with customary laws and Vedic values. This is why the prototype of future Bharat is to be found only in this part of Bharat which had a benevolent monarchy, a Ram-rajya in popular estimate. Familial piety was its foundation. Society was, at the bottom, a place of cool cooperation.

But in the vast region in and around Vindhyaal-Godavari, the inhabitants had poor resources and arid lands. The people were likely to have subsistence economy with little specialization and minimum surplus of food. The slash-and-burn method during the winter season was most probably the means of food production. There was scarcity of boat, bridge, road; and Rama, Sita and Lakshmana had to trudge all the way on foot. The basic building blocks of a stable society were not yet created.

We are reminded of the contrasting conditions of the two zones. The two zones were not separated by any wall or barbed wire. The Vindhyaal was not an insurmountable hill range. Then, what did retard its progress ? Besides the geographical factors like scarcity of rainfall, scarcity of flat fertile valley, absence of irrigation system, obviously retarded its progress; to these natural factors may be added the peculiar socio-economic life patterns of the local inhabitants. Without law and order, a society sinks into chaos and disorder.

We must realize that it was the stubborn *Rishi* Agastya who made one of the earliest attempts to improve the quality of life of the people of the Vindhyaal-Godavari zone. His noble mission was a pioneering attempt of social service. Knowing well the risks ahead, he entered the danger zone. Subsequently the arrival of Rama, Lakshmana and Sita gave him an impetus. The mission was culminated in the battle.

SOCIAL LIFE

Moderately reliable information about social life of the people during the days of the *Ramayanam* can be discerned. But, here also there seems to be variation in the two distinct zones : Gangetic Zone and Vindhya-Godavari Zone.

In the northern zone, in the life cycle of a person the rites of passage would be fairly observed. Those rites are : name ceremony, marriage ceremony and funeral ceremony. Every person recorded in the *Ramayanam* had a name; almost every person including some of the hermits had a married life; and after death, cremation would be performed.

Marriages were mostly monogamous : and some of them were polygynous. Dasaratha had a polygynous marriage; but his sons had monogamous marriage. Postmarital residence was mostly patrilocal. Male's major role in food collection and production, in administration and defence explains the prevalence of patrilocal. The means of acquiring mates were commonly : *Brahma*, *Daiva*, *Arsha*, *Prajapatya* and *Gandharva*. *Anuloma* and *Pratiloma* marriages were rare, but not strictly prohibited. The caste system was very much in existence. The Brahmana, the Kshatriya, the Vaisya, the Sudra provided the moral, administrative, material and menial props of society. The caste distinctions were not, in those days, wooden and hardened. Kosala was a populous and powerful state at that time.

There was very little of commercialisation of education. The government-sponsored academies were imperceptible. But, there were many Gurukula Pathshalas; it was rather a passion for the *munis* and *rishis* to accommodate *vidyarthi*s in their respective asramas. It was equally a passion for many benevolent kings to provide material assistance to the Guru-Kulas.

The crime situation was fairly tolerable. The life of the common people was peaceful. But there were a few malevolent, despotic kings whose ambition and greediness would cause sufferings.

In the distant Vindhyaal-Godavari region the three major rites of passage (=name ceremony, marriage ceremony, funeral ceremony) would be observed. Marriages were both monogamous and polygamous. Postmarital residence was mostly patrilocal, because of the major role of males in food collection and production, in administration and in battle and defence. The caste system was not likely to be fairly developed. In the means of acquiring mates, the *Ashura*, *Rakshasa Paisacha* were likely to have been common.

The field of education presents a hopeless picture. The natives were almost indifferent in this respect. The Hobbesian state of nature paid least attention to the people's problem of illiteracy and ill health. The pioneering attempt of *Rishi* Agastya was met with challenges; his ethical idealism and reformatory zeal were ridiculed.

The crime situation was alarming. Depredations of wild animals were matched with the depredations by some miscreants. The *Rishis* used to live a life of fear and struggle under a situation of dictatorship.

In terms of safety and security, peace and prosperity, freedom and social justice, the Gangetic zone was much ahead of the Vindhyaal-Godavari zone. The basic building blocks of a stable society were created in the Gangetic zone; so, no sweeping changes took place during the absence of Rama. But some significant changes took place in the Vindhyaal-Godavari zone during the presence of Rama. The tyrants had been punished; benevolent kings were enthroned; henceforth, a socio-political movement ran through the Deccan zone. It was a mark of progress.

WHO WAS WHO

This epic has been crowded by several persons, males & females, hills people & plains people, soldiers & spies, peasants & priests, kings & ministers, saints & sinners; their very brief introduction is noted below :

Agastya = A saint, a widely travelled straggler; elder brother of *Rishi* Sutiksna; host of Rama, Sita & Lakshmana; he tamed some wild criminals & punished many others.

Ahalya = Wife of *Rishi* Gautam; mother of Satananda

Airavata = Name of an elephant of Indra

Akampana = A demon

Alamvusha= A jester, dancer

Anasuya = Wife of *Rishi* Atri, mother of Candra

Angada = Son of Bali & Tara

Anjana = Wife of Kesari; mother of Hanumana

Arundhati = Wife of *Rishi* Vasistha

Asoka van = A garden of Lanka

Ashura = Demon

Aswamedha Yagna = Ceremony of horse sacrifice

Aswapati = Maternal uncle of Bharata

Atikaya = Muscular man; Ravana's son

Atri = *Rishi*; resident of Citrakut; husband of Anasuya; father of Candra, Dattatreya, Durbasha; host of Rama, Sita, Lakshmana.

Ayodhya = Capital of Kosala; to the north of Ganga & Prayag

Ayomukhi = A cunning person; Kabandha's brother

Bali = Tara's husband; Angada's father; Sugriva's brother; usurper, king of Kishkinda.

Bharadwaja = *Rishi*, resident of Prayag; host of the exiles.

Bharata : Son of Dasaratha & Kaikeyi; he rebuked & squelched Kaikeyi during the absence of Rama; he administered the affairs of Kosala judiciously under the venerable symbol, symbol of Rama's *Paduka*(=wooden sandal). He had devotion to duty.

Bhrigu = *Rishi*; Richik, Jamadgni, Parasurama were his scions.

Bibhishana = Ravana's brother; *sattvik* by nature

Birupaksha = Demon; Ravana's soldier.

Candrasa = Name of Ravana's sword

Caturasya = Spy of Ravana

Chayagrahini = Female spy of Ravana

Citrakuta = A hilly place to the south of Ganga & Prayag; a sacred, peaceful and sylvan place; famous for Atri's asrama and halting place of the exiles; meeting place between Rama and Bharata.

Cudamani = Ornament of Sita

Dadhimukh = Name of monkey; resident of Madhuvana

Dandakarnya = Dandaka's forest. Ikshvaku's third son was named Dandaka.

Dasaratha = Raghu's grandson; Aja's son; king of Kosala; husband of Kausalya & Kaikeyi & Sumitra; father of Rama, Bharata, Lakshmana & Satrugna.

Dattatreya = *Rishi* Atri's son

Dharmabrit = An ascetic; an obscure figure

Dhum Rakshasha = Name of a demon

Durbasa = A hot tempered saint; Atri's son

Dusana = Dusana & Khara & Trisira were brothers and wicked persons

Gandha madan = A mountain

Gandharva = Dancer; celestial being

Ganga = The holy river of Bharat

Gautama = *Rishi*; husband of Ahalya

Gadura = Bird, Vishnu's carrier

Gavaksha = Sugriva's soldier

Godavari = Famous river of central India, Maharashtra.

Guha = *Raja* of Sringeri-pura on the north bank of Ganga, host & escort of the exiles.

Haihaya = Lunar dynasty's one branch; *Raja* Kritavirya, *Raja* Kartavirya Arjun, etc. belonged to this line.

Hanumana = Kesari & Anjana's son; Sugriva's prime minister; Rama's devotee; foremost of the monkeys

Hariscandra = Satyavrata's son; honest king of the Solar dynasty; father of Rohitasva

Hayagriva = a wicked person

Ikshwaku = Manu's son; founder of the Solar dynasty

Ila = Manu's daughter; Ikshwaku's sister

Indrajit = Eldest son of Ravana; a fierce soldier, sorcerer

Jabali = Arguer, sophist; companion of Bharat to convince Rama for reversion

Jamadgni = Son of Richika & Satyavati; son-in-law of the Solar dynasty; husband of Renuka; father of Parasuram.

Jambuvan = Sugriva's minister; an intrepid soldier

Janaka = *Raja* of Mithila; father of Sita

Janasthana = A sylvan place near the lake Pampa

Jatayu = A famous bird, defender of Sita; Sampati's brother

Kabandha = Ayomukhi's brother, a wicked person

Kaikiyi = Native of Kekaya; daughter of the king of Kekaya , sister of Yudhajit; second queen of Dasaratha, mother of Bharat; intrigant

Kailasha = Mountain peak of the Himalayas

Kalakeyas = A collective name, wild people; hostile to the hermits; plunderers, *Rishi* Agastya attempted to socialize them.

Kalanemi = Spy of Ravana

Karta-Virya-Arjuna = Son of Krita-virya, of Lunar dynasty

Kausalya = Native of Kosala; first queen of Dasaratha; mother of Santa & Rama

Khara = A tyrant; brother of Surpanakha

Kinnara = Musician

Kishkinda = A forest-clad hill, near Rishyamuk, kingdom of Bali, Sugriva

Kodanda = Name of Rama's bow

Kosala = Kingdom of the Solar dynasty; Ayodhya was its capital

Kosambi = The Lunar dynasty's scion Kusumba was its founder

Kubera = Elder brother of Ravana; very rich person; Ravana captured his wealth & Pushpaka Ratha

Kumbhakarna = Ravana's brother; *tamasik*

Kus = Son of Rama & Sita

Lakshmana = Son of Dasaratha & Sumitra; most obedient brother of Rama; husband of Urmila

Lalita = Nickname of Surpanakha

Lanka = Maritime, insular place; kingdom of Ravana

Lava = Son of Rama & Sita

Lavan-ashura = Madhu's son; wicked person

Lomapada = King of Anga; Dasaratha's friend

Lomasa = saint; a great story-teller

Madhu = A wicked person; father of Lavan-ashura

Maha-bahu = Ravana's soldier

Maha-kaya = Ravana's soldier

Maha-parsha = Ravana's soldier

Mahodara = Ravana's soldier

Mahasweta = Mother of Sampati & Jatayu

Malyavan = Father-in-law of Ravana

Mandakini = A stream in Citrakuta

Mandavi = Janaka's brother's daughter; Sita's cousin; Bharata's wife

Mandara = Mountain

Mandodari = Mayasura's daughter; Ravana's queen; Meghanada's mother

Manthara = Kaikeyi's maid; hunchbacked, intrigant

Marica = Ravana's uncle; a pander; mimicker

Marici = Taraka's son; a wicked person

Marutta = Ravana's spy; a pander

Mayacarya = Mahidanava, architect

Mithi = King of Videha

Mithila = A place named after Mithi; capital of Videha; modern
Dara-Vanga; Dar-bhanga

Mlechha = Foreigner

Mrita Sanjivani = Herbal medicine, life-saving drug

Narantaka = Ravana's soldier

Nagas = A group of people; serpent worshippers

Nala = Sugriva's soldier, architect, builder of setu-bandha
Rameswaram, a causeway

Naga-astra = Name of Meghanada's weapon

Nandigram = Temporary residence of Bharata

Narada = A tale-bearer, scandal monger, straggler

Nikumbhila = A cave, a grove dedicated to Kali Devi, a sacred
place of Lanka

Nil = Sugriva's soldier

Nisakara = One saint's name

Nishada = A community; Guha was their chief

Prahasta = Minister of Ravana

Pampa = A lake near Rishyamuk

Pancavati = A holy place on the Godavari River bank

Parasurama = Scion of Bhrigu, relative of Viswamitra; son of Jamadgni; punisher of the evil-doers; preceptor of the Citpavana Brahmanas of Konkan

Patal Kali = Underworld goddess Kali

Pavan-putra = Wind-god's son, Hanumana

Poulomi = Wife of Indra

Patal Ravan = Underworld lord

Pinaka = Name of Siva's bow

Prayaga = A holy place, confluence of rivers

Punya-asram = Holy hermitage of Parasurama

Pushpaka-Rath = Kuber's splendid car, jewelled-decked, hung with jingling bells; captured by Ravana, used by Rama.

Rama = Son of Dasaratha & Kausalya; brother of Bharata, Lashmana & Satrugna; husband of Sita, father of Lava & Kusha; punisher of Ravana

Rakshasha = General name of criminals, demons

Rambha = A beautiful woman, dancer, singer

Rameswaram = A maritime place; a holy place on the sea-shore of the Deccan, opposite Lanka

Ravana = *Raja* of Lanka, husband of Mandodari & others; father of Indrajit & others; elder brother of Vibhishan, a despot, a terror, a villain, abductor of Sita; *rajashik*

Richika = Scion of Bhrigu, husband of Satyabati, father of Jamadgni; grandfather of Parasuram; relative of Viswamitra; archer

Rishabha : Sugriva's soldier

Rishyasringa = *Rishi* Vibhandaka's son; Dasaratha's daughter Santa's husband. Kashyapa → Vibhandaka → Rishyasringa.

Ruma = *Raja* Sugriva's queen

Sabari = A pious woman of the Sabar community

Sagar = *Raja* of Ayodhya; scion of Solar dynasty

Salya-harani = pain-killer, a medicinal herb

Sambara = A wicked person

SambhuKumar = Son of Surpa-nakha, a criminal

Sarabha = Sugriva's soldier

Sampati = Jatayu's elder brother

Sarayu = A river, tributary of Ganga, near Ayodhya

Sarabhangha = *Rishi*; host of the exiles

Satrughna = Son of Dasaratha & Sumitra; brother of Lakshmana

Sugriva = Bali's brother; host of the exiles; king of Kishkinda; a great collaborator of Rama

Sumantra = faithful, reliable, veteran carter of the royal family of Ayodhya

Surpanakha = Ravana's sister; wife of Vidyujjihva; mother of Sambhukumar; an unruly woman; a pander

Susena = father-in-law of Bali; *Vaidya*; Sugriva's soldier

Sringivera-pur = Capital of Guha, near Ganga

Sutiksna = *Rishi*, brother of *Rishi* Agastya; host of the exiles.

Tamasa = A slender river, to the south of Ayodhya

Trikuta = A forest-clad hill in central India

Valmiki = *Rishi*; he had his hermitage on the bank of Ganga, to the south-west of Ayodhya, in between Lucknow & Kanpur; author of *Ramayanam*; provider of shelter to Sita

Vamadeva = Family priest of Dasaratha

Vanara = Monkey

Vasistha = *Rishi*; family priest of Dasaratha

Vatapi = A scoundrel, mass murderer.

Vedasruti = a slender river, to the south of Ayodhya

Vibhishana = Younger brother of Ravana; a moralist & rational person; collaborator of Rama. In the socio-political crisis, he foresaw the danger; he did not take the wrong side.

Vidhyadhara = Celestial being

Vinata = Mother of Garuda

Viradha = A rogue & ruffian of Dandak-aranya

Vishnu = Family deity of the Solar dynasty, alias Janardhana, Narayana

Viswamitra = *Rishi*; rival of *Rishi* Vasistha

Yaksha = Celestial being

WEAPONS USED IN THE BATTLE

Ravana's concupiscence was at the root of the problem. Ravana tried every art of trickery, deceit, force, fraud, persuasion, entreaty and threat.

Vibhishana tried every art of peace, conciliation and appeal to persuade Ravana about the disastrous consequences of the heinous crime. Ravana boastfully turned down the appeal and abused Vibhishana scornfully. Vibhishana had to leave Lanka and sought refuge from Sugriva & Rama.

Rama sent Angada to the court of Ravana for the peaceful restoration of Sita. The mission failed. Methods of peace were exhausted; methods of battle were now resorted to. In the battle, both sides used various types of weapons, crude and sophisticated, mild and deadly. The Yudhya Kanda has recorded the names of various weapons, amulets, spells, etc. such as :

Agneya astra

Arrow

Ara

Bhalla

Bow

Bhindipala

Brahma-astra

Chakra

Club

Conch

Crag

Crescent

Dagger

Dart

Hook

Javelin

Kunta

Kettledrum

Kshurapra

Gada

Musala

Nalika

Naracha

Nistrinsa

Nivata Kabaca

Pattisa

Praca

Rock

Satyaghni

Sword

Scimitar

Tomara

Tree

Yamya

POLITICAL PRECEPTS

Some axiomatic tenets have painfully emerged as a result of close and keen observation over the chaos & crisis, which shocked the ancient society of Bharat. The tenets have been articulated by a profound seer, *Rishi* Valmiki. What follows is a selection of a few political precepts.

Verily doth a kingdom go to ruin, when without a king. This great fear attends a kingless country. (M. Dutt(ed) : *The Ramayana*, Ayodhyakandam, p.378)

In a kingless country, the wealthy are not well-protected; nor do shepherds and cultivators sleep with their doors open. (ibid. p.379)

In a kingless country, traders coming from distant lands, loaded with various kinds of merchandise, do not with safety go along the roads. (ibid. p.379)

In a kingless country, one cannot protect what one has, or procure what one has not (ibid. p.379)

In a kingless country, a person hardly preserves his life; and like fishes, people eat up one another (ibid. p. 380)

If there were not a king in this world to adjudge fair and foul, darkness would overspread (the face of the earth), and people could not distinguish anything whatever. (ibid. p.380)

Although a king might be surrounded by a thousand or ten thousand fools, yet, he can count upon no assistance (at their hands), and a single able counsellor, intelligent, heroic and sagacious, bringeth great prosperity upon a king or a prince (ibid, p. 454)

And dost thou practically honour thy foremost warriors possessed of prowess, who have already given evidence of their manliness ? (ibid. p. 455)

And dost thou at proper time grant thy soldiers what thou shouldst : provision & pay ? (ibid. p. 455)

Are thy spies persons coming from the provinces and learned, upright, endowed with presence of mind, representing the truth, and possessed of wisdom ? (ibid. p.455)

The childish persons, proud of their learning, are only fit for bringing evils upon others. (ibid.p. 455)

All the dwellers in his dominions should be protected by the king. And dost thou conciliate the females and are they well protected by thee ? (ibid. p. 456)

And are all the forts furnished with wealth, corn, arm, water, machines, artisans and bowmen ? (ibid. p.456)

Atheism, untruthfulness, inattention, anger, procrastination, companionship with evil persons, indolence, gratification of the senses, consultation with a single person concerning the needs of a kingdom, taking counsel with those that are cognisant of evils alone, omission to take in hand a task that hath been decided upon, divulgence of counsel, non-commencement of course in the morning, and marching against all the foes at one and the same time - hast thou eschewed these ten and four faults? (ibid. pp 457-458) Rama's advice to Bharata at Citrakuta was free from polemics & politics.

MOTIF

There are certain subjective parts of culture like belief, fantasy, folktale, joke, legend, myth, proverb, riddle, story, etc. which come within the broad category of folklore. The *Ramayanam* is not a book on folklore. But it contains some of the elements of folklore. Motif is the dominant element, theme, core, crux, an essential substance of folktale, around which a crust is developed. Here is an attempt to identify some instances of motif in the *Ramayanam*.

Brahma = God of creation

Vishnu = God of preservation

Mahesvara = God of destruction

Yama = God of death

Indra = God of sky & heaven

Rudra = God of calamities

Kali = Goddess of occult rites

Baruna = God of rainfall

Pavana = God of wind

Kandarpa = God of love

Bacashpati = God of speech

Kinnara = Singer

Gandharva = Dancer

Pisaca = Evil spirit, ghost

Remarkable physical organ

Residence inside ocean

Extraordinary courages

Extraordinary weapon

Unusual habit : sleeping for a long period

Physical transformation

Trickery, deceit

Orphan hero

Boon

Familial piety

Defence against evils : amulet, occult rite, spell

Crimes : abduction, kidnapping, ravage

Punishment : beating, beheading, mutilation, curse

Fate

APPENDIXES

APPENDIX 1**PIONEERS IN THIS FIELD OF RESEARCH**

The noble life of Rama was one of stress and strain, struggle and tragedy. It offers a great field of research. Indeed, *Rishi* Valmiki was the first retriever in this field. The basic work has been done by him. One has to imagine the meagre academic infrastructure about six thousand years ago to understand how little there was in such a situation to write the *Ramayanam*. With pain and pleasure, he patiently composed the classic epic. Quite reasonably, he is honourably called *Adi Kabi*.

Subsequently, in imitation of *Adi Kabi*'s work, dozens of regional *Ramayanas* have been composed all over Bharat; numerous commentaries have been added. What follows is a brief and incomplete review of the *Ramayanic* literature.

Kavi-Cakravarti Kamban : *Ram-avataram*

Kamban had been a native of Tamil Nadu; he was born at Therazhundur, a village in Thanjavur district of Tamil Nadu. He flourished in the ninth century. He was called *Kavi-Cakravarti*, poet laureate. He made the earliest attempt in Tamil to retell the story of Rama. His book, *Ram-avataram*, in six volumes, is modeled on the Valmiki *Ramayanam*.

V.V.S. Aiyar's *Kamba Ramayana - a study*, was published by the Delhi Tamil Sangam in 1950. Dr. H.V. Hande's laborious translation into English prose of *Ram-avataram* has been published by Bharatiya Vidya Bhavan, Bombay in 1996. It runs into 780 pages. The rendering is excellent, and the format is elegant.

Sakti-Bhadra : *Ascharya Chudamanih*

Ascharya Chudamanih is the name of a drama in Sanskrit written long ago by Sakti-bhadra, a native of Kerala, who dramatized some episodes of the *Ramayanam*, such as Surpanakha's disfigurement; abduction of Sita by Ravana; unsuccessful obstruction by Jatayu; Hanumana's adventure and arrival in Lanka; Sita's fire ordeal. The author has drawn into prominence the different *Rashas* (=sentiment) hidden in the epic.

Recently (2002) one, Dr. Mrs Santosh has rescued it from oblivion and translated into English prose.

Krittibash Ojha : *Ramayana*

Krittibash was born in the village of Phulia, Nadia, West Bengal, on Sunday, 29 Magh 1354 Saka era (=1433 A.D.). He wrote in Bengali verse one *Ramayana* in the 15th century A.D. It is modeled upon Valmiki *Ramayanam*. His version throbs with compassion, sympathy and sadness for Rama, Sita and Lakshmana, and adoration for Hanumana. He has added and altered some episodes. It is a mixture of fact and fiction. He was the best known literary man of Bengal.

Goswami Tulshidash : *Sri Ramcarit Manasha*

Goswami Tulshidash Dube (1543-1623) started writing *Sri Ramcarit Manasha* in Hindi on Tuesday, 9th Caitra 1631 Sambat year (=1574 A.D.) and completed the work in 1576 AD. *Sri Ramcarit Manasha* is modeled upon Valmiki *Ramayanam*; but it has certain addition and alteration. It has immense popularity. The spiritual earnestness of the Hindus has found an eloquent expression here. There is an exuberance of pathos. The Gita Press, Gorakhpur, has been taking effective initiative in popularising the book. It has attained the prestige of a holy scripture.

Santa Eknath : *Bhavartha Ramayana*

Santa Eknath (1533-1599) was born in Paithan of Maharashtra. He composed in Marathi verse *Bhavartha Ramayana* in the 16th century A.D. The horrible socio-political background of the medieval period was a decisive factor behind this work. The hordes from the Middle East let loose a reign of terror. The Hindus were in frightful stress and strain. The native saints and poets uphold the contribution of Rama as the destroyer of evils. Eknath wrote to console the Hindus, to advise the widows not to immolate themselves, but to worship Rama.

Manmathanath Dutt(ed) : *The Ramayana*; 1893; pp.1549

This is a very voluminous work consisting of three big volumes and turning into 1549 pages. Among the translators of the Valmiki Ramayanam, M.N. Dutt deserves particular notice, because the translation is exhaustive, faithful and verbatim; and it has reproduced the spirit of the original work. He has often used antique spelling.

Nobin Chandra Das : *A note on the ancient geography of Asia*, compiled from Valmiki Ramayana; 1896/1971; pp. 104

Research on the geography of ancient Bharat is beset with difficulties : profound changes in the physical and political aspects, the large size of the country, short memory and apathy of the citizens, foreign attacks, an alteration in place-names, abbreviation and distortion of place names, etc. The writer has depended mainly on R.T. Griffith's translation of the Ramayanam. In spite of high promise, the book is rather shallow.

Annie Besant : *Shri Ramachandra, the ideal king*; 1901, pp. 188

This is a clear and precise narration of the Ramayana. It consists of eight chapters. Each chapter highlights a specific episode and spirit.

Dr. Dineschandra Sen ; *Ramayani Katha*; 1903/1964; pp.176

Dr. Dines Chandra Sen(1866-1939), a junior contemporary of Tagore (1861-1941) and famous for the collection of folklore of Mymensingh, East Bengal, has added the magic of freshness of his analysis to the assessment of the main characters of the *Ramayana*. Perhaps, one of the best commentaries on the characters of the *Ramayana*, is to be found in his *Ramayani Katha*, written in Bengali prose; it consists of ten chapters. His use of language is impressive. The effulgence of eternal familial values as reflected in the epic has been pointed out. A few introductory lines from Tagore's pen has added to the prestige of the book; Tagore's pen has the quality of wit and weight.

C.V. Vaidya : *Epic India*; 1907; pp 516

In this book the author has attempted to describe the social, political, intellectual and religious condition of Bharat on the basis of information available from the *Ramayanam* and the *Mahabharatam*. According to Vaidya, the year of the Kurukshetra Yudhya was 3101 B.C.

The author has addressed a wide range of topics. The table of contents has 18 chapters. Information on the *Ramayanam* is inadequate.

R.S. : *Ramayana*; Tikra state, 1916

This book, written in English prose, has a modern spirit. Taking the Valmiki *Ramayanam* as the basis, the author has elaborated the theme into 15 chapters. The narration is simple, elegant and straightforward. Some of the pages are missing.

R.T.H. Griffith : *Scenes from the Ramayana*; 1924; pp.116

With favourable inclination, the respected author, R.T.H. Griffith (1826-1906) has selected certain touching scences from

the *Ramayana*, and translated them into English rhymed verse with a fine literary finish. It is sonorous and impressive.

Prof. Veda Vyasa : *Ancient India*; pp. 276; plus appendices, Index.

This is a precise and rapid survey of a wide range of subjects related to the Indo-Aryan history and culture from the earliest times to about 1200 A.D.

A.M. Srinivas Achariar & P.P.S. Sastri : *Valmiki Ramayana*; 1935, pp.420

This is an abridged edition of the *Valmiki Ramayana* with its translation into English prose. The original words of Valmiki have been retained. The text is in Deva Nagari, and the translation is in English prose.

T. Paramasiva Iyer : *Ramayana and Lanka*; 1940, pp. 152, maps

The author has tried to identify Lanka with the Trikuta and Suvela Hill in the district of Jabbalpur, Madhya Pradesh. The author's opinion seems to be too fanciful, imaginary and radical. The author and M.V. Kibe jointly authenticated the geographical information of Valmiki about Rama's route from Ayodhya to Citrakuta and Sarabhanga's asram. But Kibe did not agree with Iyer regarding the identification of Trikuta and Suvela Hill with Lanka.

Masti Venkatesa Iyengar : *The Poetry of Valmiki*; 1940; pp. 288

It is a literary appreciation of certain parts of the *Valmiki Ramayana*. It consists of 16 chapters written in English prose in convincing style. It is marked by a strong national spirit.

T.S. Raghavacharya : *Gems from Ramayana*; 1940/1971; pp.186

This is a collection of the maxims of the *Ramayanam*, with Sanskrit slokas and their translation into English prose. This handy book makes the pearls of wisdom readily available.

Romesh Chandra Dutt : *The Ramayana*; 1944, pp.192

R.C. Dutt(1848-1909), I.C.S, an administrator and author of note, has selected 12 episodes from the *Ramayanam* and translated them into English rhymed verse. The translator has set aside fantasy and myth, and furnished a modern version of the *Ramayanam* and added a scholarly epilogue at the end. It contains a note on Dutt's life by S.K. Ratcliffe.

M.R. Sampatkumaran : *The life and teaching of Sri Ram*; 1946; pp.82

Taking the Valmiki *Ramayanam* as the basis, the author has put emphasis on the life and teachings of Sri Rama. Some scholars, western and Indian, have made some confusions further confused. Sampatkumaran has set aside the dry scholasticism.

Y.S. Jamdar : *Walmiki's Rama and his politics*; 1949; pp. 136

Amidst the multitudes of socio-political movements of the 20th century A.D. India, two events stand out prominently : national liberation movement, and communal, divisive politics. The vivid memories of those hectic days might have prompted the author to find a precedence in the *Ramayanam* of what was happening in the 20th century.

The Rt. Hon.V.S Srinivasa Sastri : *Lectures on the Ramayana*; 1949/1952; pp.461

The Rt. Hon. V.S. Srinivasa Sastri delivered in 1944 a series of lectures on the main characters of the Ramayana. This is a dispassionate assessment of the characters. Much valuable insight can be gained from it. The plan of introducing each

character to the audience persisted for a few months, and culminated in the form of a book.

R.C. Majumdar(ed.) : *The history and culture of the Indian people*; in 11 volumes; 1951/1996;

The history and culture of the Indian people from the Vedic period down to the mid-20th century A.D., is a monumental work, masterminded by K.M. Munshi, financed by G.D. Birla and edited by R.C. Majumdar, and contributed by some eminent scholars. The first volume, *The Vedic Age*, contains critical appreciation of the earliest accounts furnished by the *Vedas*, the *Upanishadas*, the *Puranas*, the *Ramayana*, the *Mahabharata*, the *Smritis*.

A.G. Atkins (Tr) : *Ramcharit Manash*, in 3 volumes; 1954, pp. 1468

This is a voluminous work, with original Hindi text and translation into English rhymed verse, done by Rev. A.G. Atkins, a citizen of Britain who spent in Bharat about ten years to make the *Tulsi Ramayana* available to English speaking people and to many Indians also. The translator has added a scholarly introduction. The format is elegant.

C. Rajagopalachari : *Ramayana*; 1957/1962; pp 304

This is not a verbatim translation. The abbreviator has translated, analysed and arranged the contents into 75 chapters, and added an epilogue and a glossary. The analyst has attempted to present to the readers the character of the people of Bharat, just as they are with all their virtues and vices as faithfully recorded in the epics.

V.Panoly : *The Voice of Valmiki*; 1961; pp.88

This is a small book, precisely written in English prose. It contains 12 chapters; almost all the chapters deal with the life-

history of Sita. Sita has been projected as the best example of an ideal womanhood.

The first chapter, Valmiki and the Western Philosophers, is a scholarly discussion; Valmiki's impartiality and Kant's (1724-1804) misogyny have been brought into sharp contrast. However, all the comments and opinions on this book should have been added at the end of the book.

Vettam Mani : *Puranic Encyclopaedia* : 1964/1975; pp. 922

Vettam Mani, a diligent scholar of Kerala, took several years to collect, compile and edit this *Magnum opus*. This large compilation has established the supremacy of Bharatiya mythology in volume and variety. Mani has put us under a heavy debt of gratitude.

Sukhdeva : *Thoughts on the Ramayana*; 1977; pp. 132

The main aim of the author has been to make a critical and constructive analysis of the leading characters of the Ramayana. But the book suffers from amateurish planning, and it lacks the quality of fine literary finish. It is, as a whole, chaotic.

Koenraad Elst : *Ram Janmabhoomi Vs. Babri Masjid*; 1990/1990; pp. 173

Koenraad Elst (b. 1959-), a citizen of Belgium, after coming to India and learning Hindi and studying Indian history and impartially examining the opinions of both sides, and also noting the mud-slinging politics of some political parties as well as historians and journalists, has prepared his book *Ram Janmabhoomi Vs. Babri Masjid*.

The usurpatory claims of the aggressive group and supportive statements of their stooges, frequently reiterated, could not fail to produce an effect upon public opinion of India in

general and of Uttar Pradesh in particular. They do not leave us in any doubt as to their crafty motive of denying the weighty evidences of memoirs, travelogue, history, archaeology, religion and literature favourable to Ram Janmabhoomi. Koenraad's incisive criticism has reached this core of contemporary politics. This book may be considered superior to some other books on the perennial problem of Hindu-Muslim conflicts.

N. Somakandhan (ed) : *Lanka and the Ramayana*, 1996, p.156

It is a collection of research papers contributed by seven scholars at a seminar organised in Colombo by Chinmaya Mission, Sri Lanka. Ramayana, which links up Bharat and Lanka, was the main theme of the seminar. The scholars have tried to trace various Ramayana tradition, episodes and place-names in Lanka. The book breathes a fresh air. In Sri Lanka no one seriously doubts about the historicity of the *Valmiki Ramayanam*; about the historicity of Ravana, Rama, etc. The format is elegant.

Justice P.K. Ramayya : *The light of Ramayana*; 1997/1999; pp. 374

Here is an attempt to look at the Ramayana from the legal point of view. The book opens with a brief analysis of the nature of Dharma, and then glorifies Rama as the embodiment of Dharma and finds that the keynote of the one of the major causes of our chaotic society is our excessive emphasis on right. The present society confounds Rama's mission and vision. So, the author urges upon the conscience of the young generation in particular to maintain a balance between duty and right.

Dr. B.Chakravarti : *Ramayana in the north-east India*; 1998, pp.40

It is a pertinent and persuasive survey-report of the popularity of Ramayana among the hills people of the north-

eastern part of Bharat. It is remarkable to note that, keeping in mind the main spirit of the epic, the hills people suitably offered various interpretations to the local features & myteries according to their own genius, but in harmony with the Ramayana.

Sharad Kumar Sadhak(ed) : *The role of the Ramayana in the future world order*: 1999, pp.64

It contains a few very scholarly articles about Rama, Ramayana, and Tulshidash. But more importantly, it has furnished a chronolgy of international Ramayana conferences since its starting in Nov.-Dec. 1984.

L.S. Pitale : *King Ram : Human and immortal*; 2001, pp.201

This book addresses a wide range of topics. At the outset, the Aryan invasion theory has been discarded. Rama's humane tenderness, compassion, piety, fraternity, political sagacity, fight against rapacity, etc. have been highlighted.

Swami Chidananda Saraswati has kindly written a convincing foreword and commented : "Regardless of how brilliant we are, how rich we are, or how beautiful we are, we are demons, if our hearts are filled with anger, lust and greed."

Sadhu Ekant : *Ramayana Mani Manjoosha* : A Chest of jewels of Ramayana, 2003, pp.329

Formerly a native of Andhra Pradesh and a professor of Mathematics, now a non-resident Indian in Nairobi, the author felt the need of getting ancient Hindu literature translated into the English language for arousing interest among the modern generation of the Hindu diaspora.

It is a collection of some significant slokas from the Valmiki *Ramayanam* and their translation into English prose. The implicit sympathy is the secret of his greatness.

Dr. Ramanath Tripathi : *The Rama Saga*; 2005, pp.274

This is a novel based on the Valmiki *Ramayanam* model. It covers all the important events of the life of Sri Rama. The format, shape, size, printing, etc. are elegant.

Avadhesh Kumar Singh(ed) : *Ramayana through the ages*; 2007, pp. 374

This is collection, compilation and edition of 14 papers submitted and read out in a seminar held in August 2006, at Mahua, Bhabnagar, Gujrat. Since the time of Valmiki, the stories and legends of the Ramayana have been continuing to be recited, rewritten, recounted like the perennial Ganga.

T.S.N. Rao : *The Ramayana* : 2008, pp. 331

With the professional background of a highly placed police officer, Rao finds the modern society diseased. Here, it is not his purpose to amuse the people. He has not walked along the trodden path. He has not based his work on the model of Valmiki *Ramayanam*. He has identified and extolled the practical steps taken by Rama to solve the serious problems. Poetry transfuses emotions; prose transfers thought. Rao wants to transfer thought for curing the corrupt society.

Dr. Ramavatar Sharma : *Vivid Foot-prints*, 2008, pp.64

The author took it as a matter of pilgrimage to identify the places touched by Sri Rama, and for that noble mission spent about 24 years. The pilgrim has visited and identified 214 places and furnished photographs of those places, temples, rivers, etc.

It is a welcome addition to the ancient geography of Bharat. It is a record of the pilgrim's progress.

Dr. Sunil Jogi : *Management Guru Bhagwan Sri Ram*; 2009; pp. 181

Begirt with duties and responsibilities, many members of the growing class of managers suffer from psychosomatic trouble and hypertension. The author here offers a new interpretation of the eventful life of Sri Rama, and suggests a new area of research for the young managers. This book is based on *Ramcarit Manasha*; it consists of 30 chapters. It claims to add to the science of management.

The style of writing is journalistic, sharp, short and categorical. It makes a pleasant reading.

Lajpat Ahuja(ed) : *Sri Ramlila : Ek Adhyana*; 2010; pp.379

This book has been published by the government of Madhya Pradesh. The first part is in Hindi; the second part is in English. The first part deals with the local folklore and folk drama. The second part contains a comprehensive survey report about the Ramayanic traditions all over Bharat and south-East Asia.

The Ramayana theme is so deeprooted & widespread that it has penetrated into our arts, crafts, dance, drama, language, literature, religion and politics.

Gomti Shankar Shukla : *The legend of Ram and Ravan*; pp.108

It is a collection of discourses delivered by Brahmachari Krishna Dutta (1941-1992) on various topics mostly related to Rama and Ravana.

But the work of compilation, editing, printing and binding seems to be amateurish, chaotic & naive.

Sant Shyamji Parashar : *Ramayan*; pp. 448

This book contains as many as 25 chapters on various topics, which are not well connected with each other. The patriotic enthusiasm of the author has been marred by amateurish planning. It is a maladroitness work !

APPENDIX 2

RAMAYANA-RELATED MYTHOGRAPHY

Myth is an ancient traditional story of gods or heroes, etc. It usually offers an explanation of some fact or phenomenon. The explanation is often presented with the help of a story. The story may contain a veiled meaning. Mythology is the scientific study of a body of myths to remove the husk in search of a rational explanation.

As fire is dimmed by smoke, as a mirror is dirtied by dust, as embryo is covered by the womb, so, knowledge is often obscured and distorted by lust, cupidity, passion, wrath (*Gita*, 3.38), and also by myth.

However, the horizon of blind faith is now-a-days receding; the world of fantasy is being faded away; unrealistic and unreasonable tenor of literature is being disliked and discarded and going out of fashion. Myth is no longer serving the purpose of protective covering. The spirit of the modern age demands a rational and realistic interpretation. Here, the purpose is not bamboozlement, but demystification. Let us start with the Vindhya mountain.

1. Vindhya Parvat's jealousy

Long ago, *Devarshi* Narada paid a visit to Vindhya Parvat. The Vindhya Parvat became very glad to offer hospitality to Narada. The host entertained the guest with all food and fruit. In course of casual conversation with Narada, Vindhya Parvat came to know that Mahameru Parvat had a pride, because the Sun and the Moon revolve round Mahameru. On hearing the news, Vindhya Parvat became irritated and decided to teach Mahameru a lesson. Vindhya Parvat started growing its peaks higher and higher to touch the sky for obstructing the path of the Sun and the Moon.

Considering the disastrous consequences, the gods became worried, and having decided among themselves, requested the supercilious Vindhya Parvat to refrain from the display of its strength. The resolute Vindhya Parvat remained irresistible. The danger became imminent. So, the gods rushed to *Rishi* Agastya. Agastya realised the gravity of the situation, assured the gods, and immediately began journey on the 1st day of Bhadra.

Vidhya Parvat became very glad to receive the respected saint, and bowed down before the *Rishi*. Agastya heartily blessed and said : 'My dear Vindhya ! I am going to Dakshinatyā; & stay there for sometime, and till my return, you remain in this position with your head bowed down !'

Apparently, this is an example of Indian myth. But behind this veil, there is an ethnic history. What is that ? The Vindhya Parvat was a highland region, where means of communication were very few and difficult, the population was scanty, poor, illiterate, superstitious, plunderous. *Rishi* Agastya had gone there with a civilising mission. It was no holiday undertaking. It meant difficult and dangerous work. He was oppressed, attacked and abused. The indomitable *Rishi* applied *Sam*(conciliation, persuasion), *dan* (gift), *bhed* (division) and *danda* (punishment, force). He had endeavoured to pacify them; to induce them to take to agriculture; to set up a council of elders for administering justice, law and order. Their natural political development began with these ideas. Thus the demons were pacified and became obedient. From the time of Agastya, growth of Vindhya region has been going on slowly to ever larger results.

2. Transfiguration of Ahalya into stone

Rishi Gautam had his hermitage somewhere on the bank of Ganga in northern Bharat. Ahalya was the name of his wife. One day , as usual, the *Rishi* went out for collecting fuel as well as for

bathing. Ahalya was alone in the lonely asram. Indra took advantage of the absence of the *Rishi*, and in disguise shared bed with Ahalya. Meanwhile, *Rishi* Gautam returned and came to know the deceit. It was an awkward situation. Concubinage, concupiscence of Indra, apparently unfaithfulness of Ahalya, caused resentment of the husband. Indra instantly and secretly departed and escaped. The excited husband flicked the wife; knocked her down and drove her out the cottage and cursed her. Ahalya was turned into a stone.

Rishi Viswamitra, while taking back young Rama and Lakshmana to the palace of Janak, on the way took rest at Gautam's asrama, and saw the anthropomorphic stone. Viswamitra explained the legend and asked Rama to touch the stone. Surprisingly Ahalya came back to life. Gautam and Ahalya again lived together happily.

How to offer a rational interpretation to this concocted tale?

Some local criminals and concupiscents were on the look out to violate the chastity of Ahalya; they were observing the time-schedule of the *Rishi*. One day during the absence of the *Rishi*, the rascals made their entry and committed the crime and departed rapidly leaving the lady wounded & injured

On coming back, *Rishi* Gautam suspected something seriously evil. The excited husband illtreated her. He was not even ready to listen to any appeal. He blamed her in harsh language. Since then, Ahalya had been suffering from acute mental depression. He became downcast and outcast. She was almost dead; she lost all sympathy & support, respect and recognition.

At such a critical time, Viswamitra, Rama and Lakshmana paid a visit to the Asram; and categorically pointed out the mistakes of the *Rishi*; as a husband it was his duty to provide

food & shelter, safety & security to the wife. The husband failed in his duty. Not only that, he did not listen to her point of view; he rebuked her very roughly, cruelly, instead of nursing her. She was driven out of home. Now, the husband realised his follies and got ashamed and treated her with all kindness.

It was a great mental relief to Ahalya. She regained her normal strength of mind. The afflicted Ahalya was thus reanimated by the sympathetic treatment.

3. Birth of Sita

The story of Sita's birth is shrouded by mystery. It is believed that Janaka was not Sita's biological father, and that even Janaka did not know the name of her actual parents. It is widely believed that Janaka, while ploughing field, found a girl baby in a furrow. He lifted the baby of unknown origin, took her home and left the baby to the motherly care of the queen.

Brahmachari Krishna Dutta (1941-1992) has furnished a trustworthy explanation : Long ago a natural calamity in the form of drought caused crop failure and consequent famine in the ancient kingdom of Kosala. To redress the sufferings of the subjects, the king Janaka, on the advice of the *Rishis*, ploughed the soil with the help of golden plough drawn by two oxen. Torrential rain fell. The subjects heaved a sigh of relief.

Fortunately, on that very day, the queen of Janaka gave birth to a daughter. It was an occasion of great joy all around. The priests were invited to perform the name-giving ceremony. The *Rishis* and the priests named her Sita. *Si* means blade of plough, *ta* stands for rain, water. (ref. G.S. Sukla : *The legend of Rama and Ravana*; P.3)

4. Ten-headed Ravana

Ravana, the king of Lanka, was a despotic monarch, a mighty warrior, an evil genius. There is a mystery about Ravana, which stirs our imagination. He built his kingdom splendidly beautiful. He had a large number of retinue and army. At last the rumour of Ravana crossed over the sea to the land of Bharat. He abducted Sita; in a violent battle he was killed along with many of his descendants. Now, the story runs like this : Mighty Ravana was *Dasanan* Ravana, that is ten-headed Ravana. In other words, he had ten heads and twenty hands.

But attribution of ten heads and twenty hands is an exaggeration, a wild imagination; an inconvenient load of ten heads and twenty hands is absolutely unnatural. Had Charles Robert Darwin (1809-1882) been alive, he would have laughed after hearing the story of such a grotesque, anthropomorphic figure. This story is to be found in the seventh chapter (=uttara kanda). It is likely that the seventh *kanda* was a later addition; it contains many other legends, myths and fancies. It may also be a part of conspiracy to make the ancient Indian epics and scriptures an object of laughing-stock; or it may be an exaggeration by the local bards to indicate the immense capacity of Ravana.

5. Hanumana's superhuman power

Hanumana epitomized a rare combination of virtue and valour, *bhakti* and *sakti*. So, in praise, he was extolled to the sky. The imagination of the poets was stirred to the extreme. All impossible problems were solved by him. He had to fly over the sea in search of Sita, in Lanka; to undertake an aerial flight to the distant Himalayas to collect medicinal plants; to put the mighty Sun under his armpit for coming back before dawn.

There is no doubt that attribution of all these unbelievable accomplishments is the work of poetic fancy, an art of poetic imagination. Poetry often runs counter to philosophy & history.

6. Death of Sita

The story of Sita's death is also shrouded by mystery. The jealous women, Kaikeyi and Manthara, were not happy with the return of Rama, Sita and Lakshmana. Kaikeyi and Manthara would have been happy, if Rama, Sita and Lakshmana had died there in the distant forest. So, after the return of the trio, the two devils hatched another conspiracy, How?

One day, during the absence of Rama, Kaikeyi repeatedly asked Sita to say something about Lanka, Ravana, Asok-van, etc. Disgusted with the evil genius, Sita said nothing, but drew a few pictures about Lanka on the courtyard of the royal family at Ayodhya. Meanwhile, Rama returned and saw the drawing.

Kaikeyi at once precipitately foisted that Sita had praised Ravana and Lanka. Rama, without verifying the devil's design, got furious, and out of anger, on the spur of moment, asked Lakshmana to arrange fire for the immolation of Sita. At this, there gathered a great multitude of people. Having played the trick, the foister stealthily departed and observed the scene from a distance along with the accomplice. Lakshmana was judiciously and slowly arranging dry wood, bamboo, etc., Sita sat motionless and speechless; tears were trickling down the cheeks. It was another climax of the crisis. The Dharani Devi, the Bhumidevi could not tolerate this conspiracy, this insult, this injustice, this hasty decision! A tremor was felt, the earth shook; a wide crack developed. Sita plunged into the crack, leaving behind the world of devils. The mother earth kindly took Sita into her bosom.

The last part of this story is unrealistic, unconvincing, delusory and fanciful. What seems to be realistic and convincing is that Sita could not withstand the most grievous shock; a sudden failure of the heart to function normally was the possible cause of her death. A severe heart-attack!

7. Parasurama slaughtered the Kshatriyas 21 times

At one period of time, in ancient Bharat, the Haihayas and the Brighus were the two dominant groups. *Rishi* Bhrigu's descendants are called Bhargavas. Parasurama was a Bhargava. King Kritavirya and his son Kartavirya Sahasrarjuna belonged to the Haihaya dynasty, & of the lunar dynasty.

The Bhargavas were residents of Anarta (=Gujrat). Kritavirya gave the Bhargavas substantial wealth; Kritavirya subsequently demanded its return. The Bhargavas refused to return, and out of fear left Anarta for Kanyakubja, and sought matrimonial alliance with the ruling dynasties of Kanyakubja and Ayodhya.

Parasurama's father Jamadgni had his hermitage near Ayodhya. One day, Kartavirya paid a surprise visit to Jamadgni's hermitage. With the help of his Kamadhenu, the *Rishi* offered the king suitable dishes. The king Kartavirya demanded the cow. The *Rishi* politely refused. The king's army subsequently forcibly carried away the cow and molested the old *Rishi*, Jamadgni.

At that time, Parasurama was out of the station. On return, he came to know it, and decided to teach the king a lesson. Kartavirya Sahasrarjuna in particular and the Kshatriyas in general were his targets; he organized expedition against the dominant Kshatriyas twentyone times and slew all of them. The *Parasu* (=battle axe) was his special weapon. Parasurama carried on the mass murder in so large a scale that a number of lakes in and around Kurukshetra were filled with blood of the Kshatriyas. Many

Kshatriyas fled and escaped from Parasurama's blood-thirsty expedition. At last, on the advice of Kasyapa Muni, Parasurama returned to the sea-shore of Konkan, Goa-Ratnagiri region beyond the western ghat mountains. There he trained up a group of Bramanas, whose descendants subsequently came to known as Konkanastha Brahman. Konkan was also known as Aparanta.

Here also the poetic art of exaggeration played its havoc. It is beyond human capacity to exterminate the Kshatriyas 21 times with the help of a battle-axe.

What seems to be logical and realistic is that Parasurama organised a confederacy of ruling families of Ayodhya, Kanauja, Kasi, Vaisali, Videha and faught against the Haihayas & their allies. It was not an alliance of the Brahmanas against the Kshatriyas; it was a mixed bag; it was a motley grouping. Those who had felt mortified, got united against the Haihaya hegemony. (ref. R.C. Majumdar : *HCIP, the Vedic Age*; pp. 283-285).

8. Sagar Raja's 60,000 sons were reduced to ashes

The king Sagar had two queens : Kesini, and Sumati. Kesini's son was Asamanjasa; Sumati had as many as sixty thousand sons.

As a part of the ceremony of Aswamedha Yagna by Sagara, Asamanjasa's son Amsuman, set out to lead the horse. *Devaraj* Indra, disguised as a demon, stole the horse.

In their frantic search, the sixty thousand sons raised abnormal hue and cry; rent the sky with shouts and dug the earth; went deep into the nether world (=Patal) and found the horse in the hermitage of Kapil Muni. The mob created chaos & confusion in the peaceful hermitage, and bullied the saint. So, in a huff, Kapil Muni stared at them. The flame of anger instantly reduced all those sons to ashes.

An alternative explanation of this myth may be like this : it is an absolutely absurd proposition that Sumati had sixty thousand sons; she might have a number of sons. And what is more probable was that the sons were mostly ruffians who gathered around them similar type of truants and waywards. Disgusted with their imperiousness, the entire gang was wiped out very tactfully. The figure of sixty thousand is likely to be metaphorical.

9. Bhagiratha brought Ganga from Heaven

The bemoaned King Sagara had been old enough; he could not bear the shock ; he delegated the duty of performing funeral rites to Asamanjasa. Sagar breathed his last.

Now, Asamanjasa became the next king; he too avoided the onerous duty, and delegated the duty to Amsuman; Amsuman also neglected the responsibility, and handed over the familial duty to Bhagiratha. Bhagiratha was sincere enough to do the task.

Bhagiratha solemnly did penance to propitiate GangaDevi; the Devi, being pleased, asked Bhagiratha to seek boon. Bhagiratha humbly explained his mission. The Devi replied : the earth will not be able to withstand the formidable pressure of my flow. However, if Siva permits, I may pass through his matted hair.

Bagiratha again started penance and continued it for one thousand years to please Siva. Being pleased, Siva wanted to know the intention for the penance. Bhagiratha, with folded hands, explained. Siva gave his consent. Bhagiratha informed the good news; the Devi benignly descended from heaven via the Himalayas where Siva sat to receive the Devi. Ganga flowed along the northern Bharat and went to Patala, and cleansed the ashes of the cursed sons.

This is an instance of bardic fancy and an anachronism. Long, long before the birth of Bhagiratha, the Himalayas rose from a sea bottom and many rivers started flowing in various directions.

APPENDIX 3

ANIMISTIC BELIEF IN THE RAMAYANAM

Animism is a significant concept in anthropology. Attribution of the existence of soul, life, speaking faculty to natural objects like ocean, rock, flora, fauna and human beings, and the capacity of oral exchange of ideas among them is what animism means. Anthropomorphism is the substance of animism.

Rishi Valmiki, who flourished several centuries ago, might have been influenced by the popular religious ideas of those days. So, in his *Ramayanam* animistic belief may be traced thus :

1. One courageous adventure of counteracting the kidnapper, Ravana, made the bird Jatayu famous. Implicitly, the bird had courage, conscience and soul to resist the demon.

2. In their frantic search for Sita, Rama and Lakshmana came across the old, wounded bird, Jatayu. With tearful eyes, Jatayu pathetically narrated the story of unsuccessful attempt to check the satan; and traced its long ancestry and reminded its friendship with Dasaratha. This conversation between a bird and a human being confirms the hypothesis of animism.

3. The friendly relation and frequent exchange of ideas and information between monkey and human being is a prominent episode of the *Ramayanam*. The cordial relation between Sugriva and Rama-Lakshmana, the tremendous service rendered by the whole army of the monkey king Sugriva of Kishkinda, the deep devotion of Hanumana, the valour of Jambuvana, the medical service of Susena, etc. are proofs of animism.

4. The worship of the ocean by Rama, and the blessing of the ocean to Rama corroborate the existence of animistic belief in the *Ramayanam*.

5. The Vindhya Parvat's hospitality to *Rishi* Narada, jealousy against Mahameru Parvat, attempt to obstruct the path of the Sun and the Moon, refusal to refrain from displaying its strength, and at last humble submission to the benign direction of *Rishi* Agastya constitute yet another instance of animistic belief in the *Ramayanam*.

APPENDIX 4

RAMAYANIC HISTORIOGRAPHY

Professor A.A. Macdonell (1854-1930) in his book *A history of Sanskrit literature* has made an attempt to divide the history of ancient Indian literature into two periods :

1. the Vedic period from c. 1500 BC to c. 200 BC
2. the Sanskrit period from c.200 BC to c. 1000 A.D. (PP. 8,9)

Macdonell adds : The original part of the Ramayana appears to have been completed at a time when the epic kernel of the Mahabharata had not as yet assumed definite shape. (P.306)

The only mention of Buddha in the Ramayana occurs in a passage which is evidently interpolated. Hence the balance of the evidence in relation to Buddhism seems to favour the pre-Buddhistic origin of the genuine Ramayana (P.307)

An examination of the poem shows that the Yavanas (=Greeks) are only mentioned twice, once in Book I, and once in Book IV, which Professor Jacobi (1850-1937) shows to be an interpolation. Professor Weber's (1825-1901) assumption of Greek influence seems to lack foundation (P.307)

No mention is made of the city of Pataliputra, founded by Kalasoka (P.306)

The original Ramayana was composed when the ancient Ayodhya had not yet been deserted (P.309)

The cumulative evidence of the above arguments makes it difficult to avoid the conclusion that the kernel of the Ramayana was composed before 500 B.C.

Professor Macdonell admits: in various branches of scientific literature, in phonetics, grammar, mathematics, astronomy, medicine and law, the Indians also achieved notable results. In some of these subjects, their achievements, are indeed, far in advance of what was achieved by the Greeks (P.10)

Meanwhile, we must rest content with the certainty that Vedic literature in any case is of considerably higher antiquity than that of Greece. (P.12)

But Macdonell laments : History is the one weak spot in Indian literature. It is, in fact, non-existent. The total lack of the historical sense is so characteristic that the whole course of Sanskrit literature is darkened by the shadow of this defect, suffering as it does from an entire absence of chronology (P.10). Similarly, H.H. Wilson (1786-1860) comments : Indian criticism, however, has been always in its infancy. It never learned to connect causes & effects. (ref. *The Theatre of the Hindus*, p.6)

For the sake of truth, it has to be admitted and added that native bardic imagination, exaggeration, anachronism, conjecture, mysticism, mythology, interpolations, introduction of several eras, etc. have deepened the darkness.

More than thousand years of foreign domination had its adverse affect in multiple ways. Distortions by the agents of some religions and ideologies have despaired the field of Indology. Even, numerous natives have become sceptic and critic.

However, the battle of Kurukshetra may be taken as an important landmark of chronological importance. Despite some differences of opinion, it is largely agreed that in the year 3102 B.C. the decisive battle of Kurukshetra was held. The Ramayana episode undoubtedly preceeded the battle of Kurukshetra. Traditionally it belongs to the Treta Yuga.

Viewing the chaotic conditions of ancient Indological research, the pioneering contributions of the Governor-General Warren Hastings (1772-1785), Sir William Jones (1746-1794), Sir Charles Wilkins (1750-1836), Henry Thomas Colebrooke (1765-1837) etc. set the standard of research on a reasonable footing. What William Caxton (1412-1462) had done for English printing technology, Sir Charles Wilkins did for Bengali printing technology.

APPENDIX 5

**RAJA-DHARMA : PRINCIPLES OF PUBLIC
ADMINISTRATION IN THE RAMAYANA**

The *Ramayanam* is not a treatise on public administration. But, it contains, by way of side reference, a few axiomatic tenets relating to public administration. The age-old beliefs and rules governing the archaic public administration have been reminded occasionally by the saints, ministers and elders during the days of chaos and crisis. Those tenets have been articulated by *Rishi* Valmiki. What follows is a selection of a few administrative principles & procedures from the *Ramayanam*.

1. On Anarchy

If there were not a king in this world to adjudge fair and foul, darkness would overspread, and people would not be able to distinguish anything whatever. (Ayodhya Kandam)

In a kingless country, the citizens' person and property are not safe, and like fishes, people eat up one another, (Ayodhya Kandam)

In a kingless country, the wealthy are not well protected, nor do shepherds and cultivators sleep with their doors open and girls cannot go out for a walk in the garden (Ayodhya Kandam)

In a kingless country, traders coming from distant lands, loaded with various kinds of merchandise, do not with safety, go along the roads.

In a kingless country, one cannot protect what one has, or procure what one has not.

How did the anarchy come to an end ? There is, in the Ramayana, something mystifying about the origin of kingship. The people, having felt the necessity of leadership, appealed to Brahma for one prince (Ayodhya Kanda). Brahma proposed the name of Manu to be the first king.

2. On Succession

Primogeniture is the usual practice of succession. But blind, physically handicapped, mentally retarded, wayward eldest son cannot inherit. Patriarchy is the normal mode of rule, (Ayodhya Kanda)

3. On Protection

The kingdom should be well-protected by building several forts in strategically vulnerable places. Forts should be furnished with soldiers, water, corn, arms, artisans, machines and bowmen, (Ayodhya Kanda). Espionage, the duty of secret watching over the doubtful persons, must be maintained. Vigilance over the kingdom in general and over the capital in particular should never be slackened. A genuine political refugee, fugitive, emigre exile may be given protection (Yudhya Kanda). The person of an ambassador is inviolable (Sundar Kanda)

4. On Production, trade & commerce

Care should be taken for the welfare of the agriculturists, artisans, cowherds, businessmen.

5. On appointment

A king, dependent on evil advisors, ruins himself and his subjects.

A king may be surrounded by a thousand or ten thousand fools; yet he can count upon no assistance at their hands. (Ayodhya Kanda)

A single able counsellor, intelligent, heroic and sagacious, brings about great prosperity upon a king and kingdom (Ayodhya kandam)

The foundation of a kingdom is strengthened by the wise suggestions tendered by experienced, honest and truthful ministers and secretaries; (Ayodhya Kandam).

The saintly advice and suggestion of the priests, hermits and preceptors should be given due consideration; (Adi Kandam). Sir Henry Maine (1822-1888) admits it as a point of contrast between the East & the West, (*Ancient Law*, p.9).

From various walks of life, the king may appoint as many as eighteen honest citizens as *Mahamatras* (Ayodhya Kandam)

For espionage, appointment should be given to intelligent, honest, active, energetic citizens; (Ayodhya Kandam)

Citizens having physical strength, courage, knowledge, should be appointed as police, military, soldiers, etc. A brave, steadyminded, aristocratic, loyal, efficient, experienced soldier should be appointed chief of the army. (Ayodhya Kandam)

The security personnel should be of five categories. Their duties should be assigned accordingly.

Meritorious, well-behaved, aristocratic, rational and dignified citizen should be selected to act as ambassador, to act in foreign country; (Ayodhya Kandam)

6. On salary, award, recognition

Payment of salary to all categories of employees in proper time is an important duty. Delay in payment breeds discontent. Regular and timely payment of salary is a mark of good administration.

The foremost warriors who have given evidence of their prowess and patriotism must be honoured. Implicitly, in other fields of public service, persons rendering exceptional service should be recognised with award.

7. On Taxation and Treasury

For paying the salary of a large number of personnel, how to levy taxes from the citizens so that the benefit of a centralised government and the people's support could be preserved, - that was the question, a complicated question indeed confronted by the statesmen, prior and posterior to the days of the *Ramayanam*.

The answer devised was : the princely administration was allowed to levy tax at the rate of six percent of the value of the product; strictly honest and efficient personnel should be appointed and allowed to levy taxes; the taxes must be judiciously spent; retribution for shirking the onerous responsibility was warned. The subjects must be guarded, persuaded and nourished and treated as children (Adi Kanda). Brahmanic wisdom and Kshatriya capacity were thought to be essential for filling the treasury (Adi Kanda)

8. On Political Structure

The administrative structure envisaged in the *Ramayanam* was pyramidal in shape, with tapering top and large base. At the capital stood the monarch; just below the capital a small group of counsellors had their place; next a motley group of bureaucrats, tax collectors, police, soldiers, mechanics, medical physicians would be there to run the day-to-day administration; the above superstructure would be supported by a broad base of peasants, artisans, traders, businessmen, cowherds, etc. Material self-denial, celibacy were not the criteria for the public service. Honesty and integrity were the prime considerations. Here, Plato

(427-347 BC) had made a mistake by proposing communism of wives, children & property for the ruling class.

9. On the Problem of Public Administration

Politics was not a profitable business in those days; party system was quite absent; spoil system was almost negligible, the system of periodical election was unthinkable. Hereditary monarchy was the order of the day. The system of competitive examination for recruitment of personnel was not devised. Public administration was, in those remote days, as it is to day, confronted with the problem of selecting right person for right job; barring the imprudent, incompetent, hypocrite, dishonest persons was the negative side of the problem. Throughout history, public administration has been a search for methods for selecting persons of honesty and integrity. The king of Ayodhya had the same problem before him.

10. On Princely behaviour

The prince should not live an isolated life, far away from the public citizens. The prince should rise very early in the morning, and completing morning duties and getting well-dressed, should set out for morning walk within the palace compound. (Ayodhya Kanda). The prince has kinship and kinship obligations. He must not indulge in any struggle for power. He must avoid chicanery. The prince should have basic knowledge on *Varta* (=agriculture, animal husbandry, commerce and trade). The prince should undergo training in archery and arbitration.

The prince must show respect to the elderly persons, parents, priests, gods, scholars, preceptors, attendants, assistants and employees.

The royal family must observe & celebrate auspicious & ceremonial rites, national festivals, coronation, funeral rites, etc., because princely behaviour sets examples before the citizens.

(Ayodhya Kanda)

The behaviour of a king should not go contrary to refined tastes. The king should have exemplary manners, inwardly & outwardly for attaining perfection in the six virtues and in bringing under control the six vices (Ayodhya Kanda)

The king should be an embodiment of some cardinal virtues : courage, justice, self-restraint. He must set his foot on hard reality. The *Raja* should strive to be *Rajarshi* (=king philosopher)

11. On People's Participation

The citizens were not mute observers in the public affairs. There was scope for free expression of opinion and free discussion. There was opportunity for effective participation in politics.

On the eve of the coronation of Rama, the citizens (=janapadas) and the Naigaman (members of the business guilds) were consulted. They assured to make the ceremony a grand success and they wholeheartedly supported the choice. Prakriti-Sabhasads may be taken to be councillors. (Ayodhya Kanda)

The king's conduct and plan-programmes were matters of discussion among the citizens. Rama was personally convinced of Sita's chastity, but being sensitive to the public clamour, Rama decided to send her away to the hermitage of Valmiki; Rama thus distanced himself from Sita. (K.P. Jayaswal : *Hindu Polity*; P. 285)

12. On Political Philosophy

What is the ultimate message of the *Ramayanam* ? Does it convey any moral lesson ? What purport does it leave on public administration?

Being a careful saint, Valmiki described the part played by the six vices (= concupiscence, anger, greed, illusive fascination, egoism, jealousy) in human behaviour and in politics. But he did

not attribute the power of supremacy to the vices; he recorded the ultimate victory of the six virtues (*Sri, Hri, Dhi, Tej, Ausarya, Vairagya*). The virtues of Rama were stronger than all the armies of Ravana. Ravana was the embodiment of the vices. Rama was the embodiment of the virtues. The six vices, if left uncontrolled, may run riot. Several centuries later, Aristotle (384-322 BC) realised it & said : 'Man, separated from law & righteousness, is the worst of all animals.' (Marvin : *Progress & history*, P.172).

Sir J.A. R. Marriott said : It is the primary function of the historian to seek in the myriad phenomena of human society, the operation of law. (Marriott : *Europe and Beyond*, P.2).

Does the history of the *Ramayanam* afford any basis to find out the operation of any law? Yes! it is this : Justice triumphs ultimately. From the standpoint of political thought, ancient Bharat was not something like an arid, barren desert. So, Socrates (469-399 B.C.) was not the earliest political philosopher. Bharat was the ancient fountain-head of philosophy & high civilization. Law of progress demands reasonable control over Rajashik & Tamashik nature.

APPENDIX 6

GENEALOGY OF THE SOLAR DYNASTY

- | | |
|----------------------------|---------------------------------|
| 1. Ikshvaku | 21. Asamanjasa |
| 2. Vikuksi | 22. Ansuman |
| 3. Sasada | 23. Bhagiratha |
| 4. Kakukstha (=Puranjaya) | 24. Srutanabha |
| 5. Anenas | 25. Sindudvipa |
| 6. Prithulasva | 26. Ayutayus |
| 7. Prasenjit | 27. Rtuparna |
| 8. Yuvansva | 28. Sarvakama |
| 9. Mandhata | 29. Sudas |
| 10. Purukutsa | 30. Mitrasakha |
| 11. Trasadasyu | 31. Asmaka |
| 12. Satyavrata (=Trisanku) | 32. Mulaka |
| 13. Harischandra | 33. Khatvanga |
| 14. Rohitsva | 34. Dilip |
| 15. Harita | 25. Raghu |
| 16. Cuncu | 36. Aja |
| 17. Sudeva | 37. Dasaratha |
| 18. Bharuka | 38. Rama |
| 19. Bahuka | Ref. : V. Mani : <i>Puranic</i> |
| 20. Sagar | <i>Encyclopaedia</i> , p.631) |
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APPENDIX 7

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APPENDIX 8

INTERNATIONAL RAMAYANA CONFERENCE

A peaceful literary movement has been initiated by a moderate group of devotees and scholars headed by Sri Lallan Prasad Vyas, Dr. S.K. Sadhak, etc. A society named Vishwa Sahitya Sanskriti (=Institute of world literature and culture) has been established in 1983 in Bharat. It has been promoting the popularisation of Ramayana through books, conferences, Rama Katha, Drama, etc. It has taken an ambitious plan to organise international conferences in different countries. Several conferences have already been organised. A chronological account of the conferences has been noted below :

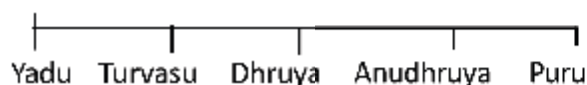
S. No	Date	Place
1.	Nov-Dec 1984	Ayodhya, Bharat
2.	June 1986	Thailand
3	July 1987	Toronto, Canada
4	Dec 1988	New Delhi, Bharat
5	Nov-Dec 1989	Nepal
6	August 1990	Mauritius
7	Oct 1990	Surinam
8	July 1991	Belgium
9	July 1992	Indonesia
10	Dec 1993	New Delhi, Bharat
11	1994	Thailand

12	1995	Holland
13	1996	China
14	1997	Houston, U.S.A.
15	1998	Trinidad
16	1999	Varanasi, Bharat

APPENDIX 9

GENELOGY OF THE LUNAR DYNASTY

1. Atri
2. Chandra
3. Budha
4. Pururavas
5. Ayus
6. Nahus
7. Yayati



8. Puru
9. Janmejey
10. Prancinva
11. Pravira
12. Namasyu
13. Bhibavaya
14. Sundu
15. Bahuvidha
16. Samyati
17. Rahuvadi
18. Raudrasva
19. Motinara

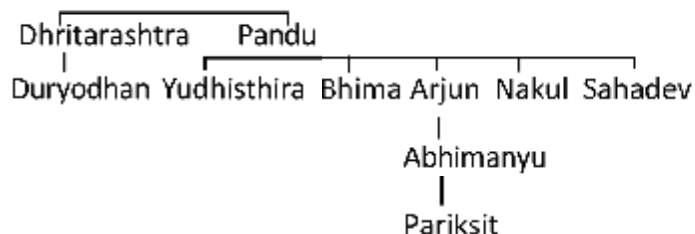
20. Santurodha
 21. Dusyanta
 22. Bharata
 23. Suhota
 24. Gata
 25. Gardda
 26. Suketa
 27. Brihatshetra
 28. Hasti
 29. Ajumidha
 30. Rksa
 31. Sambarana
 - 32 Kuru
 33. Jahnu
 34. Suratha
 35. Biduratha
 36. Sarbabhauma
 37. Jayatsena
 38. Ravyaya
 39. Bhavuka
 40. Chakrodhata
 41. Devatithi
 42. Rksa
-

43. Bhima

44. Pratipa

45. Santanu

46. Vicitravirya



47. Pandu

48. Duryadhana

49 Yudhisthira

50 Parikshit

APPENDIX 10**RAMA JANMA BHUMI MOVEMENT**

The Rama janma bhumi temple had been violently desecrated and disfigured into Babri Masjid in 1528 AD by Babur's army-chief Mir Baqi and his troops. The alien usurper has left in 1528 another festering wound on the socio-religious body of Hindusthan at Ayodhya by grossly violating the natural rights of the natives.

The ferocious invaders and marauders rushed in in different waves and groups at different epochs. But the year 712 AD brought a different history : endless opportunities to the desperadoes and painful opprobrium to the natives; and there stood opposite to each other in Hindusthan two sets of peoples. "The sheep are happier of themselves, than under the care of the wolves."

The scope of this appendix does not allow enough space to go at length into the long history since 712 A.D. Several alien dynasties (Arabs, Ghazni, Ghori, Aibak, Khilji, Tughlak, Pathan, Mughal) unleashed reigns of terror. Scraping that dreadful history to the bare bones, a brief account of the tragic time since 1528 is furnished here.

Nearly five hundred years have passed since the infamous incident had been indulged in. But the tangle has not yet been unraveled. Rather, Sri Ram has fallen deep into the trap of tricky hands. The natives are being humiliatingly embarrassed for centuries. Hundreds of thousands of words have been written about the bloody history, creating further chaos and confusion by some writers. Yet such an effort as in this appendix, is needed because India has witnessed many major changes during this period: but the tangle continues mysteriously.

This skeletal narration begins with the establishment of an alien, usurpatory dynasty in Hindusthan : Turkish Mughal dynasty; its ancestor was Timur Lame (1336-1405). It is mainly confined to the Rama Janmabhumi temple issue. The selection of chain of events is based on the sequence of cause and consequence. The details which are not directly related, have been omitted. It consists of a continuous narrative.

The Mughal Raj (1526-1858)

Babur (b.14.2.1483 - d. 26.12.1530)

Having defeated Ibrahim Lodi (1517-1526) at Panipat in April 1526, and also having defeated the Rajputs at Kanwa in March 1527, Babur usurped the throne of Delhi, and founded the Mughal dynasty in Hindusthan.

In 1528 Babur directed his army-chief Mir Baqi to storm the Rama Janma bhumi mandir, and to build a mosque there. Thus shocked, the saints and devotees appealed, protested, resisted and died in hundreds. With ferocity and rudeness, Mir Baqi's troops moved against the defenceless saints and devotees. The saints and devotees were shot down ruthlessly and hunted down from temple to temple, cottage to cottage. The mandir was desecrated and disfigured and named Babri masjid.

Babur's **Babur nama** is not an apocryphal diary. But a few pages, containing the entries of the period of his stay at Ayodhya, are mysteriously missing!

Humayun (b. 1505 - d. 26.1.1556)

Babur's son Humayun was buffeted by fortunes; his reign was a long series of struggles with the Afghans. Disturbed and dislodged by Sher Shah (1540-1545), he had to live in exilement.

Akbar (b. Oct. 1542 - d. Oct. 1605)

Humayun's son Akbar ascended the throne on 14.2.1556. On 5.11.1556 at the battle of Panipat, Akbar severely struck Himu (= Hemchandra) on the neck. Himu was laid dead at his feet. In 1563 Akbar abolished pilgrimage tax on the Hindus. In 1564 Akbar abolished Jizya tax on the Hindus.

Abul Fazal (1551-1602) was an obedient courtier. He glozed and glossed over many misdeeds of the court. In his *Ain-i-Akbari* he mentioned the name of the popular ceremony of Rama navami at Ayodhya.

Jahangir (b 9.9.1569 - d. 7.11.1627)

Akbar's son Jahangir ascended the throne on 3.11.1605. Jahangir started reversing Akbar's religious policy.

In course of his travel (1608-1611), William Finch visited Ayodhya and saw heaps of dilapidated rubbles & ruins of Ramkot, where Rama had been born long ago.

Shah Jahan (b.15.1.1592 - d. 22.1.1666)

Jahangir's son Shah Jahan ascended the throne on 24.2.1628. Shah Jahan continued the process of reversing Akbar's religious policy.

Aurangzeb (b. 2.11.1618 - d. 3.3.1707)

Shah Jahan's son Aurangzeb ascended the throne on 31.7.1658. Defeating his brothers and confining his father (Shah Jahan), Aurangzeb crookedly crowned himself *Badshah* (emperor). He was a zealous, militant, orthodox Sunni Muslim and iconoclast. Aurangzeb completely reversed Akbar's religious policy.

At the order of Aurangzeb, one mosque was built at Hanuman garhi.

Azam (14.3.1707 - March 1707)

Aurangzeb's son Azam was proclaimed *Badshah* (emperor) on 14.3.1707 at Ahmadnagar. But within a fortnight, Azam was defeated and murdered by Muazzam's army.

Bahadur Shah (b. 14.10.1643 - d. 27.2.1712)

Aurangzeb's son Mauzzam defeated & destroyed his brothers and ascended the throne in late March 1707 and assumed the title of Bahadur Shah. He was also known as Shah Alam I. Bahadur Shah's daughter had to her credit a book : *Safiha-i-Chahal-Nasaih Bahadur Shahi*. In this book, she explicitly admitted and avowed the tragic fact of demolition of the Rama Janma bhumi temple and building up of a masjid by Babur.

Jahandar Shah, 1712

Bahadur Shah's eldest son, Jahandar Shah, was proclaimed *Badshah* (emperor). After eleven months, he was deposed by the Turani group; its ringleaders were the Sayyid brothers : Sayed Husain Ali and Sayed Abdulla.

Farrukh-Siyar (1.1.1713 - April 1719)

Bahadur Shah's second son Azim-Ush Shan was killed in battle. Azim-Ush Shan's son Farrukh-Siyar was proclaimed *Badshah* (=emperor) on 1 January 1713 by the astute Sayyid brothers. In 1716 Farrukh-Syar deputed Abdus Samad Khan Turani to Punjab; Abdus Samad massacred the Sikhs. In February 1719 the Sayyid brothers deposed, arrested, blinded, imprisoned and tortured the *Badshah*. At last executioners stangled him to death in April 1719. Their power to make & unmake *Badshah* made them a formidable body in palace politics and administration.

Rafi-ud-Darajit

Bahadur Shah's third son Rafi-Ush Shan was killed in battle. Rafi-Ush Shan's second son Rafi-Ud-Darajit was proclaimed *Badshah* (emperor) in April 1719 by the Sayyid brothers.

Niku Siyar

Aurangzeb's fourth son Akbar died in Persia in 1704. Akbar's son Neku Siyar was proclaimed *Badshah* (emperor) at Agra in April 1719. Within two months, the emperor was deposed.

Rafi-Ud-Daulah (6.6.1719-17.9.1719)

Bahadur Shah-I's third son Rafi-Ush-Shan was killed in battle. Rafi-Ush Shan's first son Rafi-ud Daulat was proclaimed *Badshah* (emperor) on 6 June 1719 by the Sayyid group. He fell ill and died on 17.9.1719.

Muhammad Shah (28.9.1719 - 25.4.1748)

Bahadur Shah I's fourth son Jahan Shah was killed in battle. Jahan Shah's son Roshan Akhtar was proclaimed *Badshah* (emperor) on 28.9.1719 by the Sayyid brothers. The official title of the emperor was Abul Muzaffar Nasir-Ud-din Muhammad Shah Badshah Ghazi.

Imbecility, intrigues, indolence and invasions kept his time constantly occupied. In 1720, the two Sayyids were liquidated by Asaf Jah and Saadat Khan. The Badshah died on 25 April 1748. In 1724 Asaf Jah founded an independent dynasty (=Nizam) in the Deccan at Haidarabad.

Ahmad Shah (1748 - 1754)

Bahadur Shah I's fourth son was Jahan Shah; Jahan Shah's son was Muhammad Shah; Muhammad Shah's son was Ahmad Shah. Ahmad Shah was proclaimed *Badshah* (=emperor). His

throne was not a secured seat. Imbecility of the *Badshah* and intrigues of the courtiers and invasions by Ahmad Shah Abdali Durrani kept his time busy & vexatious. The *Badshah* was deposed, blinded and imprisoned by Wazir Imad-UI-Mulk in 1754.

Alam Gir II (1754 - 1759)

Bahadur Shah I's eledest son was Jahandar Shah. Jahandar Shah's son was Alam Gir II. Alam Gir II was proclaimed *Badshah* (=emperor) by Wazir Imad-UI-Mulk in 1754. The senile *Badshah* was a zealous Sunni. But the king-maker brutally assassinated the *Badshah* on 29.11.1759.

Shah Jahan II (30.11.1759 - 10.10.1760)

The regicide *Wazir* Imad-UI-Mulk was the deadly enemy of Alam Gir II's son Ali Gauhar (=Shah Alam). So, the regicide Imad-UI-Mulk picked up one of his assistants and proclaimed him *Badshah* (=emperor) under the title of Shah Jahan II.

Shah Alam II (1760-10.11.1806)

Bahadur Shah I's eldest son was Jahandar Shah: Jahandar Shah's son was Alam Gir II; Alam Gir's son was Shah Alam II. Shah Alam II was also known as Mirza Abdullah, and also as Ali Gauhar.

Wazir Imad-UI-Mulk was his fierce foe; and Shuja-Ud-Daulah was his shrewd supporter; Shah Alam proclaimed himself *Badshah* from his camp which was away from Delhi.

In demanding tribute from Bengal and Bihar, Shah Alam II came in conflict with the English East India Company; and on 12.8.1765 had to sign a farman & granted the Diwani of Bengal, Bihar & Orissa. The Company was to pay a sum of rupees 26 lakhs to Shah Alam II. He was in honourable confinement. Shah Alam II died in Delhi on 10.11.1806.

After the battle of Baxar (22.10.1764), the Bairagis, no longer in awe of the Mughal forces, mitigated the mosque at Hanuman Garhi, and built a temple thereon

A concise description by an eyewitness may be found in *Description Historique et Geographique del L' Inde* by Tieffenthaler of Austria, who halted at Ayodhya sometime between 1766-1771. He reiterated that Babur destroyed the birth place temple of Rama, and built a mosque using its pillars. But the Hindus refused to give up the holy place as *fait accompli*

Akbar II (1806-1837)

Shah Alam II's son was named Akbar. Akbar peacefully succeeded on 11.11.1806, and came to be known as *Badshah* Akbar II.

Badshah Akbar II sent Rammohan Roy (1772-1833) to the British King, George IV (1820-1830), complaining that the annual grant of 12 Lakhs of rupees was insufficient. The court of Directors of the Company increased (13.2.1833) the grant by three lakhs of rupees. The Mughal pattern of coin-minting was replaced in 1835 by the British pattern. *Badshah* Akbar II died in 1837 in Delhi.

Bahadur Shah Zafar II (1837 - d.7.11.1862)

Bahadur Shah I's fifth-generation descendant was Bahadur Shah Zafar II (b.24.10.1775). Following the death of *Badshah* Akbar II, his son Bahadur Shah succeeded and came to be known as *Badshah* Bahadur Shah Zafar II, and lived quietly in Delhi on the grant of the Company.

During the Indian Sepoy Mutiny (29.3.1857-30.10.1858) the old *Badshah*, Bahadur Shah Zafar II, reluctantly agreed to support some turbulent sepoys, who had barged into his palace on 11.5.1857 and thus became the rallying point of many mutineers

and incurred the displeasure of the British administrators; he was arrested, tried and exiled along with his family to Rangoon in Burma. *Badshah* Bahadur Shah Zafar II died in Rangoon on 7.11.1762.

Montgomery Martin, in his *History, Antiquities, Topography and Statistics of Eastern India*, Vol II, (1838), has furnished a sketch of medieval Hindusthan and reiterated : having damaged the temple of Ramkot, and using its materials, a mosque was built by the bigot.

Edward Thornton, in his *Gazetteer of the territories under the government of the East India Company* (1854), reiterates : Babar's mosque has been embellished with 14 columns of elaborate workmanship, taken from the old Hindu temple.

In July 1855 the bone of contention took the turn of a fray, a competitive situation, a scuffle, with loss on both sides. The Muslims retreated at last. It was led by Amir Ali Amethawi. In 1855, after the fight amongst Hindus and Muslim, a boundary wall was constructed to avoid future disputes.

Mirza Jan, an active, fanatic Jehadi in 1855, in his book *Hadiqah-i-Shuhada*, (1856), reminds that on Musa Ashikan's instigation, *Badshah* Babur ordered the demolition of the Rama Janma Bhumi temple. Mirza Jan added : wherever they found magnificent temples of the Hindus ever since the conquest by Sayyid Salar Masud (Mahmad Ghaznavi's commander) the Muslim rulers in India built mosques.

The administration of Oudh under the Nawabs remained chaotic, corrupt, communal and exploitative. The annexation of Oudh in February 1856 by Lord Dalhousie (1848-1956) and Sir James Outram (Resident of Lucknow) brought partial relief to the natives.

Amir Ali of Oudh decided to handover the Babri Masjid to the Hindus. On behalf of the Hindus, Ramchandra Das was to take over the mosque. The significant news alerted the British administrators; on 18.3.1857 Amir Ali and Ramchandra Das were publicly hanged from a tree.

The British Raj (1.11.1858-14.8.1947)

The Indian Sepoy Mutiny (1857-1858) sounded the death knell of the Mughal Raj, as well as of the Company Raj; and marked the beginning of the British Raj. From Lord Canning down to Louis Mountbatten, India witnessed the administrative capability of several Governors-General & Viceroys. They ruled & reformed many administrative anomalies.

There are several European accounts about the history & culture, land & language, flora & fauna, architecture & archaeology of India. Here a few relevant accounts have been referred to. Muhammad Ashgar's application, dated 3.11.1858 to the British administration, contained an allegation : the Bairagis of Rama Janmasthan had occupied the mosque; they built an earthen mound there, hoisted a flag; installed a deity, started Puja; wrote the name of Rama all over the walls.

Surgeon General Edward Balfour in his *Encyclopaedia of India and of Eastern and Southeastern Asia*, (1858) repeats : Ayodhya had three mosques on the sites of three Hindu shrines : the Janmasthan, the Swargadwar mandir and the Treta ka Thakur

P. Carnegy, in his *Historical Sketch of Tehsil Fyzabad, Zilla Fyzabad, with the old capitals Ayudhia and Fyzabad*, (1870) has made an architectural study of Rama Janmabhumi buildings and authenticated that the columns of the Janmasthan temple were used by Muslims in the construction of Babar's mosque.

Sir William Wilson Hunter (1840-1900) has left for us volumes of monumental works, such as

Annals of Rural Bengal, 1868

Statistical Accounts of Bengal, 20 Volumes, 1877

District Gazetteers of India, 28 volumes,

Imperial Gazetteers of India, 14 Volumes, 1881, 1885

It is likely that the *Gazetteer of the Province of Oudh* (1877) was Hunter's work. It confirms the atrocities committed by Babur and Aurangzeb on the Rama Janmabhumi temple.

The *Faizabad Settlement Report* (1880), is another standard work. This *Report* also established the truth that Babur built the Babri Masjid in 1528 on the site of Janmasthan of Rama.

The *Imperial Gazetteer of Faizabad* (1881) constitutes a part of Hunter's classic work. The *Imperial Gazetteer* established the truth that Babur had demolished the Rama Janmabhumi temple and built Babri masjid in 1528 A.D.

The *Delhi Gazetteer* (1883-4;/1970/1976) contains a vivid description. When Amir Ali of Oudh was going to voluntarily hand over the mosque to Ramchandra Das, Ali and Das were hanged from a tree (18.3.1857) to foil the amicable settlement.

In 1885 *Mahanta* Raghubar Dass filed a Civil appeal to the court of the District Judge, Faizabad; No. 27 of 1885. The Honourable Judge, Col. F.E.A. Chameir, went to Ayodhya for inspection and field survey, and became convinced about the impingement by Babur upon the Rama Janmabhumi temple, and passed a judgement, dated 18.3.1886 : "It is most unfortunate that a masjid should have been built on land specially held sacred by the Hindus; but as that event occurred 356 years ago, it is too late now to remedy the grievance..."

Sir William Jones (1746-1794) founded in 1784 the Asiatic Society of Bengal for oriental research. The government of India founded in 1862 the Archaeological Survey of India. The Archaeological Survey of India has been carrying on considerable research and publications. The Archaeological Survey of India, in its report of 1891, has published A. Furhrer's research paper : *The Monumental Antiquities and Inscription in the North-West Provinces and Oudh*. In this paper, Furhrer put his finger on Mir Khan as the destroyer of Rama Janmabhumi temple, and builder of Babri masjid; and further on Aurangzeb as the builder of two more mosques here.

H.R. Neville, in his *Barabanki District Gazetteer*, Lucknow, 1902, summed up the long-standing controversy in unequivocal language thus : Numerous disputes have sprung up from time to time between the Hindu priests and the Mussalmans of Ayodhya with regard to the ground on which formerly stood the Janmasthan temple, which was destroyed by Babar and replaced by a mosque.

On the auspicious occasion of coronation of His Imperial Majesty King Edward VII (1901-1910), stone pillars were erected in 1902 marking the sacred spots in Ayodhya. According to the organisers, the chief place of worship in Ayodhya was the ancient citadel of Ramkot.

H.R. Neville, in his *Faizabad District Gazetteer*, 1905, reiterated and elaborated what he had remarked earlier (1902) :

"Ayodhya is undoubtedly a place of great antiquity, but its early history is very obscure. The city is intimately connected with the mass of legend referring to Ram Chandra and the Solar race..... It is locally affirmed that at the time of the Musalman conquest, there were three important Hindu shrines at Ayodhya and little else. These were the Janmasthan temple, the Swargadwar, and

the Treta-Ka-Thakur.... In 1528 Babar came to Ayodhya and halted there for a week. He destroyed the ancient temple and on its site built a mosque, still known as Babar's mosque.... The mosque has two inscriptions.

In 1912 riot again broke out between the Hindus and the Muslims.

Henry Beveridge (1837-1929) was an ICS officer; his wife Annette Beveridge (1841-1929) edited *Babar-nama* in 1905 and *Memoirs of Babar* in 1921. She too stated that Babar substituted the Rama temple with a mosque.

In 1934 the Archaeological Survey of India again undertook a task to identify the holy sites of Ayodhya. The Archaeological Survey of India identified that the site of Babri mosque was the old site of Ramajanma Bhumi temple.

In 1934 Hindu-Muslim riot again occurred at Ayodhya. The Masjid was stormed. Muslims stopped coming to the Rama Janmabhumi. The government gave money to the Muslims to repair the mosque !

In 1940 there occurred an affray at Ramkot between the Sunnis and the Shias for the ownership of the masjid.

The Hind Swaraj (15-8-1947-

The Quit India movement (8.8.1942) and the Azad Hind movement (1.9.1942) sounded the death knell of the British Raj and marked the beginning of the Hind Swaraj. From Sri Nehru onwards independent India has been witnessing a procession of Prime Ministers coming and going and leaving marks of their varying capability on the national issues. What follows is a chronological list of the names of the Prime Ministers and narration of Rama Janmabhumi related events.

Sri Jawaharlal Nehru (15.8.1947-27.5.1964)

In 1949 the disputed structure was put under lock and key. In December 1949 several hundreds of Ram-bhaktas chanted *kirtan* for about a fortnight and the idols were shifted from Rama Chabootra into the disputed structure. In January 1950 Sri Gopal Singh Visharad filed a suit seeking unrestricted right to worship. On 19.1.1950 the Faizabad Civil Court ordered to maintain status quo. On 26.4.1955 the Allahabad High Court again confirmed the status quo order. In December 1961 the Sunni Waqf Board moved the Faizabad Civil Court and demanded the possession of the masjid. It further sharpened the clash. The government was preoccupied with refugees, riots & war.

Sri Gulzarilal Nanda (27.5.1964-9.6.1964)**Sri Lalbahadur Shastri (9.6.1964-11.1.1966)**

On 29.8.1964 the Viswa Hindu Parishad was established. Shastriji suddenly died at Taskand in mysterious circumstances.

Sri Gulzarilal Nanda (11.1.1966-24.1.1966)**Smt Indira Gandhi (24.1.1966-24.3.1977)**

The government was preoccupied with refugees and war.

Sri Morarji Desai (24.3.1977-28.7.1979)

In April 1978 the V.H.P. raised the temple issue at a public meeting in Delhi. The V.H.P. made a feeble attempt at the resumption of the claim over the temple.

Chaudhuri Charan Singh (28.7.1979-14.1.1980)

The *Chaudhuri* was encouraged to ride for a fall.

Smt Indira Gandhi (14.1.1980-31.10.1984)

In March 1983, a veteran Congress leader Sri Dau Dayal Khanna, made a fervent appeal to the Hindus to reclaim Ayodhya, Mathura and Kashi.

In April 1984 the Dharma Samsad of V.H.P. launched a mild movement to liberate the RamaJanmabhumi.

In June 1984 the Rama Janmabhumi Mukti Yagna Samiti was established with *Mahant* Avidyanathji as president. On 6.10.1984 the V.H.P. earnestly requested the Hindus to vote in the ensuing Loksabha election in favour of those who would support the Rama jnmabhumi. On 7 October 1984 the Rama Janmbhumi Mukti Yagna Samiti organised a mass meeting on the bank of the Sarayu River and on 15.10.1984 organised Rama-Janaki Rath Yatra and the *Rath* reached Delhi on 31.10.1984. Unfortunately, Srimati Indira Gandhi was brutally murdered on 31.10.1984. So, the *Yatra* was withdrawn.

Sri Rajiv Gandhi (31.10.1984 - 2.12.1989)

In October 1985 the V.H.P. again organised the Rama-Janaki Ratha-Yatra. On 3.11.1985. Dharma Samsad met at Udupi of Karnataka and urged the Government to open the lock. In 1985 the VHP organised Tala-Kholo Andolan (=Remove the lock movement). On 1 February 1986 the padlocks were removed by an order of the Faizabad District Judge. The judge was denied promotion.

In October 1986 the All India Babri Masjid Action Committee was formed. 26.1.1987 : this date of national importance was tarnished as a blackday by the AIBMAC. On 30 March 1987 the AIBMAC organised a mass meeting at Boat Club in Delhi and demanded the handover of the Babri Masjid to the AIBMAC.

In April 1987 the V.H.P. organised a mass gathering at Ayodhya. In 1987 Sri V.P.Singh opined to make it a national

monument. In February 1989 at the Kumbh Mela in Prayag, a Maha Santa Sammelan was held and it decided to construct a temple at Ayodhya. In May 1989 another Sant Sammelon was held at Haridwar and it decided the date of Shilanyas : 9.11.1989.

In June 1989 the Communist Party of India mobilized a peace march at Ayodhya. In June 1989 the Indian National Congress Party organised a Hindu Sammelan at Chitrakuta and *Swami* Swaropananda, Sankaracarya of Dwaraka criticized the VHP's shilanyas schedule on ground of inauspicious time.

In June 1989 the Bajrang Dal got assembled at Ayodhya, and furious in anger, they became ready for an adventure, for self-sacrifice for Rama janmabhumi. On 10.7.1989 the government of UP made an appeal to the Lucknow Bench to get all the relevant cases transferred from the Faizabad District Court to the Lucknow Bench.

On 14.8.1989 the Allahabad High Court clubbed together the cases concerning the disputed structure and issued the directive to maintain the status quo.

On 27.9.1989 the V.H.P. leaders signed an accord with the Home Minister Sri Buta Singh, assuring to abide by the directive of the Allahabad High Court.

On 30.9.1989 the V.H.P. started with Shila Puja in the countryside of India. On 18.10.1989 the Sunni Waqf Board filed a suit for restraining people from going to the Janmabhoomi area and not to allow any shilanyas and the Muslim Parties called on the central Government to ban the Shila Puja. On 23.10.1989 the Full Bench rejected the Sunni Waqf Board's request. On 27.10.1989 the supreme court dismissed two more cases of Muslims who sought to prevent shilanyas.

By October 1989 about 2,75,000 consecrated Rama-Shila (=bricks) from Bharat and abroad reached Ayodhya. On 6.11.1989 *Times of India* published the gist of the booklet : *The Political Abuse of history : Babri Masjid/RamJanmabhumi dispute*, issued by the centre for historical studies of Jawaharlal Nehru University, criticising the V.H.P.

On 9.11.1989 the foundation stone was laid at Ayodhya with due permission from the state government.

The 1989 edition of the *Encyclopaedia Britannica* has attested to the historic truth thus : 'Ayodhya : Rama's birthplace is marked by a mosque, erected by the Moghul emperor Babar in 1528 on the site of an earlier temple.'

Sri Vishwanath Pratap Singh (2.12.1989-10.11.1990)

In November 1989, election to the Lok Sabha was held; this Lok Sabha had a large number of members who had least support for the Rama Janma Bhumi temple issue. So, deadly manoeuvring behind the scenes occurred at this phase.

On 26.1.1990 the Santas decided to start construction of temple with effect from 14.2.1990.

On 9.2.1990 the Prime Minister sought a truce period of four months. On 8.3.1990 a derisive news got published in some papers to intentionally affect public opinion against the V.H.P. on a vague charge of financial irregularity.

By sanctioning fifty lakhs of rupees to the Jama Masjid in Delhi Sri VP Singh's JD government gave proof of its diabolic conduct.

Swami Swaropananda Saraswati, the Sankaracarya of Dwaraka, and an arch-critic of the V.H.P., was going to conduct an alternative Shilanyas on 7.5.1990. But, he and his followers

were arrested on the way by an order of the Chief Minister, Sri Mulayam Singh Yadav.

On 27 and 28 May 1990 the Akhil Bharatiya Santa Samiti met at Haridwar and referred to the court verdict of 1960 and 1986 with a positive approach and reiterated the sanctity of the age-old tradition of the Hindus as the very foundation of the Rama Janmabhumi.

On 8.6.1990 the four-month period expired.

On 23.6.1990 the Santa Sammelan met at Haridwar and decided on 24.6.1990 to start Kar Seva with effect from 30.10.1990 (=Deva-utthan Ekadasi)

For confirmation, another date (=1.8.1990) was announced as Sankalpa Diwas, and 15.8.1990 was announced as Chetavani Diwas. On 1.9.1990 holy fire was ignited by friction of dry wood blocks; the holy fire was given the name of Rama Jyoti.

On 25.9.1990 the veteran national leader, Sri Lalkrishna Advani (8.11.1927 -) set out for the historic Somnath-Ayodhya Rath Yatra.

On 29.9.1990 Vijaya Yatras were undertaken throughout the country.

On 23.10.1990 Advani's Rath was held up, detained at Samastipur of Bihar and prevented from moving ahead, and Sri Advani was arrested.

On 24.10.1990 and 25.10.1990 Bharat Bundh was observed; at the call for Bharat Bundh, the people responded favourably.

On 30.10.1990 thousands of devotees took pains to cross the impregnable barricades already put across all the roads around Ayodhya, and at last quietly slipped into Ayodhya and performed Kar Seva, stormed the disputed structure and the police shot dead eleven Karsevaks.

On 2.11.1990 the number of Karsevaks swelled into thousands. The Chief Minister, Sri Mulayam Singh Yadav permitted the police to fire on the karsevaks. Thousands of defenceless, unarmed devotees died on the spot. **Sri Ram Kothari & Sri Sharad Kothari** of Calcutta had reached the top of the structure, the police fired and killed them. Their dead body fell on the ground!

Sri Chandra Sekhar (10.11.1990-21.6.1991)

In December 1990 the Central Government invited the VHP and AIBMAC to furnish their respective evidences. The VHP team presented several objective evidences. The AIBMAC could not furnish conclusive evidences. At the next meeting in January 1991 the Marxist Professor R.S. Sharma was the spokesman of the AIBMAC; they demanded to be recognised as 'independent scholars' and to sit on judgment on the controversy to pass a verdict. The government did not agree. At the next meeting, 24.1.1991, they did not attend.

April 1991 Sri Mulayam Singh Yadav tendered his resignation from the post of Chief Minister of UP.

Sri P V Narasima Rao (21.6.1991-16.5.1996)

Since September 1992 Rama Paduka Pujan was organised in many villages of India. In October 1992 the government revived the scholars' debate.

6.12.1992 : calendric schedule of Gita Jayanti fell on 6.12.1992. A clarion call was given to the motley devotees to reach Ayodhya on 6.12.1992. Thousands of devotees responded and reached Ayodhya. The pent-up forces were unloosed. The degree of repugnance of the native people's sense of injustice, humiliation and loss of face reached such an unbearable height that they instantly demolished the structure on 9 December 1992 giving proof of their unusual ability, vigour and patriotism; and

then and there they erected a temporary shade with tarpaulins as makes-shift temple for the worship of Sri Ramlala. On 8.12.1992 the Central Government took over control of Sri Rama Janmabhoomi premises, and allowed the *Pujaree* to continue the *Pooja*. On 16.12.1992 the Central Government constituted the Liberhan Ayodhya Commission of Inquiry.

At a series of midnight meeting in early December 1992, in Delhi, some dignitaries confided their concern.

On the basis of an appeal by one learned lawyer, Sri Harisankar Jain, the Lucknow Bench of the Allahabad High Court permitted on 1.1.1993 to do regular *sewa-pooja* of Sri Ramlala.

Eureka, Eureka! The English word eureka has been derived from the Greek word *heurika* (=I have found it). The Greek philosopher Archimedes (C.287-212 BC) gave the word a distinction. What is important here at Ayodhya is an archaeological finding : a stone slab, about 5 ft. x 2.25ft with inscription of 20 lines written in Sanskrit dedicated to Vishnu Hari who killed Dasanan Ravan. It is a credible nugget of political import.

The Honourable President, Dr. Shankar Dayal Sharma (1992-1997) referred a question to the Supreme Court of India; the question was "whether a Hindu temple or any Hindu religious structure existed prior to the construction of the Rama Janmabhumi-Babri Masjid in the area on which the structure stood?"

On 7.1.1993 the Government of India, by an Ordinance (Acquisition of Certain Areas at Ayodhya Ordinance, 1993) acquired about 67 acres of land surrounding Shri Ramjanma Bhoomi premises including the Rama Janma bhoomi temple sites. The acquisition of the land by the Central Government was

challenged by three Muslims and two Hindus. The Supreme Court upheld the Ordinance and the Acquisition. On 24.10.1994 the Supreme Court of India adjudicated thus: the Lucknow Bench of Allahabad High Court would decide the title of the disputed site, and answer the special reference made by the President of India. The Supreme court's sagacious verdict in 1994 : Mosque is not the only place for *namaj*.

In 1995 : a Three-Judge Full Bench (two Hindu Judges and one Muslim Judge) started hearing the matters in 1995.

Sri Atal Bihari Vajapayee (16.5.1996-1.6.1996)

Climax of the maladroitness attempts by anti-BJP groups forced Sri Vajapayee to resign within two weeks. Sri Vajapayee, an honest patriot, a classical parliamentarian, an eloquent orator with histrionic physique, was deviously discomfited.

Sri H.D.Deve Gowda (1.6.1996-21.4.1997)

Sri InderKumar Gujral (21.4.1997-19.3.1998)

Sri Atal Bihari Vajapayee (19.3.1998-22.5.2004)

On 13.12.2001 the Indian Parliament was attacked by some Muslim terrorists.

In August 2002 the same Three-Judge Full Bench directed to administer a modern, technical survey, namely Ground Penetrating Rudder Survey (GPRS) of the site. Accordingly, Tojo Vikas International was engaged. Tojo Vikas International brought an expert from Canada. The GPRS observed a wonderland underneath, full of wonderful information. The historic information was an eye-opener : the existence of a huge structure extending over a large area. Implicitly, the Babri mosque was built upon a Hindu structure.

The expert, however, left an option open : the GPRS Report may be verified through scientific excavation.

In 2003 the Allahabad High Court sought the specific service of the Archaeological Survey of India under certain conditions :

1. The excavation should be scientifically operated
2. GPRS Report has to be verified.
3. Two Additional District Judges of Faizabad were to remain present
4. 40% of the labour would be Muslims
5. The parties concerned, their counsellor or representatives were permitted to remain present.
6. Photography, videography, report were to be accompanied.

Following the conditions, the ASI carefully conducted the operations and found walls, pillars, floors, temple, etc. and confirmed the findings of GPRS. On 25.8.2003 the ASI published its final report.

Dr. Manmohan Singh (22.5.2004-22.5.2009)

On 5.7.2005 Muslim terrorists attempted to attack the makeshift temporary temple. The security forces repulsed the terrorists.

Dr. Manmohan Singh (22.5.2009-26.5.2014)

On 30.6.2009 the Liberhan Commission submitted its report. On 17.9.2010 the Allahabad High Court dismissed an appeal seeking deferment of the verdict of the Allahabad High Court. On 28.9.2010 the Supreme court dismissed an appeal seeking deferment of the verdict of the Allahabad High Court.

On 30.9.2010 the Lucknow Bench of the Allahbad High court

pronounced its verdict : the disputed land be partitioned equally among the three parties, namely, 1. Ram Lalla Virajman, 2. Nirmohi Akhara, 3. Sunni Central Wakf Board of U.P.

The verdict appeared to be disagreeable, displeasing, shocking, a travesty of justice. Several persons objected to the ruling and approached the Supreme Court. On 9.5.2011 the Supreme Court stayed the operation of the verdict. In 2011 the Santas advised the chanting of *Hanuman Chalisa*. In 2013 the Santas advised the chanting of '*Sri Rama, Jaya Rama.*'

Sri Narendra D. Modi (26.5.2014-29.5.2019) 30.5.2019-

When Sri Modi became Prime Minister in May 2014, the prestige of the central government was at a very low ebb for a decade. Since May 2014, there has been a phenomenal improvement. How? By wisely implementing certain long-overdue reforms, by boldly defending the frontiers, by improving foreign relations. Sri Modi led the BJP to a resounding victory at the 2014 general election to the Lok Sabha.

In 2016 Sri Subrahmaniyam Swami was asked to look after the pending issues lying with the Supreme Court. Swami proposed to construct the Ramjanma Bhoomi mandir within the complex of Rama janmabhoomi itself. Ashok Singhal (15.11.1926- 7.11.2016): a conspicuous figure of VHP, the end of his eventful life was bewailed by numerous natives.

In 2017 the Supreme Court directed the litigant parties to come to a compromise outside the premises of the court.

On 5.12.2017 senior advocates, Sri Kapil Sibal, Sri Dushyant Dave & Sri Rajeev Dhavan working on the behalf of the mosque, frenziedly argued seeking adjournment of the case till July 2019, implicitly after the general election to the Lok Sabha. The court did not agree.

On Thursday, 8.2.2018 the Supreme Court of India warded off the request of thirtytwo eminent persons to intervene in the case. Among those persons Sri Shyam Benegal, Aparna Sen, Anil Dharker, Teesta Setalvad were included. Implicitly those persons were concerned more for the mosque than for the temple. Senior advocate Sri C.U. Singh argued on behalf of those persons. The court did not agree.

On Thursday, 8.2.2018, the Supreme Court of India, opined : the case was simply a land dispute; a third party intervention would be unnecessary; English translation of some documents be furnished; Wednesday, 14 March 2018 has been fixed for the next hearing. Monday, 29.10.2018, has been fixed for the next hearing.

Recapitulation

For centuries, since 712 A.D. the alien marauders have been trying, with all means in their power, to hasten the collapse of idolatry and the established government of Hindusthan, and the consolidation of their own power here. Their misdeeds have affected the whole country. They ruled & ruined the natives.

Sons of the soil were in an unfortunate position, at the mercy of the aliens. The natives of Hindusthan passed through, century after century, horrible nightmare and privation. The impetuous intruders drained India's wealth and sunk the natives in galling poverty & ignorance; the natives had to beg, to work as slaves & to sell their children. Numerous natives got converted. No doubt, the intruders attained partial success. Their descendants and the renegades have been trying till today to complete the process of iconoclasm. The medieval period was a hideous era of Indian history; the modern period is an extension of the medieval era; it is emitting miasma.

Desecration as well as disfigurement of the Rama Janma Bhumi temple at Ayodhya is one of the many festering wounds on the socio-religious body of Hindusthan. It is a grain of sand compared with other stupendous wrongs. The natives and the aliens are in strong disagreement over the issue of Rama Janmabhumi temple versus Babri Mosque. Two different factions have espoused irreconcilable claims. The claim of the natives is based on epic, Puranic, literary, historical and archaeological evidences, and records of drastic violation of their natural rights and national pride.

The claim of the alien's descendants and renegades is based on aggressive designs : intrusion, encroachment, massacre and then desecration and disfigurement of the Rama Janma Bhumi temple and reuse of those materials for building the mosque and long continuation of the usurpative dynasty providing political umbrella.

Looking back, from 1528 to 1947 AD, more or less about 76 occasions of battle and affray happened at Ayodhya; occasionally the usurpative party thwarted & frustrated the Ram-bhaktas, occasionally the Bairagis and the Naga Sadhus thwarted and frustrated the usurpative party.

After the bloody partition of India on the basis of two-nation theory and attainment of national freedom on 15.8.1947, the natives refocussed their head again & raised their natural demand in peaceful, legal, constitutional method. During the recent period of 1989 to 1992 the uproar about the Rama janmabhumi vs Babri mosque was loudest.

The supporters of the mosque again adamantly opposed; their sentiment of opposition had raged far and wide and struck an echo beyond the boundary of India and assumed a violent

character in the sub-continent. In the neighbouring countries, the Hindus suffered terribly on several occasions. Thousands of the Kashmiri Pandits have been forced to flee; mass expulsion indeed for a crime committed by Babur & defended by others! Thus, such type of religiosity became the byword for intrusion, encroachment, bloodshed, cruelty, repudiation of human values and natural rights. What a colossal loss of persons and properties! Babur built several mosques in the same way!

Over the centuries, the character of the problem has undergone changes. With a combination of circumstances, the straightforward tussle has been metamorphosed into a complex tangle. Several forces have joined the fray. The historic tangle of cross-currents, contradictory interests, competitive creeds, vote-bank politics, modern action-shy administration, idiosyncracies, demographic strategy, continental cold war have gone into the perpetuation of the problem. While Babur had been the creator of the problem, several others were continuators, perpetrators and perpetuators of the problem. How?

Mughal regime and afterthought

The communal ball, set in motion by Babur, has been kept on motion by his successors, descendants and many native renegades. Babur had paid no attention to anything but his own whim of the moment. Even now, it seems that modern liberty and literacy have failed to immunise many of them from bigotry, fanaticism and propaganda of world-conquest. Politically skilful and audacious, they have used several politicians and a few Prime Ministers as plaything. Like Babur, the supporters of the mosque pay no attention but their own whim. The traditional legacy of multifront attacks continues even to this day.

But, only a few of them have recently come out from the Mughal rut. What are the influences which have gone into the making of this change of outlook?

Of prime importance is the reading of the hideous history of medieval India. Secondly, the horrible cruelties of subsequent communal riots tormented their mind. Thirdly, there is an innate sense of rational thinking in them which prompted them to admit and appreciate the point of view of the natives. This liberal, undoctinaire and moderate group supports the argument of the natives.

British response

The British administrators initially did not take the issue into cognizance; and for a considerable length of time they overlooked it; and since the Sepoy Mutiny period they used it as a chessman and allowed it to continue as a wedge. On 18.3.1857 Amir Ali and Ramchandra Das were publicly hanged to death from a tree only to spoil the attempt of mutual settlement. In 1934-35 the government gave money apparently to repair the mosque, but to enliven the problem.

But the British historians and European travellers had authentically confirmed the historic fact of encroachment, desecration and disfigurement of the temple by Babur in 1528 AD.

The Congress response

Right from the early twentieth century, on several occasions the Congress has given evidence of its policy of wooing both Hindus and Muslims. In the case of the Mandir-Masjid controversy, the Congress has displayed the same ambivalence. The main cause of the defeat of the Congress in the general election to the Lok Sabha in 1989 was its bungling of the Mandir-Masjid problem.

To substantiate, on 23.11.1992 some members of the Parliament belonging to Left Front, to Janata Dal and to Muslim League, had vehemently opposed the Bande Mataram; at that time, the members of Parliament belonging to the Congress Party remained silent. On 6.12.1992 at the demolition of the disputed structure, the Congress reaction was sharp; it dismissed the BJP-governments in four provinces (=Uttar Pradesh, Madhya Pradesh, Himachal Pradesh, Rajasthan) and imposed the Presidential rule, and banned the V.H.P.

Again, one Congress leader, Sri Dau Dayal Khanna, fully supported (2003) the Mandir issue. But, another Congress leader, Sri Kamalpathi Tripathi, fully supported the Masjid issue.

Secularist & Socialist response

Some leftist professors of Jawaharlal Nehru University issued in 1989 one booklet : *The Political Abuse of history : Babri Masjid/Ramjanmabhumi dispute*. In their booklet, the JNU historians have launched a frontal attack upon the Rama janmabhumi issue. In their reactions, one may find a glaring denial and distortion of the objective evidences and false emphasis. After the publication of the GPRS Report (2002) and the Archaeological Excavation Report (2003), they were expected to admit the value of the concrete, objective evidences of the Rama janmabhumi. But, far from being mollified, they resorted to sophistry and captiousness. They have debased and devalued the historical evidences & deflected the Archaeological evidences.

On 2.11.1990 in Uttar Pradesh, hundreds of karsevaks were shot dead by the police with official order from the native Chief Minister, Sri Yadav.

On 23.11.1992 some members of the Parliament belonging to the Left Front, to Janata Dal and to Muslim League vehemently opposed Bande Mataram.

In West Bengal, the Left Front government had banned the celebration of Ramshila Pujan in public places.

In Tripura on 18.2.2002 the leftists and the Babri Masjid supporters led a long procession through the streets of Agartala to condemn the Mandir issue with vituperative speeches and slogans. The mandir supporters would be derided & hooted.

The DMK Chief, Sri Karunanidhi (1924-2018) animadverted : Lord Rama never existed. (*The Hitavada*, 7.10.2007)

The secularists and the socialists seem to be obliged to meet the Masjid supporters on the latter's own chosen field and to play the game according to the latter's dictation. They have a manifest tendency to close their eyes to the historic crimes of the marauders, and to shut their eyes to the galling subjugation of the natives. They are making as much chaos and confusion as they can on this issue also. They are most unlikely to learn lessons of the invasions of 712, 1025, 1191-92, 1201, 1204, 1526, etc. & hundreds of riots. They condemn the Jallianwala Bagh firing (13.4.1919) by General Dyer; but remain silent on the Great Calcutta Killing (16.8.1946) by Muslim League & H.S. Suhrawardy (1893-1963).

Ancient Bharat had the glory of cultural fecundity in various fields. From the four quarters of the globe many serious students would come here for study; (Manu:2:20). But the natural disinclination of these sophists prompts them to deride Bharat as a land of cultural sterility.

A common shibboleth, 'minority sentiment would be wounded' has been a catch-all phrase; it has been hammered home at every opportunity; uttered irrationally, it has given latitude to the Masjid-supporters.

According to some purveyors of non-sense, meekly submission to the deadly atrocities is real Hinduism, and to protest is Hindu communalism. Since the introduction of the alien religion, millions of natives have been murdered, converted, tortured, enslaved and exported. Numerous natives (Gypsy) fled and crossed thousands of miles in order to escape the horror. These sophists remain silent on the awful past, and on the recent incidents also like the Parliament attack (13.12.2001), Godhara Carnage (27.2.2002) and Bombay attack (26.11.2008). They are highly sensitive to anything that touches on the interests of the aliens.

It seems that they have not advanced an inch towards admission of historical truth & rationality.

Such an abominable combination of bigotry and hypocrisy has wrought havoc and has been steadily & systematically active in the destruction of Indian civilisation. This sophistry, this hypocrisy, this pseudo-secularism, this vote-bank politics, this unholy alliance, this impertinent meddling cannot and will not safeguard the soul of the nation.

Little by little, a vicious circle has been generated. It has become clear in 1961 that the Mandir-Masjid conflict is no longer a local problem. And in 1992 it has become explicit that the conflict is no longer a struggle between Rama's descendants and Babur's descendants; it is a struggle between the Hindus and the Muslims; it is a cold struggle between India and some provocative neighbours; it is a struggle between Indians and Indians; it is a struggle between Hindus and Hindus !

Concluding remarks

1. What the Muslims would have done, had the Hindus been usurpers of mosques ? Having ruled and ruined Hindusthan,
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and having destroyed universities and thousands of temples, are they ready, even after partition & independence, to return a few temples peacefully, voluntarily?

2. The Congress has been hovering on the twilight zone of politics and statesmanship. Its reputation has been besmirched by a series of scams and scandals. It has gradually moved into a position of myopic opposition.
 3. The pseudo-secularists have been pampering the problem and trying to devalue the objective evidences, & to foist the mosque on the nation, & thus to complicate the problem. Things got much worse after their intervention.
 4. Several news media treated the problem inadequately & inappropriately. Some of them, either covertly or overtly, published news in a style productive of negative impression about the basis of the temple. Sacrificing the ethics of journalism, they tilted towards the other side. To redress the balance, the counter-publicity seems to be insufficient.
 5. Decision, deviated from objective evidences, is also a violence.
 6. If a decision is to be taken arbitrarily, unhistorically and subjectively, it is better not to decide.
 7. It will be a travesty of justice to direct the householder and the burglar to come to a compromise.
 8. The heritage and history of Bharat should not be mortgaged and hypothecated to the mercy of truculent pressure politics and vote-bank politics.
 9. A beggarly compromise, with an eye on vote-bank politics and pressure politics, will so thoroughly humiliate and
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disgrace Bharat that the natives will never be able to raise their heads again; once a shameful precedent is set, it will be followed by other cases, and the natives will lose their ground, & will remain in a condition of perpetual terror.

10. Under the changing circumstances, either a **trap** or a **trick** is likely to be afoot. Then, falling more deeply into the trap, the decision-makers may idealistically allot a piece of land on the other side of the Sarayu River. Even, an idealistic native may offer a piece of his land. In either case, it will validate a grave offence.
 11. In Athens the cunning sophists brought about the destruction of all ideals of truth and morality, honesty and integrity. Swayed by the vile legacy of opportunism and flattery, Athens failed to distinguish between statesmen and sophists. Athens condemned Socrates (469-399 BC) and esteemed Thrasymachus, an opportunist. Athens got its national backbone broken. So, Athens fell pray to the Turkish repression for few centuries (1453-1829) A nemesis !
 12. In the USA, the State's righters once became a formidable force. John Calhoun (1782-1850), for instance, stood like a strong pillar against federalism and nationalism. The centrifugal forces stood in sharp contrast to the centripetal forces. The federal state as well as the central government was on the verge of collapse. The two forces came to a head-on collision in the shape of the tragic American Civil War (1861-1865). The loss of man-power was about 620,000 deaths on the two sides. The horrible bloodbath saved the nation. History's answer to Calhoun, was John Marshall (1755-1835) and Abraham Lincoln (1809-14.4.1865).
 13. Arnold Toynbee (1889-1975) reminded us that having occupied (1814-1915) a part of Poland, the Russians built a
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- big cathedral there; the Russians had done this to give the Poles a continuous ocular demonstration that Russians were now their masters. But after the re-establishment of Poland's independence in 1918, the Poles had pulled the cathedral down. Compare the Indian Scene !
14. The medieval period of Indian history has left many bitter legacies & several breeding centres of centrifugal forces. There are, in addition, many state's righters; some of them have been contributing directly to the dismemberment of the Indian federation; some others have formed political opinion on a very narrow base, on short-sighted political calculations, on a party-rivalry, on feeble alliances.
 15. It may be unwise to follow 'a middle of the road policy' for the solution of this knotty problem. To follow such a feeble policy will add up to the veritable hotchpotch, a grave jeopardy; and a systematic reinstitution of the pervasive terror. A long history of poignant sufferings attests this foreboding.
 16. In the vast treasure of folklore of Tripura, there is a group of folktales, each of which represents a chain of actions as well as a chain of crimes. On one occasion, the last victim approached the village chief; the village chief made an enquiry, summoned all the accused, cross-examined all of them one after another, exonerated most of the accused, except the first one, who had been at the root of all troubles, he was punished. The wise chief did not compromise justice at the altar of politics. Justice, under the preliterate village chief, was cheap, visible, on the spot, quick & simple.
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17. To understand the crux of the present problem, it is essential to realise that it is intrinsically a disease of pseudo-secularism. If given a free hand to propagate its views, it might become a formidable force ! Indeed, it has already done irreparable damage.

Major findings

The foregoing analysis draws attention to certain deep wounds & scars :

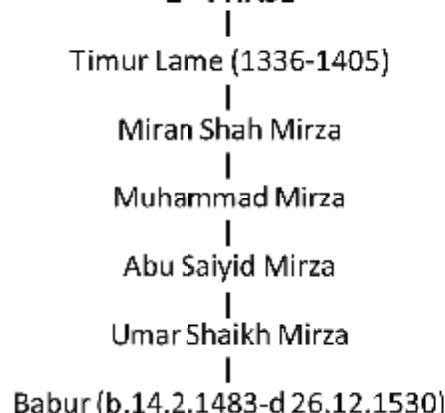
1. The medieval horror covertly continues to haunt the natives
 2. the extent of disarray among the political parties is worrisome;
 3. ideological parochialism is an adversarial feature of Indian politics;
 4. the grotesque effort to subvert the objective evidences on the part of some literati is an instance of academic bankruptcy, unthinkable in any civilised & democratic nation.
 5. Socio-religious fault-line remains as a malignant ulcer, which is projected as a benign grace.
 6. At present the problem is intrinsically a disease of pseudo-secularism.
 7. However, history as well as heritage has recently begun to unfold its worth as an anti-dote to fanaticism & pseudo-secularism.
 8. It leaves a serious question mark : have the natives attained real freedom? Destruction of thousands of temples as well as recurrent ravage is credit? not a crime! But restoration of one temple is a major crime! a breach of trust! a national shame! a blatant intolerance! If it is not *para-tantra*, then what else is?
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9. Such unfair, fanatic violations and perversions of history may defeat even the sunrise!
10. Considering the severity of religious terrorism for centuries upon the native society, the Ramjanmabhoomi demand is most moderate.

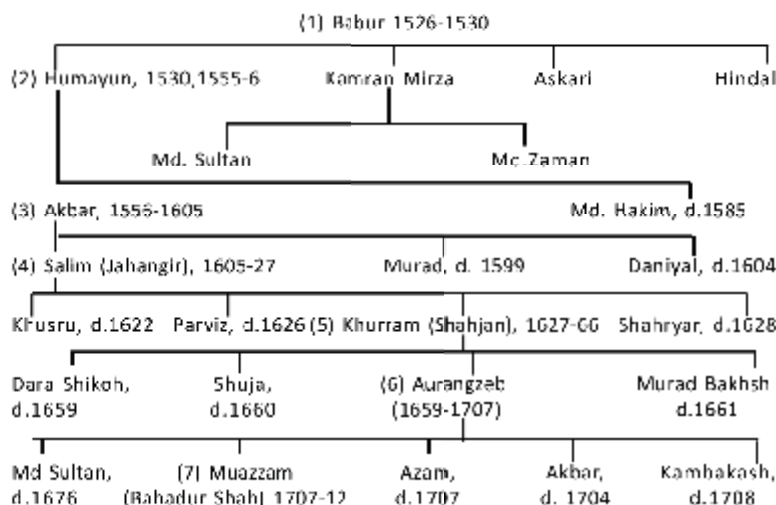
APPENDIX 11

GENEOLOGY OF THE MUGHAL DYNASTY

1ST PHASE

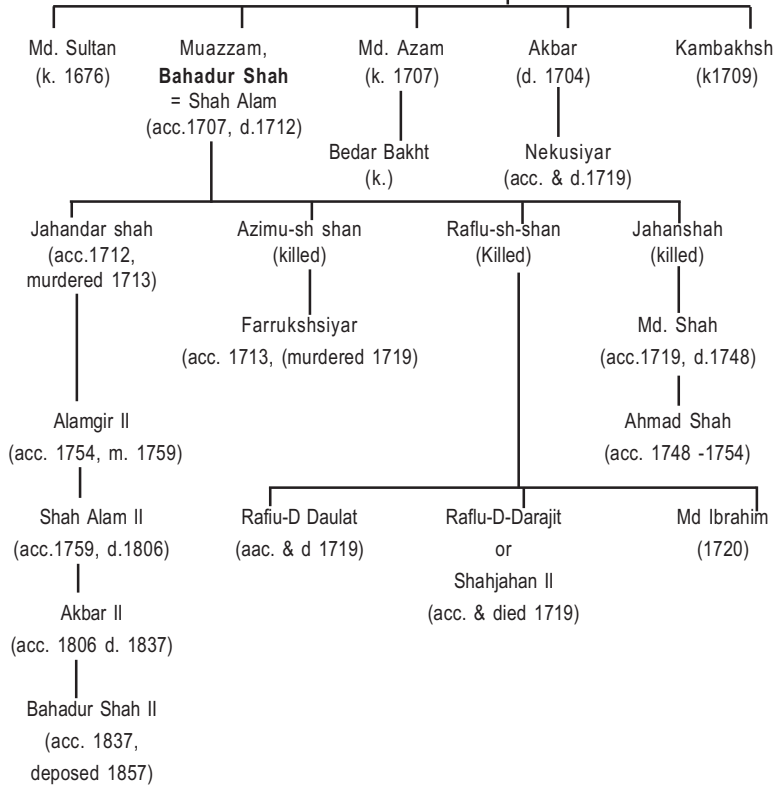


2ND PHASE



3RD PHASE

AURANGZEB ALAMGİR



APPENDIX 12

MUGHAL DYNASTY'S PRINCIPLES OF PUBLIC ADMINISTRATION

1. Primacy of Islam
 2. Belief in the Divine Right theory of kingship
 3. Supremacy of the *Badshah* as the sole legate/judge
 4. 'I am the state' policy
 5. *Badshah* has no kinship, no familial consideration in the struggle for succession. Might is Right.
 6. Absence of rule of peaceful succession to the throne.
 7. Permissibility of polygyny.
 8. Maintenance of *harem* for concubines.
 9. Daughters of *Badshah* must not marry.
 10. Propagation of Islam by any means.
 11. Imposition of *Jizya* tax on the kafirs.
 12. Destruction of idolatry.
 13. Waging *Jihad* against the idolators & kafirs.
 14. Institutionalization of *khutbah* & *farman*.
 15. Preference to sensate culture.
 16. Display of aggressive nationalism tinged with militarism.
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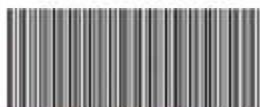
In the compilation of the Appendix 10, 11 & 12, considerable use has been made of several books. I owe a deep sense of gratitude to the authors and publishers. What follows is an incomplete list of the books.

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