

### Chapter 1 : Ramayana - Wikipedia

*Ramayana at a glance [Keshavadas] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. The characters in the Ramayana relate to our won human drama. The Ramayana teaches us a way of life.*

Ikshvaku dynasty[ edit ] Dasharatha is king of Ayodhya and father of Rama. He has three queens, Kausalya , Kaikeyi and Sumitra , and three other sons: Bharata , and twins Lakshmana and Shatrughna. Dasharatha dies heartbroken after Rama goes into exile. Rama is the main character of the tale. Portrayed as the seventh avatar of god Vishnu , he is the eldest and favourite son of Dasharatha , the king of Ayodhya and his Chief Queen, Kausalya. He is portrayed as the epitome of virtue. Dasharatha is forced by Kaikeyi to command Rama to relinquish his right to the throne for fourteen years and go into exile. Rama kills the evil demon Ravana, who abducted his wife Sita, and later returns to Ayodhya to form an ideal state. Rama went to Mithila and got a chance to marry her by breaking the Shiv Dhanush bow while trying to tie a knot to it in a competition organized by King Janaka of Mithila in Dhanusa. The competition was to find the most suitable husband for Sita and many princes from different states competed to win her. Sita is the avatara of goddess Lakshmi , the consort of Vishnu. Sita is portrayed as the epitome of female purity and virtue. She follows her husband into exile and is abducted by the demon king Ravana. She is imprisoned on the island of Lanka , until Rama rescues her by defeating Ravana. Later, she gives birth to twin boys Luv and Kusha. Bharata is the son of Dasharatha and Queen Kaikeyi. When he learns that his mother Kaikeyi has forced Rama into exile and caused Dasharatha to die brokenhearted, he storms out of the palace and goes in search of Rama in the forest. Bharata then rules Ayodhya as the regent of Rama for the next fourteen years, staying outside the city of Ayodhya. He was married to Mandavi. Lakshmana is a younger brother of Rama, who chose to go into exile with him. He spends his time protecting Sita and Rama, during which time he fights the demoness Surpanakha. He is forced to leave Sita, who was deceived by the demon Maricha into believing that Rama was in trouble. Sita is abducted by Ravana upon his leaving her. Shatrughna is a son of Dasharatha and his third wife Queen Sumitra. He is the youngest brother of Rama and also the twin brother of Lakshmana. He was married to Shrutakirti. Allies of Rama[ edit ] Vanara Hanuman is a vanara belonging to the kingdom of Kishkindha. He is an ideal bhakta of Rama. He plays an important part in locating Sita and in the ensuing battle. He is believed to live until our modern world. Sugriva , a vanara king who helped Rama regain Sita from Ravana. Angada is a vanara who helped Rama find his wife Sita and fight her abductor, Ravana , in Ramayana. He was son of Vali and Tara and nephew of Sugriva. Angada and Tara are instrumental in reconciling Rama and his brother, Lakshmana , with Sugriva after Sugriva fails to fulfill his promise to help Rama find and rescue his wife. Together they are able to convince Sugriva to honour his pledge to Rama instead of spending his time carousing and drinking. It is he who makes Hanuman realize his immense capabilities and encourages him to fly across the ocean to search for Sita in Lanka. A demi-god who has the form of a vulture that tries to rescue Sita from Ravana. Jatayu fought valiantly with Ravana, but as Jatayu was very old, Ravana soon got the better of him. As Rama and Lakshmana chanced upon the stricken and dying Jatayu in their search for Sita, he informs them of the direction in which Ravana had gone. Sampati , son of Aruna , brother of Jatayu. Rakshasa Vibhishana , youngest brother of Ravana. He was against the abduction of Sita and joined the forces of Rama when Ravana refused to return her. His intricate knowledge of Lanka was vital in the war and he was crowned king after the fall of Ravana. He was son of a sage named Vishrava and daitya princess Kaikesi. After performing severe penance for ten thousand years he received a boon from the creator-god Brahma: He is portrayed as a powerful demon king who disturbs the penances of rishis. Vishnu incarnates as the human Rama to defeat him, thus circumventing the boon given by Brahma. Indrajit or Meghnadha, the eldest son of Ravana who twice defeated Rama and Lakshmana in battle, before succumbing to Lakshmana. An adept of the magical arts, he coupled his supreme fighting skills with various stratagems to inflict heavy losses on Vanara army before his death. Kumbhakarna , brother of Ravana, famous for his eating and sleeping. He would sleep for months at a time and would be extremely ravenous upon waking up, consuming anything set before him. During the war he decimated the Vanara army before Rama cut off his

limbs and head. Vanara Vali , was king of Kishkindha , husband of Tara, a son of Indra , elder brother of Sugriva and father of Angada. Vali was famous for the boon that he had received, according to which anyone who fought him in single-combat lost half his strength to Vali, thereby making Vali invulnerable to any enemy. He was killed by Lord Rama , an Avatar of Vishnu.

### Chapter 2 : Ramayana at a glance: Keshavadas: calendrierdelascience.com: Books

*Ramayana at a Glance [Sadguru Sant Keshavadas] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. The characters in the Ramayana relate to our won human drama. The Ramayana teaches us a way of life.*

The raga melody and tal rhythm is included as well as a reference to a CD if the song has been recorded. This profound dialogue between Krishna and Arjuna teaches us to live our lives with balance and equanimity. This book explores the philosophy and mysticism of this aspect of God. The guru of all the gurus is God, who came as Dattatreya Sadguru. The entire scripture of the Himalayas and all of the Himalayan sagas agree about this: This book includes a condensed version of the Devi Mahatmya as well as mantras and pujas to awaken Kundalini Shakti. The source and the support of the entire universe is Truth. Sri Satyanaryana is the embodiment of Truth. The puja itself is in Sanskrit and English. The Katha story is in Devanagari, Sanskrit transliteration and English. God is love; love is prem. This jewel has a wealth of knowledge and is simple and easy to read. This is known as Self-realization or God-realization. It is an intimate look at the human side of this great master with many pictures from the early years when he first arrived in the United States. Its sublime wisdom is considered to be the essence of the Upanishads. Many other devotees have also contributed stories about how this master has changed their lives. To go beyond the pairs of opposites and to firmly establish oneself in Truth is the purpose of our existence. Mostly transcribed from a classic God-inspired satsang, Sadguru Sant Keshavadas delineates the true purpose of life and offers inspiration for us all to realize this truth. This initiation is typically given only to young boys of the Brahman class. In this book, Sant Keshavadas has made available the full mantra, philosophy and sadhana discipline to obtain the highest blessings. It is the story of humanity and an example of how to live as a devoted husband, wife, brother or friend. In this drama we are also taught that the Name of God is greater than God Himself. A full translation of the Gita is presented as well as comparisons between the lives of Judeo-Christian and Hindu sages and prophets. They are the salt of this earth. This is a practical guide to rebalancing our lives. Included are planetary mantras as well as 24 specific mantras for various maladies of the body, mind and soul. You will learn the difference between a day and evening puja meditation in action and have access to the Panduranga Puja. It is a call to our higher, spiritual nature, to the god within and without, inspiring an irresistible urge towards the realization of our radiant and essential Self.

### Chapter 3 : Book ramayana at a glance pdf free download

*Book ramayana at a glance pdf free download and read online pdf/epub by Sadguru Sant Keshavadas isbn: , download ramayana at a glance pdf free, ramayana at a glance free.*

The text survives in several thousand partial and complete manuscripts, the oldest of which appears to date from the 11th century A. Textual scholar Robert P. Goldman differentiates two major regional recensions: Some still believe they are integral parts of the book in spite of some style differences and narrative contradictions between these two chapters and the rest of the book. There is also a version of Ramayana, known as Ramopakhyana, found in the epic Mahabharata. This version is depicted as a narration to Yudhishtira. However, when the story moves to the Aranya Kanda and beyond, it seems to turn abruptly into fantasy with its demon-slaying hero and fantastic creatures. The geography of central and South India is increasingly vaguely described. The knowledge of the location of the island of Sri Lanka also lacks detail. Sankalia has proposed a date of the 4th century BC for the composition of the text. Basham, however, is of the opinion that Rama may have been a minor chief who lived in the 8th or the 7th century BC. Portrayed as the seventh avatar of the God Vishnu , he is the eldest and favorite son of the King of Ayodhya, Dasharatha , and his wife Kausalya. He is portrayed as the epitome of virtue. Dasharatha is forced by Kaikeyi , one of his wives, to command Rama to relinquish his right to the throne for fourteen years and go into exile. Sita is the beloved wife of Rama and the daughter of king Janaka. Ram went to Janakpurdham, current city of Janakpur, Nepal, and got a chance to marry her by lifting a heavy Bow in a competition organized by King Janaka. The competition was to find the most suitable husband for Sita and many princes from different states competed to win her. Sita is the avatar of Goddess Lakshmi , the consort of Vishnu. Sita is portrayed as the epitome of female purity and virtue. She follows her husband into exile and is abducted by Ravana. She is imprisoned on the island of Lanka until Rama rescues her by defeating the demon king Ravana. Later, she gives birth to Lava and Kusha , the heirs of Rama. Hanuman is a vanara belonging to the kingdom of Kishkindha. He is portrayed as the eleventh avatar of God Shiva He is also called Rudra and an ideal bhakta of Rama. He is born as the son of Kesari, a vanara king, and the Goddess Anjana. He plays an important part in locating Sita and in the ensuing battle. Lakshmana , the younger brother of Rama, who chose to go into exile with him. He spends his time protecting Sita and Rama during which he fought the demoness Surpanakha. He is forced to leave Sita, who was deceived by the demon Maricha into believing that Rama was in trouble. Sita is abducted by Ravana upon him leaving her. Ravana , a rakshasa , is the king of Lanka. After performing severe penance for ten thousand years he received a boon from the creator-God Brahma: He is portrayed as a powerful demon king who disturbs the penances of Rishis. Vishnu incarnates as the human Rama to defeat him, thus circumventing the boon given by Brahma. A demi-god who has the form of a vulture that tries to rescue Sita from Ravana. Jatayu fought valiantly with Ravana, but as Jatayu was very old Ravana soon got the better of him. As Rama and Lakshmana chanced upon the stricken and dying Jatayu in their search for Sita, he informs them the direction in which Ravana had gone. Dasharatha is the king of Ayodhya and the father of Rama. He has three queens, Kausalya , Kaikeyi and Sumitra , and three other sons: Bharata , Lakshmana and Shatrughna. Dasharatha dies heartbroken after Rama goes into exile. Bharata is the son of Dasharatha. When he learns that his mother Kaikeyi had forced Rama into exile and caused Dasharatha to die brokenhearted, he storms out of the palace and goes in search of Rama in the forest. Bharata then rules Ayodhya as the regent of Rama for the next fourteen years. He was married to Mandavi. Satrughna is the son of Dasharatha and his third wife Queen Sumitra. He is the youngest brother of Rama and also the twin brother of Lakshmana. He was married to Shrutakirti. Sugriva , a vanara king who helped Rama regain Sita from Ravana. An adept of the magical arts, he coupled his supreme fighting skills with various stratagems to inflict heavy losses on the Vanara army before his death. He would sleep for months at a time and would be extremely ravenous upon waking up, consuming anything set before him. During the war, he decimated the Vanara army before Rama cut off his limbs and head. Vibhishana , a younger brother of Ravana. He was against the kidnapping of Sita and joined the forces of Rama when Ravana refused to return her. His intricate knowledge of Lanka was vital in the war

and he was crowned king after the fall of Ravana.

### Chapter 4 : Valmiki Ramayana: Commentary by L Ananta Rama Rao

*[PDF]Free Ramayana At A Glance Reprint download Book Ramayana At A Glance calendrierdela science.com FREE DOWNLOAD, RAMAYANA AT A GLANCE REPRINT PDF related documents.*

Story[ edit ] The Shabari episode, from an early 18th-century print Shabari was a girl from a tribal village. After days of traveling, she met Sage Matanga at the foot of the Mountain Rishyamukha and accepted him as guru , serving him with devotion. Saying thus, the sage sitting in lotus posture attains Mahasamadhi. She would pluck a fruit, first taste it, and if it was sweet she would put it in her basket and discard the bitter ones. She wanted to give the good and sweet fruits to Ram. Traditional writers use this narrative to indicate that in bhakti , faults are not seen by the deities. On seeing Rama, Shabari became ecstatic and said, "There were so many exalted yogis waiting for your darshan, but you came to this unworthy devotee This clearly shows that you will neither see whether a devotee lives in a palace or humble hut, whether he is erudite or ignorant You will only see the true bhakti I do not have anything to offer other than my heart, but here are some berry fruits. May it please you, my Lord. When Rama was tasting them, Lakshmana raised the concern that Shabari had already tasted them and were, therefore, unworthy of being eaten. To this, Rama [4] said that of the many types of food he had tasted, "nothing could equal these berry fruits, offered with such devotion. You taste them, then alone will you know. Whomsoever offers a fruit, leaf, flower or some water with love, I partake it with great joy. He brought them to his mouth but threw them aside considering them as impure. Rama notices the donas, or bowls, of handmade leaves in which she had offered the fruits and is impressed by the hard work Shabari has gone through to make them and, hence, blesses the tree so that the leaves naturally grow in the shape of a bowl. The Ramayana says that Shabari was a very bright and knowledgeable saint. First is satsang or association with love-intoxicated devotees and righteous people. The second is to develop a taste for hearing My nectar-like stories. The third is service to the guru Fourth is to sing My kirtan communal chorus Japa or repetition of My Holy name and chanting My bhajans are the fifth expression To follow scriptural injunctions always, to practice control of the senses, nobility of character and selfless service, these are expressions of the sixth mode of bhakti. Seeing Me manifested everywhere in this world and worshipping My saints more than myself is the seventh mode of bhakti. Unreserved surrender with total faith in My strength is the ninth and highest stage. Shabari, anyone who practices one of these nine modes of My bhakti pleases Me most and reaches Me without fail. That which is most difficult for the greatest yogis was easily attained by you, Shabari, because of your sincere devotion.

**Chapter 5 : [PDF] ramayana Download ~ "Read Online Free"**

*abode aerial car Agastya Angada arrow ashram asked avatar Ayodhya beautiful began beloved Bhagiratha bhakti Bharata body boon Brahma bring brother celestial chanting chariot Chitrakuta coronation curse darshan deer demoness destroy devas devotion dharma divine earth eyes father feet of Rama fight forest Ganges glorified Hanuman happy Hearing.*

Being a versatile genius he might have taken interest in Homeopathy and prepared a compendium of medicines. His family background might have provided impetus for his reverent study of the Indian Scriptures, puranas and epics. Having a flair for English literature, he might have read the Victorian and the Elizabethan writers. That is the border. To enjoy Milton, one has to be in good acquaintance with the Bible. He has written in his commentary [page 14, 4th para] "Our ancient rishis cared most for the welfare and prosperity of their posterity and cared two hoots for their personal glory. They did so even at the risk of being called childish". Having carefully read this massive text [of course, equally interesting, I now feel that this literary giant too cared two hoots for his personal glory. Yet he was not able to publish it. He has left the colossal task of publishing it to his daughters [Smt. Worthy daughters of worthy father! Publishing is sorting the script, typing, proof reading, binding etc. It is a very tedious and testing task. His sons-in-law especially Sri U. Mangapati Sarma are highly commendable in this regard. I congratulate them all. They have satisfactorily played their roles in bringing out this master piece. My tributes to the demised scholar. Then what prompted Sri Rao to take up this herculian task? To find answer to this question we have to wade through his text. He took pride in being called so. The protagonist is highly virtuous, most powerful, very wise, profusely grateful towards his benefactor, most truthful, most perfectly unwavering in the practice of duty, he is of sterling behaviour, who loves dearly each and every being on earth, who is most learned, a supremely capable being and the most beloved personality, who is a high souled one having conquered passion and absolutely free from envy and malice and one with an air of splendour about him and one whose dreadful fury in battle strikes terror into the hearts of even the immortals. Who else can match this ideal hero? Our rishis said that such calamities stalk the land whenever an unkindly king is on the throne. He was ideal as a son, brother, husband, friend, master, man, king etc. Yet he suffered mental torture for hundreds of years. In the whole span of his human existence he knew pleasures and joys of life only for 12 years after his marriage till his going to forests. Temptations after temptations confronted him till the last moment of his sojourn and he remained unshaken from his Dharma. To a common reader, it all may seem to be a general description of the features of an ideal being. This can be achieved by uttering the syllables in reverse order. The critic feels that it is like the utility of both the AC and DC currents of electricity. Sri Rao frowns upon this criticism. He got the boon of invincibility from Lord Brahma and became the despair of Indra, the Over-lord of Heavens. The critic thus supports his argument. In addition, he depends upon the law of Karma. Sri Rao who has a firm faith in the law believes that generations of Hindus walked on the legs of Hindu thought namely law of boons or curses and the law of Karma, with no damage to their personality moral or spiritual. But rationalism stepped in and maiming those two legs, wants humanity to walk on the crutches supplied by it. He gives the example of the sky and its reflection in a vessel. The great blue above takes the shape of the vessel and the colour of the water inside and if the water is disturbed, we see no sky inside. The sky above the real sky seems to be laughing at our ignorance if we take the reflection as real sky. Sri Rao believes that the function of the critic is to observe his subject and not to play the spy on him. The critic advises that one should not make a mountain out of a mole-hill and present a debris of all sorts of trivial things. Sri Rao is of the opinion that in the material world nothing is impossible for a person having power. So also the metaphysical sphere. He believes that even in this Kali yuga, some weird phenomenon takes place, though very rare, by virtue of its rarified spiritual atmosphere. Holiness embraces all the virtues and is power, truth and joy. The critic explains this: Prayer and worship are fundamental rights of a human being. But penance is not such as the human society. The established dharma and the celestial orders have a stake in it, having to suffer in various ways, when diabolical persons lacking in moral virtues or ignorant persons or persons with improper guide or no guide or with

perverse motivation etc. The modern example is that of petty minded countries embarking on nuclear ornaments programme for aggression and not for the betterment of human race. This boon brought death to him from Arjuna and infamy for killing the boy warrior Abhimanyu by unfair means. The critic gives a number of such examples. Sri Rao dwells more upon this philosophy. Such asuric people want to maintain their domination in perpetuity and since no God including Trinity is competent to give such a boon by the same duress, they put off their death to an indefinite time and in unpredictable and improbable situations. This necessitates an incarnation of the highest order - normally of Vishnu. Referring to mythological stories, the critic says that some truth or phenomenon lies hid. He thinks that the idea of the sage-poets seems to be that human mind by constantly by ruminating upon the story as presented by such sages gets sublimated. Constant meditation in an intelligent manner, without falling into a blind and brutal superstition is a kind of tapa and of the highest order. By this process our rishis were able to see God in everything - a river, tree, mountain, cloud or lightning. It is superstition when the mental make up is superstitious, it is ignorance in the ignorant, it is spiritual enlightenment in persons of spiritual discipline. In such disciplines, there must be something for the mind to get a foot-hold - a mere photo an idol, a holy book etc. It is now established that even a stone has life. But weeded of all these things, they are pure guides and lights in the great journey of the soul. The critic has a belief that philosophy is superior to science in a way and illustrates it. The lake gets its water from rain-clouds from the sea. Thus the cycle of lake-Ganga-sea-monsoon is established. Science rests content with this discovery. Then religion with its philosophy expounds the causation for the circle. Again science deals with matter only, its formations, combinations, adaptations etc. But our epics deal with spirit Dharma, its defeats from its opposing force evil its victory, incarnations of God etc. Thus Sri Rao establishes the superiority of religion and philosophy to science and rationalism. Sri Rao seems to have studied Hindu scriptures very widely and deeply. His knowledge pertaining various things in scriptures is commendable. Here is an example worth mentioning - his study about the astras. Astra is an abstract force with tremendously destructive power atomic power of modern science depending on the person practicing that astra by meditating on the mantra. Every mantra has a presiding deity. But it can do nothing to the one who surrenders to it. The father-in-law looks down on the son-in-law. No doubt there was a warm welcome! The ego-maniac Daksha started a yagna without inviting Sati, leave alone Siva. Without heeding the anxious warnings of her Lord, Sati went to the yagna. Furious Siva created ferocious Veerabhadra who destroyed the yagna and beheaded Daksha. Sri Rao says that it is the mystery of destiny. He further explains that it is neither arbitrary, cruel, whimsical, nor fatalism. The trick of destiny was ready! Manmadha began to generate erotic passions in the celestials. For such a sinful attempt to generate incestuous love in Brahma towards Tilottama, Manmadha was cursed with fiery death! His authority was usurped. On being hit by the flowery shaft, Siva furiously opened his eyes. Instantly Manmadha was reduced to ashes. Otherwise they are obscene - a food for vicious and ignorant criticism. The aim of sage-poets is to bring God into the closest relationship with man as father, mother no gender at the highest plane, friend, philosopher, guide etc. Further he installed Manmadha and Vasanta. Sri Rao boldly puts forth his views about caste system. He says " The social caste is a mere label. It has become a faceless crowd, entirely subservient to scheming, ambitious and mad for power-seeking persons. The ignorant crowd is brain washed to become the private army of such persons. Law and order is in an embarrassing situation, thanks to the electoral system, of too wide a virtue to such motley ignorant crowd and of warring castes with no checks either on the elected, powers or on the electors.

*Ramayana at a Glance by Sant Keshavadas. The word is the stage on which the Lord played the part of Rama as the ideal son, brother, husband, step-son, and king. The story of Rama and Sita is verily the story of humanity.*

When Rama has grown to manhood he hears of Sita, the beautiful, talented, and virtuous daughter of King Janak and the earth mother. King Janak is the possessor of a wondrous bow, a mighty weapon that had belonged to the gods, and King Janak resolves that whoever can bend the bow shall have Sita for his wife. The king knows that no ordinary mortal can possibly accomplish the feat. Rama and his brothers travel to the court of King Janak and are granted permission to try to draw the mighty bow. Rama bends the bow with ease; indeed, his strength is so great that the weapon snaps in two. Mandavi and Sruta-kriti, cousins of Sita, become the wives of Bharat and Satrugna, the other half brothers of Rama. Years pass, and King Dasa-ratha grows old. Wishing to have the time and opportunity to prepare himself for the next life, he proposes that Rama, his favorite son, should become regent. The queen is influenced by this poor advice, and she remembers that her husband has promised her two boons. When King Dasa-ratha comes to her, she asks that he fulfill the boons by making Bharat regent and by sending Rama into exile for fourteen years. King Dasa-ratha is sad, but he has given his word and must honor his promises. He expects to go alone, but his wife, Sita, and his brother Lakshman prepare to go with him to share his lonely and uncomfortable life in the dismal Dandak forest. The Kosala people mourn his departure and accompany him on the first day of his journey away from Ayodhya. Leaving his native country, Rama journeys south. He and his companions cross the Ganges and come to the hermitage of Bharad-vaja, a holy man. After visiting with him, they travel on to the hill of Chitrakuta, where stands the hermitage of Vlmki , a learned and holy man. Rama stays with Vlmki for a time. In the meanwhile, Bharat returns to Ayodhya to become regent, as his mother has arranged. He finds his brother, but Rama, having given his word, remains in exile as he has vowed to do. There Rama, Sita, and Lakshman live in peace until they are disturbed by a demon-maiden who is enamored of Rama. The demon-maiden, having been repulsed in her addresses by both Rama and Lakshman, seeks revenge. She goes to her brother, Ravan, demon-king of Lanka, and asks for his help. Ravan is a powerful being who through asceticism has achieved power even over the gods. His domination, according to legend, can be broken only by an alliance of humans and the monkey people. Ravan sends a demon in the disguise of a deer to lead Rama astray while on a hunt. When Rama fails to return from hunting, Sita insists that Lakshman go to look for him. In the absence of the brothers, Sita is abducted by Ravan. Rama learns what has happened, and he allies himself with the monkey people in order to make war on the demons and win back his beloved wife. Finally Ravan and his demon forces are defeated, Ravan is killed, and Sita is rescued and restored to her husband. Rama, Sita, and Lakshman return in triumph to Ayodhya, where Rama is welcomed and becomes king of the Kosala people. Rumors spread, however, that Sita has not been faithful to her husband, until at last Rama sends his wife away. More years pass and the two sons grow up, tutored in their youth by the wise Vlmki, who eventually takes his charges to Ayodhya. There Rama, recognizing them as his sons, sends for Sita and has her conducted to his court. Since her virtue has been in doubt, she is asked to offer a token to prove that she has been true to her marriage vows. The earth opens up, and out of a great chasm the earth mother herself rises up on her throne to speak on behalf of Sita and to take her to the land of the gods. Thus Sita is taken away from the husband and the others who have doubted her.

*ramayana at a glance* Download *ramayana at a glance* or read online here in PDF or EPUB. Please click button to get *ramayana at a glance* book now. All books are in clear copy here, and all files are secure so don't worry about it.

Along with the Mahabharata , it forms the Sanskrit Itihasa. The Ramayana is one of the largest ancient epics in world literature. It consists of nearly 24, verses mostly set in the Shloka meter , divided into seven Kandas books and about sargas chapters. In Hindu tradition, it is considered to be the adi-kavya first poem. It depicts the duties of relationships, portraying ideal characters like the ideal father, the ideal servant, the ideal brother, the ideal wife and the ideal king. The Ramayana was an important influence on later Sanskrit poetry and Hindu life and culture. Like the Mahabharata, the Ramayana is not just a story: There are many versions of the Ramayana in Indian languages, besides Buddhist and Jain adaptations; and also Cambodian , Indonesian , Filipino , Thai , Lao , Burmese and Malaysian versions of the tale. According to Hindu tradition, Ramayana takes place during a period of time known as Treta Yuga. The text survives in several thousand partial and complete manuscripts, the oldest of which is a palm-leaf manuscript found in Nepal and dated to the 11th century CE. A Times of India report dated 18 December informs about discovery of a 6th-century manuscript of the Ramayana at the Asiatic Society library, Kolkata. Textual scholar Robert P. Goldman differentiates two major regional recensions: Scholar Romesh Chunder Dutt writes that "the Ramayana, like the Mahabharata, is a growth of centuries, but the main story is more distinctly the creation of one mind. Most Hindus still believe they are integral parts of the book, in spite of some style differences and narrative contradictions between these two chapters and the rest of the book. Period Rama left third from top depicted in the Dashavatara , the ten avatars of Vishnu. Painting from Jaipur , now at the Victoria and Albert Museum Some cultural evidence, such as the presence of sati in Mahabharata but not in the main body of Ramayana, suggests that Ramayana predates Mahabharata. However, the general cultural background of Ramayana is one of the post-urbanization period of the eastern part of north India and Nepal , while Mahabharata reflects the Kuru areas west of this, from the Rigvedic to the late Vedic period. By tradition, the text belongs to the Treta Yuga , second of the four eons yuga of Hindu chronology. Rama is said to have been born in the Treta yuga to king Dasharatha in the Ikshvaku dynasty. However, nowhere in the surviving Vedic poetry is there a story similar to the Ramayana of Valmiki. According to the modern academic view, Vishnu, who, according to bala kanda , was incarnated as Rama , first came into prominence with the epics themselves and further, during the puranic period of the later 1st millennium CE. Also, in the epic Mahabharata, there is a version of Ramayana known as Ramopakhyana. This version is depicted as a narration to Yudhishtira. There is general consensus that books two to six form the oldest portion of the epic, while the first and last books Bala Kanda and Uttara Kanda, respectively are later additions. The author or authors of Bala Kanda and Ayodhya Kanda appear to be familiar with the eastern Gangetic basin region of northern India and with the Kosala and Magadha region during the period of the sixteen Mahajanapadas , based on the fact that the geographical and geopolitical data accords with what is known about the region. The knowledge of the location of the island of Lanka also lacks detail. Basing his assumption on these features, archeologist Hasmukh Dhirajlal Sankalia has proposed a date of the 4th century BC for the composition of the text. Characters Rama seated with Sita, fanned by Lakshmana , while Hanuman pays his respects. Rama is one of the protagonists of the tale. Portrayed as the seventh avatar of god Vishnu , he is the eldest and favourite son of Dasharatha , the king of Ayodhya and his Chief Queen, Kausalya. He is portrayed as the epitome of virtue. Dasharatha is forced by Kaikeyi , the second of his three wives, to command Rama to relinquish his right to the throne for fourteen years and go into exile. He kills the evil demon Ravana, who abducted his wife Sita and later returned to Ayodhya to form an ideal state. Rama went to Mithila located in Janakpur , Nepal and got a chance to marry her by breaking the Shiv Dhanush bow while trying to tie a knot to it in a competition organized by King Janaka of Nepal in Dhanusa. The competition was to find the most suitable husband for Sita and many princes from different states competed to win her. Sita is the avatara of goddess Lakshmi , the consort of Vishnu. Sita is portrayed as the epitome of female purity and virtue. She follows her husband into exile and is abducted by the demon king Ravana. She is imprisoned on

the island of Lanka , until Rama rescues her by defeating Ravana. Later, she gives birth to Luv and Kusha. Hanuman is a vanara belonging to the kingdom of Kishkindha. He is an ideal bhakta of Rama. He plays an important part in locating Sita and in the ensuing battle. He is believed to live until our modern world. Lakshmana , younger brother of Rama, who chose to go into exile with him. He spends his time protecting Sita and Rama during which he fought the demoness Surpanakha. He is forced to leave Sita, who was deceived by the demon Maricha into believing that Rama was in trouble. Sita is abducted by Ravana upon him leaving her. Building a Rama Setu Bridge to Lanka. Ravana , a rakshas , is the king of Lanka. He was son of a sage named Vishrava and daitya princess Kaikeyi. After performing severe penance for ten thousand years he received a boon from the creator-god Brahma: He is portrayed as a powerful demon king who disturbs the penances of rishis. Vishnu incarnates as the human Rama to defeat him, thus circumventing the boon given by Brahma. A demi-god who has the form of a vulture that tries to rescue Sita from Ravana. Jatayu fought valiantly with Ravana, but as Jatayu was very old, Ravana soon got the better of him. As Rama and Lakshmana chanced upon the stricken and dying Jatayu in their search for Sita, he informs them of the direction in which Ravana had gone. Dasharatha is king of Ayodhya and father of Rama. He has three queens, Kausalya , Kaikeyi and Sumitra and three other sons: Bharata , Lakshmana and Shatrughna. Dasharatha dies heartbroken after Rama goes into exile. Bharata is son of Dasharatha and Queen Kaikeyi. When he learns that his mother Kaikeyi had forced Rama into exile and caused Dasharatha to die brokenhearted, he storms out of the palace and goes in search of Rama in the forest. Bharata then rules Ayodhya as the regent of Rama for the next fourteen years staying outside the city of Ayodhya. He was married to Mandavi. Shatrughna is son of Dasharatha and his second wife Queen Sumitra. He is youngest brother of Rama and also the twin brother of Lakshmana. He was married to Shrutakirti. Sugriva , a vanara king who helped Rama regain Sita from Ravana. Indrajit or Meghnadha, the eldest son of Ravana who twice defeated Rama and Lakshmana in battle, before succumbing to Lakshmana. An adept of the magical arts, he coupled his supreme fighting skills with various stratagems to inflict heavy losses on Vanara army before his death. Kumbhakarna , brother of Ravana, famous for his eating and sleeping. He would sleep for months at a time and would be extremely ravenous upon waking up, consuming anything set before him. During the war he decimated the Vanara army before Rama cut off his limbs and head. Vibhishana , youngest brother of Ravana. He was against the kidnapping of Sita and joined the forces of Rama when Ravana refused to return her. His intricate knowledge of Lanka was vital in the war and he was crowned king after the fall of Ravana. Bala Kanda Pictorial depiction of the birth of four sons of Dasharatha Vishwamitra looks on as Rama breaks the bow, to win the hand of Sita in marriage. Dasharatha was the king of Ayodhya. He had three wives: Kaushalya, Kaikeyi and Sumitra. He was childless for a long time and anxious to produce an heir, he performs a fire sacrifice known as putra-kameshti yagya. These sons are endowed, to various degrees, with the essence of the Supreme Trinity Entity Vishnu ; Vishnu had opted to be born into mortality to combat the demon Ravana, who was oppressing the gods, and who could only be destroyed by a mortal. The boys are reared as the princes of the realm, receiving instructions from the scriptures and in warfare from Vashistha. When Rama is 16 years old, sage Vishwamitra comes to the court of Dasharatha in search of help against demons who were disturbing sacrificial rites. He chooses Rama, who is followed by Lakshmana, his constant companion throughout the story. Rama and Lakshmana receive instructions and supernatural weapons from Vishwamitra and proceed to destroy the demons. Janaka was the king of Mithila. One day, a female child was found in the field by the king in the deep furrow dug by his plough. Overwhelmed with joy, the king regarded the child as a "miraculous gift of god". The child was named Sita, the Sanskrit word for furrow. Sita grew up to be a girl of unparalleled beauty and charm. The king had decided that who ever could lift and wield the heavy bow, presented to his ancestors by Shiva , could marry Sita. Sage Vishwamitra takes Rama and Lakshmana to Mithila to show the bow. Then Rama desires to lift it and goes on to wield the bow and when he draws the string, it breaks. The weddings are celebrated with great festivity at Mithila and the marriage party returns to Ayodhya. On the eve of the great event, Kaikeyi's jealousy aroused by Manthara , a wicked maidservant claims two boons that Dasharatha had long ago granted her. Kaikeyi demands Rama to be exiled into the wilderness for fourteen years, while the succession passes to her son Bharata.

**Chapter 8 : Ramayana - Wikipedia, the free encyclopedia**

*Sri L. Ananta Rama Rao Valmeeki Ramayana at a glance by P. KRANTI KUMAR, Rajendranagar, Guntur.*

The text survives in several thousand partial and complete manuscripts, the oldest of which appears to date from the 11th century A. Textual scholar Robert P. Goldman differentiates two major regional recensions: Some still believe they are integral parts of the book in spite of some style differences and narrative contradictions between these two chapters and the rest of the book. There is also a version of Ramayana, known as Ramopakhyana, found in the epic Mahabharata. This version is depicted as a narration to Yudhishtira. However, when the story moves to the Aranya Kanda and beyond, it seems to turn abruptly into fantasy with its demon-slaying hero and fantastic creatures. The geography of central and South India is increasingly vaguely described. The knowledge of the location of the island of Sri Lanka also lacks detail. Sankalia has proposed a date of the 4th century BC for the composition of the text. Basham, however, is of the opinion that Rama may have been a minor chief who lived in the 8th or the 7th century BC. Rama is the hero of the tale. Portrayed as the seventh avatar of the God Vishnu, he is the eldest and favorite son of the King of Ayodhya, Dasharatha, and his wife Kausalya. He is portrayed as the epitome of virtue. Dasharatha is forced by Kaikeyi, one of his wives, to command Rama to relinquish his right to the throne for fourteen years and go into exile. Sita is the beloved wife of Rama and the daughter of king Janaka. She is the avatar of Goddess Lakshmi, the consort of Vishnu. Sita is portrayed as the epitome of female purity and virtue. She follows her husband into exile and is abducted by Ravana. She is imprisoned on the island of Lanka until Rama rescues her by defeating the demon king Ravana. Later, she gives birth to Lava and Kusha, the heirs of Rama. Hanuman is a vanara belonging to the kingdom of Kishkindha. He is portrayed as the eleventh avatar of God Shiva. He is also called Rudra and an ideal bhakta of Rama. He is born as the son of Kesari, a vanara king, and the Goddess Anjana. He plays an important part in locating Sita and in the ensuing battle. Lakshmana, the younger brother of Rama, who chose to go into exile with him. He spends his time protecting Sita and Rama during which he fought the demoness Surpanakha. He is forced to leave Sita, who was deceived by the demon Maricha into believing that Rama was in trouble. Sita is abducted by Ravana upon him leaving her. Ravana, a rakshasa, is the king of Lanka. After performing severe penance for ten thousand years he received a boon from the creator-God Brahma: He is portrayed as a powerful demon king who disturbs the penances of Rishis. Vishnu incarnates as the human Rama to defeat him, thus circumventing the boon given by Brahma. Dasharatha is the king of Ayodhya and the father of Rama. He has three queens, Kausalya, Kaikeyi and Sumitra, and three other sons: Bharata, Lakshmana and Shatrughna. Dasharatha dies heartbroken after Rama goes into exile. Bharata is the son of Dasharatha. When he learns that his mother Kaikeyi had forced Rama into exile and caused Dasharatha to die brokenhearted, he storms out of the palace and goes in search of Rama in the forest. Bharata then rules Ayodhya as the regent of Rama for the next fourteen years. He was married to Mandavi. Shatrughna is the son of Dasharatha and his third wife Queen Sumitra. He is the youngest brother of Rama and also the twin brother of Lakshmana. He was married to Shrutakirti. Sugriva - a vanara king who helped Rama regain Sita from Ravana. An adept of the magical arts, he coupled his supreme fighting skills with various stratagems to inflict heavy losses on the Vanara army before his death. He would sleep for months at a time and would be extremely ravenous upon waking up, consuming anything set before him. During the war, he decimated the Vanara army before Rama cut off his limbs and head. Vibhishana - a younger brother of Ravana. He was against the kidnapping of Sita and joined the forces of Rama when Ravana refused to return her. His intricate knowledge of Lanka was vital in the war and he was crowned king after the fall of Ravana. Balakanda The birth of the four sons of Dasharatha Dasharatha was the king of Kosala, the capital of which was the city of Ayodhya. He had three queens: Kausalya, Kaikeyi and Sumitra. He was childless for a long time and, anxious to produce an heir, he performs a fire sacrifice known as Putra-Kameshti Yagya. When Rama is 16 years old, the sage Vishwamitra comes to the court of Dasharatha in search of help against demons, who were disturbing sacrificial rites. He chooses Rama, who is followed by Lakshmana, his constant companion throughout the story. Rama and Lakshmana receive instructions and supernatural weapons from

Vishwamitra, and proceed to destroy the demons. One day, a female child was found in the field by the king in the deep furrow dug by this plough. Overwhelmed with joy, the king regarded the child as a "miraculous gift of God". The child was named Sita, the Sanskrit word for furrow. When Sita was of marriageable age, the king decided to have a swayamvara which included a contest. The king was in possession of an immensely heavy bow, presented to him by the God Shiva: The sage Vishwamitra attends the swayamvara with Rama and Lakshmana. Only Rama wields the bow and breaks it. Marriages are arranged between the sons of Dasharatha and daughters, nieces of Janaka. The weddings are celebrated with great festivity at Mithila and the marriage party returns to Ayodhya. Kaikeyi demands Rama to be exiled into wilderness for fourteen years, while the succession passes to her son Bharata. When he asks Sita not to follow him, she says, "the forest where you dwell is Ayodhya for me and Ayodhya without you is a veritable hell for me. He requests Rama to return and rule. At the Panchavati forest they are visited by a rakshasa woman, Surpanakha, the sister of Ravana. She attempts to seduce the brothers and, failing in this, attempts to kill Sita. Lakshmana stops her by cutting off her nose and ears. Hearing of this, her demon brother, Khara, organizes an attack against the princes. Rama annihilates Khara and his demons. Entranced by the beauty of the deer, Sita pleads with Rama to capture it. After some time Sita hears Rama calling out to her; afraid for his life she insists that Lakshmana rush to his aid. He obeys her wish but stipulates that she is not to leave the cottage or entertain any strangers. Unaware of the devious plan of her guest, Sita is then forcibly carried away by the evil Ravana. At Lanka, Sita is kept under the heavy guard of rakshasis. Ravana demands Sita marry him, but Sita, eternally devoted to Rama, refuses. To the right, Rama fires his bow. To the left, Vali lies dying. The Kishkindha Kanda is set in the monkey citadel Kishkindha. Rama and Lakshmana meet Hanuman, the greatest of monkey heroes and an adherent of Sugriva, the banished pretender to the throne of Kishkindha. The clever monkey Queen, Tara, calmly intervenes to prevent an enraged Lakshmana from destroying the monkey citadel. She then eloquently convinces Sugriva to honor his pledge. Sugriva then sends search parties to the four corners of the earth, only to return without success from north, east and west. Sundara Kanda Ravana is meeting Sita at Ashokavana. Hanuman is seen on the tree. He locates Sita in Ashoka grove, who is wooed and threatened by Ravana and his rakshasis to marry Ravana. He offers to carry Sita back to Rama, however she refuses, reluctant to allow herself to be touched by a male other than her husband. She says that Rama himself must come and avenge the insult of her abduction. He allows himself to be captured and produced before Ravana. He gives a bold lecture to Ravana to release Sita. The joyous search party returns to Kishkindha with the news. The painting depicts multiple events in the battle against the three-headed demon general Trisiras, in bottom left "Trisiras is beheaded by the monkey-companion of Rama" Hanuman. This book describes the battle between the forces of Rama and Ravana. The monkeys named "Nal" and "Neel" construct a floating bridge known as Rama Setu across the ocean, and the princes and their army cross over to Lanka.

Chapter 9 : Search Results for "know the vedas at a glance" • " calendrierdelascience.com

*At a Glance. Legendary prince Rama of KoÅ'ala marries Sita, the daughter of Mother Earth. As the seventh avatar of the Hindu god Vishnu, Rama embodies virtue and goodness.*