



The Ramayana

(A true reading)

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THE RAMAYANA

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1. INTRODUCTION

Ramayana and Baradham are the foremost imaginary epics of the manifold romances manipulated by the Aryans. They are designed to lure the Dravidas into their snare, to wipe off their sense of self-respect, to blunt their discretionary faculty and to destroy their humanity.

The respective heroes of these two stories are Rama and Krishna belonging to the Aryas and who were after all, men of a very ordinary type.

These stories again were foisted that the heroes, their relations and their helpers should be regarded as Gods and superhuman beings and venerated by the people as worthy of being worshipped.

A careful and analytical study of the original legends would reveal that the happenings and the events alleged to have taken place are most uncivilised and barbarous. It is also noticeable that there is nothing useful for the people, especially for the Tamils to learn and act up to. It is devoid of morals or laudable philosophy. Evidently these myths are deceitfully written so that Brahmins may look great in the eyes of others, that the women folk be subdued and subordinate, that their (Brahmin's) dogmas and the code of Manu, that are derogatory to the Tamil enforced into usage and their existence-unwanted existence-eternized.

The originals of these stories were written in Sanskrit. This enables those Aryans to put their interpretations really imaginary differently at different times to suit the occasions and according to the intellectual capacity of the people in the midst of whom they preached. They call these stories Vedas and the marvels of the Saviours that descended from heavens to redeem the world; they are divine righteous dogmas (dharma shastras) that inculcate how people should live. They call these stories the essence of Vedas, the 5th

Veda and so on and so forth. By such white lies they are augmenting the self styled importance they do not really possess. Not stopping there, they thrust them into religion and call them the pillars on which religion rests. Not only the masses but also the so-called educated are deceived. The stories have been widely diffused as very valuable and sacred ones and imbued with the blood of the people from their very school career.

Ninety per cent of the Tamils are illiterate and of the rest ten who profess to be literate, most of the people are superstitious scarcely using their discretionary power. They believe in the other worlds of the Aryans' illusionism and enslaved by this belief they acknowledge the commands of the Aryans and act up to their dictates. To put it briefly all Tamils except the Muslims and Christians are the devout followers of Ramayana.

That the Tamilian may have a clear perspective, that this foolishness and fraudulent beliefs may be wiped off, that he may develop his sense of self-respect, that he may liberate himself from the Aryan yoke of domination, it is peremptory that the vicious motives and nature of the legends and mythologies (puranas) should be disclosed.

With this end in view that much of the readers' time must not be occupied in reading them but read with undiminishing zeal the chapters of the Ramayana are abridged, picking up all the facts that are important, and published in the book "Valmiki Ramayana Conversation" containing 140 pages in dialogue form.

We do not give credence to the events that are alleged to have taken place. They could not have really taken place at all. Why then so much toil in exploring this episode? It is all because it is my longing to place before the public especially our own men that as the Aryans preach and propagate and hence credited by our men, the original Ramayana contains nothing appreciable, nothing divine, nothing moral to be learned and followed and nothing that would stand to reason, and that our men should open their eyes and see for themselves the fair pretences and hollowness of the Aryan stories which are helpful to call themselves (the Aryans) superior elements by birth and regarded so by others.

We shall here examine the anthropomorphic manifestations of the Devas (Brahmins supposed to be in heaven), the Rishis (sages), Indra (the Head of Brahmins in Heaven) and other so called saints and their qualities.

The Aryans, when they invaded the ancient land of the Dravidas, maltreated and dishonored the latter and had written a false and coloured history wholly fallacious. It is this they call Ramayana wherein Rama and his accomplices are styled as Aryas, Ravana as Rakshasa (Dravidian) and Hanuman, Sugriva, Vali and others as monkeys. This is the conclusion which the great research scholars have come to.

It is the theme of this book to mirror to the Tamils what ascendancy is given to the Aryan and how disgracefully the other communities are deprecated and how oblivious of the sense of self-respect the communities thus debased adore the Aryan characters of the Ramayana and the treacherous and disloyal Dravida betrayers of their own men as Alwars and deities, venerable.

One feature which is the most important of all is that the Tamils, chiefly the educated Tamils when they speak of Ramayana, mean the Kamba Ramayana. The Tamil Pandits to earn their bread and to make a display of their proficiency in literature take themselves up to learning and teaching the Kamba Ramayana and making public speeches on it. The masses should be educated to see how the truth and trend of the Valmiki Ramayana are screened by the affected nicety of the villainous Kamban in drawing a deflected picture of the story swallowing up the real matters. It is regrettable that the Tamil scholars at the cost of their honour and dignity appear before the public to preach of the greatness and sacredness of Kamban's work.

If the readers of this book while going through it with an unbiased mind come upon any points unheard of, strange and whimsical they will kindly refer to the Tamil translation from Sanskrit works by Mr. Anandachariar made in 1877 and also to the translations lately by Pandit Natesa Shastriar, Messrs. C.R. Srinivasa Iyengar, Narasimachariar, Govinda Rajar, Annangachariar and other Brahmins. The readers are also desired to peruse the translation by Pandit Mammathanath Thathar, a great Sanskrit and

Bengali scholar. The English translation by Mr. Wilson and the true translation works of others may also be cited for reference.

2. THEME OF THE STORY

The details and events of Ramayana run very much like those of the Arabian Nights, Shakespeare, Madanakama Rajan, Panchatantram and other fables. They are beyond human skill and conception. It may therefore be asserted that Ramayana is not a real story. One may say that only by odd facts the divinity and the divine powers of Gods can be impressed. But one will clearly see that the facts stated there are baseless, needless and senseless and besides on occasions where the noble qualities, forethought, geniality and good-will should be exercised, the attitude taken falls far below the level of an average man.

While it is stressed that Rama, the hero of the story, should be valued as God descended from heaven in human form, Valmiki, the author, depicts that Rama was wicked in thought and deed, was an embodiment of lies, treachery, artifice and cunningness, hard-heartedness, greediness, murder, drunkenness, flesh eating, arrowing at the innocent covertly, wicked associations, unmanliness and what not. It will be seen clearly that there is nothing divine in Rama or the story about him and that the qualities are far below the average level and there is nothing educative to Tamils and worthy of being followed.

3. THE ORIGIN OF THE STORY

The story is neither religious nor rational. The Devas (Brahmins supposed to be in heaven) complained to the four-faced Brahma that the Rakshasas (slandorous attribution to Dravidians) despoiled the sacrifices performed by them. Brahma approached his father Vishnu. Vishnu resolved to descend to the earth and took birth as Rama and killed Ravana, the king of the Rakshasas (Balakandam 15th Chapter). This is the origin of the story.

Having come down to the earth, Vishnu experienced many troubles and tribulations and the reason therefore as adduced by the sacred puranas

(mythologies) of the Aryans is that Vishnu (previously Thirumal) perpetrated many immoral and infamous acts and hence punishments were imposed on him as a retaliatory measure by the curses of the Munis (Saints) and Rishis (Sages) whom he had wronged. Why cursed? He (Thirumal) committed the sin of killing a woman, the wife of Biruhu Muni. He (Thirumal) resorted to illegal and deceptive means to impair the chastity of Jalandrasuran's wife. He (Thirumal) intercoursed with his wife (Thirumagal) in broad day-light in an open space, perhaps to be spectacular!

Many such nonsensical stories are found in the puranas. Leave them as they are. It would behove every right-thinking man to inquire who Devas and Asuras are, who are Rakshasas, what sacrifice means, how Vishnu being a God became a slave to passions like lewdness, theft, murder and all nefarious deeds. Do the perpetrators of such vulgar acts deserve to be adored as Gods? When and where were these things done? In the subtle upper worlds or in this physical world? Where did the Devas reside? Why should they come to this physical world to perform the Yagams i.e. sacrifices in Fire? Is killing the poor animals by tortuous means and gulping the flesh along with intoxicants and uttering mantras, the definition of Yagam? With these things can it be said, God is pleased and he offers to Devas and other performers and organisers of Yagam higher status and perhaps emoluments too? It is unjust to prevent such cruelty being done to the dumb creatures? Is it fair on the part of God to consider these merciless butchers as Devas, and the sympathetic preventers as Rakshasas and monsters? All these are to be seriously considered by the learned.

In these days, cruelty to animals and indulging in intoxicating drink are considered by the people as well as the Government as crimes punishable with fine and imprisonment. Would it not have been just and fair in the days of "Ravana" also to prevent these crimes? Ravana was a devotee of Siva and as would befit a devotee would it not have been his (Ravana's) duty to enjoin by laws and order that his state should be dry and that Yagams which involved cruelty to animals should not be performed. Is it fair that a god should incarnate and annihilate such a king, his dynasty, his country and his people merely because he prevented such inhuman acts, done in the name of Yagam in his own kingdom? If we ponder over these points we will find that

Ramayana is full of absurdities.

4. THE SACRIFICE

In Balakandam, the first chapter of Ramayana, it is said that Dasaratha, the King of Ayodhi, was making preparations to perform a Yagam (Fire igniting) for begetting a son. In that Yagam many creatures like sheep, cattle, horses, birds and snakes-generally all creatures viviparous and oviparous, were kept ready to be sacrificed. Horrible that so many lives should be slaughtered for the benefit of an individual expecting fatherhood! Is it sustainable to say that god was pleased to bless one with a son after the lives of innumerable creatures were offered to him at the sacrificial fire? Could the Devas take delight in such slaughterings? These Devas are said to have a King. He is called Devendra. His cruel, detestable and unconscionable acts as are narrated in the stories about him speak of the cunning and cruel Aryan culture and civilization.

What about the Yagam (Fire sacrifice)? Kausalya, one of the wives of Dasaratha, at one stroke moved down the neck of the horse consecrated for the Yagam and lay a whole night embracing the carcass (Balakandam, 14th Chap.). We cannot conceive of their human nature if such is their godly nature. It does not stop there. It cannot but be detestable and shock one's mind and body if one should be take oneself to know what Yagam is according to Yaga Shastras. The loathsome description of it can be found in the book "Gnana Suriyan" published in the "Kudi Arasu" press. At day-dawn Dasaratha made a present rather as fees for the performance of the Yagam, his first wife, Kausalya along with his other two wives, Sumatirai and Kaikeyi, to three Brahmin priests. These priests having done full justice to their animal passion delivered the ladies back to the king who made no bones about it (Balakandam, 14th Chap.). It was after this, that the ladies became pregnant. Manmathanath Dathar, in his English transation, writes that three priests, named Hotha, Advaryu and Yukdha were pawned upon to enjoy these women.

Why then a Yagam for begetting children by this means? If our best thought is bestowed on this it would be crystal clear that the process of the

Yagam and the happenings there in accordance with their Yaga Shastras and their puranas could not have caused the birth of children but it was by the priests that the royal wives conceived. To corroborate this, Dasaratha was at the time the Yagam was performed sixty thousand years old and he had sixty thousand wives. This is according to Kamban; but according to Valmiki he had three hundred and fifty wives. From this it is apparent that Dasaratha was a decrepit old man and was a lascivious mass of flesh. It is not uncommon that an old man weak and unfirm should have mere craziness for women without the required virility to produce children and should beguile his time in the company of women.

It is a matter for reflection whether these three wives, who were, as it were, barren since long, could have conceived on the day following the Yagam by the effort of an old, infirm and impotent totterer in the evening of his age.

The three ladies were delivered to three prohits (Brahmin Priests) one to each, who, having used them to the full as they chose and as long as they desired, returned them back to the king and received wages for the work turned out by them. Who can say that Dasaratha was the cause of their conception? Even if Rama, Lakshmana, Baratha and Sathrukana were born in reality to the prohits and not to Dasaratha, it is not condemned by the Arya Dharma.

It is laid down in their Shastras that if a Brahmin woman is childless she may beget children by other men subject to certain conditions. In support of this, it may be seen in Baratham, another Aryan story, that even without the pretense of Yagam many widows had become mothers by illicit connection with their family Guru (Teacher), Viyasa. Thirutharashtra and Pandu were products of this kind. There are many such births in Baratham. Take Sita's birth: Sita's mother by the aid of some unknown husband for the time being begot Sita and threw the child away in a forest. Sita herself confessed that her marriage had been delayed because of her unknown parentage. It is strange to see in the (Aryan) Puranas that in many cases pregnancy had been caused not by men but by lower animals. From these facts it is apparent that Yagam has nothing to do with child birth but it is only a festivity intended to drink and

eat flesh and amuse themselves in revelry.

Now let us consider the Ramayana characters as we see them in the Ramayana.

5. DASARATHA

Next to the Yagam the coronation of Rama by Dasaratha must be peered into. In the chapters dealing with this are explained the moral and mental depravities of Dasaratha, his sons, wives, ministers, Gurus (Teachers), etc..

1. Dasaratha made a promise to Kaikeyi while marrying her that the son that would be born through her would be crowned as King of Ayothi. Some stories in this connection also say that the kingdom was in essence surrendered to her at the time of the marriage and Dasaratha ruled it only as her representative.

2. In the story in original this fact is confirmed and Dr. Somasundara Barathiar, M.A.,B.L., in his book “Kaikeyi’s Chastity and Dasaratha’s Turpitude” disclosed it.

3. Rama and his mother Kausalya were not unaware of his proposal made by Dasaratha. The old king openly opined to Rama that the departure of Baratha (son of Kaikeyi) to his uncle’s house was an auspicious indication for the celebration of his (Rama’s) coronation (Ayothia Kandam, 4th Chap.) Dasaratha kept Baratha in his grand-father’s house for the ten years solely with the sinister object of dispossessing him of his right to the country.

There was no exigency calling for his stay at his grandfather’s house for ten long years continuously without turning up to Ayothi. Valmiki putting it in the character of Mandarai says in the 7th and 8th Chapters “Dasaratha, with a preplanned motive to make Rama the King, sent away Baratha to his uncle’s house. The immediate presence of Baratha in the capital city would enable him to win the sympathy of the citizens and his exile (in his uncle’s house) would make him lose contact with the people. This was also the intention of Dasaratha.”

4. Suddenly with a sophistic announcement to the people on a previous day Dasaratha made preparations for the coronation of Rama the following day. (Ayothia Kandam, 1st Chapter).

5. The ministers, Vasishta and other Gurus, and also Rama had known fully well that Baratha was the heir to the throne and yet they were insidious enough to give their assent to enthroning Rama.

6. Kausalya (Rama's mother) also was always praying that Rama should ascend the throne.

7. Without prior notice or invitation to Baratha, Sathrukana, Kaikeyi, and King of Kaikeyam for such an important coronation (Ayothia Kandam, Chapter I) arrangements were made by Dasaratha in a great hurry.

8. Dasaratha in his private conversation with Rama said that "even if necessity arose for Baratha to stop the coronation yet he would accept it calmly without making any protest if it had taken place in his absence, before his arrival. Because Baratha was gentle, good-natured and would accept what has already happened as a noble man (Ayothia Kandam, 12th Chapter.)

10. He said to Kaikeyi: "You have spoiled all the elaborate arrangements already made." He did not tell her even a single word that Rama was the first born son and was therefore entitled to be the king of the land. After all his efforts to bring her around failed, he called Rama to his side and whispered to him, "Rama! I had agreed to crown Baratha when I was not quite myself. This is not therefore binding on you. You may become the ruler of the land expelling me from the throne."

11. All his efforts having proved ineffectual he ordered Sumandra to despatch along with Rama all the money in the treasury, the grains in the granary, all the subjects including the merchants and harlots to the forest (Ayothia Kandam, 36th Chapter.)

12. Kaikeyi having objected to this also, Dasaratha twisted the issue by arguing "You wanted only the country and not all that it contained" (Ayothia Kandam, 36th Chapter.)

13. Then he handed over all the ornaments in the treasury to Sita (Ayothia Kandam, 36th Chapter.)

14. Dasaratha, being disconcerted, heaped abuses on Kaikeyi for sending Rama and Sita to the forest but he was not for a while perturbed over his another son Lakshmana following Rama to the forest. There is no reference about the wife of Lakshmana also.

In his translation of Valmiki Ramayana from Sanskrit into Tamil published in 1925 (Second Edition) the late Mr. C.R. Sreenivasa Iyengar, Professor of the Sanskrit College, Madras observed under the caption, 'Notes on Ayothia Kandam' that Dasaratha was a killer of conscience and made charges twenty in number against Dasaratha. He endorsed the action of Kaikeyi and Sumitharai. The charges are:-

1. Dasaratha forgot the two boons he had granted to Kaikeyi thoughtlessly. According to the boons she might demand whatever she choose.

2. He forgot the word which he had given her at her marriage that he would give his kingdom to the son that would be born through her.

3. Even after having lived so long as sixty thousand years he was enslaved by his animal passion and consequently did not treat his first two wives (Kausalya and Sumitharai) fairly as they deserved.

4. His promise made foolishly to Kaikeyi to soothe her.

5. His declaration in the presence of his subjects of handing over the kingdom to his son Rama. This is a breach of the promise made to Kaikeyi and her father.

6. As a sequel to his grant of the boons asked for by Kaikeyi, Rama was sent away to the woods and this frustrated his subsequent declaration of enthroning Rama.

7. These iniquities rendered it impossible for Baratha to get the State

promised to him by Dasaratha.

8. The advice given by Vasishta was that according to the tradition in the lineage of Elakkukvagu the eldest son of the family should get the kingdom. But Dasaratha spurned it aside overcome by lust for Kaikeyi.

9. He must pay for his own stupidity; but he cursed Kaikeyi instead and begged her to recede from pressing her boons.

10. He forgot who he was and what his status was as a king but fell at her feet.

11. Sumandra and Vasishta who were in the know of Dasaratha's promises could have pointed out to Dasaratha the promises made by him to Kaikeyi, warned him and dissuaded him from crowning Rama; but they too did not.

12. Vasishta who could read the future fixed the time auspicious to celebrate the function though he knew very well that the plan (Rama's coronation) would end in smoke.

13. Siddharta, Sumandra and Vasishta endeavoured to dissuade Kaikeyi who demanded her legitimate claim and that failing they rebuked her.

14. Dasaratha who had sought the consent of the people and the Rishis for the ablution of Rama sent him to the woods of his own accord i.e. without consulting his ministers, great Rishis and people. This is arroganace and disregard for the wishes of others.

15. The subjects and the Rishis who were thus disregarded did not remonstrate with him and stop Rama from proceeding to the woods.

16. Rama ought to have known of his own birth and also of the promise made by Dasaratha while marrying Kaikeyi that her son alone should succeed the throne (Ayothia Kadam, Chapter 107); yet he was mute and quiet without bringing it home to his father and was willing to be crowned.

17. "It is likely that several impediments may upset our arrangement" said Dasaratha to Rama. He further added that Baratha was generous and liberal minded and spiritually evolved. It was long time since he had gone to his uncle's house. Even such men as were gifted with a firm and strong will might, by extraneous forces, change their minds. It would therefore be desirable that the function was finished before the return of Baratha (Ayothia Kandam-4). Thus Dasaratha tried to betray Baratha (denying his legitimate claim) and decided to enthrone Rama tacitly. Rama too agreed to this conspiracy meekly.

18. Janaka was not invited for. If perchance Baratha was crowned he (Janaka) might resent it, as it was but right to put only Rama in the throne.

19. The King of Kaykeyam was not invited because he would resent if Rama was crowned ignoring the promise already made in favour of Baratha.

20. The other kings were not invited because of the intricacies. There are sufficient reasons and arguments available for the right and just action of Kaikeyi and Mandarai. Without taking all these into consideration it is unreasonable and irrelevant to abuse them and level innumerable charges against them.

6. RAMA

Let us now consider Rama and study his character:-

1. Rama was quite aware that the kingdom was virtually handed over to Kaikeyi at the time of her marriage. He himself told this to Baratha (Ayothia Kandam, 107th Chapter).

2. His amiable conduct towards the people, his father and Kaikeyi was only motivated by his desire to usurp the throne. (He was all along a snake under the grass).

3. He acquiesced himself in all the devices which his father was making to crown him in the absence of Baratha.

4. Fearing that Lakshmana might envy at his lot and do him any harm, Rama cajoled him saying, “Lakshmana! Only on your behalf I am going to be crowned. Really you are going to rule the country” (Ayothia Kandam, 4th Chapter). In the end Lakshmana had no concern over the affairs of the state.

5. All through he had been feeling diffident within himself whether the function would end in success or in fiasco.

6. He lamented secretly when Dasaratha pronounced, “The Kingdom is not for you. You must go to the forest” (Ayothia Kandam, 19th Chapter).

7. He mournfully revealed to his mother: “It has been ordained that I have to lose the kingdom, forego the princely comforts and the tasteful meat-dishes and to go to the forest to eat the vegetables and fruits.” (Ayothia Kandam, 20th Chapter.)

8. With a heavy heart he said to his wife and mother: “The Kingdom that has been about to become mine has slipped out of my hands (Ayothia Kandam, 20, 26, 94th Chapters) and also I have been ordained to go to the forest”.

9. He approached Lakshmana and characterised his father (Dasaratha) as a criminal and said, “Will any fool agree to send away to the forest a person who has all through been carrying out his will? (Ayothia Kandam, 53rd Chapter).

10. Rama married many wives. This is found in the translation of Valmiki Ramayana published by Mr. C.R. Sreenivasa Iyengar in the year 1925 (Second Edition - Ayothia Kandam, 8th Chapter, Page 28). He (Mr. C.R.S. Iyengar) says, “Though Rama had married Sita to be the queen he married many other wives for sexual pleasure in accordance with the royal custom. Manmatha Nath Dather says, “Rama’s wives were used to take pleasure in company with their servant women. In the same way your (Kaikeyi’s) daughter-in-law (Baratha’s wife) would plunge herself in sorrow.” (His translation published in 1892-Ayothia Kandam, page 202, 8th Chapter) The term “Rama’s wives” has been used in many places in Ramayana.

11. Though Kaikeyi's affection towards Rama was beyond doubt, Rama was all along insincere and artful to her.

12. Rama had been pretending to be honest and affectionate towards Kaikeyi and in the end he accused her that "Kaikeyi was a wicked woman" (Chapters 31 and 53, Ayothia Kandam).

13. Though Kaikeyi was devoid of ill feelings yet Rama charged her that "Kaikeyi would ill-treat my mother". (Ayothia Kandam, 31 and 53rd Chapters).

14. "She may murder my father." Thus Rama charged Kaikeyi insolently. (Chapter 53, Ayothia Kandam).

15. In the forest whenever Rama encountered occasions which made him feel that danger was imminent, many a time he exclaimed that "Kaikeyi's desire is fulfilled; Kaikeyi will be satisfied".

16. In the forest he told Lakshmana, "As our father has grown old and infirm and as we have also come to the forest, Baratha with his wife will be ruling over Ayothia joyfully without any opposition." (Ayothia Kandam, 53rd Chapter). This brings to light his innate baseness, ambition to capture the throne and jealousy.

17. When Kaikeyi said to him, "Rama! The king desired me to convey to you that Baratha should be crowned King of Ayothi and you should go to the forest," he replied "the king has never told me that he would give the kingdom to Baratha". (Ayothia Kandam, 19th Chapter).

18. He called his father "a fool, an idiot." (Ayothia Kandam, 53rd Chapter).

19. He appeals to his father "to continue ruling the country and let none ascend the throne until he has returned from the forest." Thus he put a spoke in the wheel to check Baratha's ascendancy to the throne (Ayothia Kandam, 34th Chapter).

20. “If I am enraged I can myself crush all my enemies and become the king. But I desist from taking this course for the fear that I will be scorned at, by the people at large” thus Rama showed his disregard for justice and truthfulness (Ayothia Kandam, 53rd Chapter).

21. He told his wife, Sita: “You cater to the taste of Baratha without earning his ill-feeling. This will yield much benefit to us later.” (Chapter 26, Ayothia Kandam).

22. Baratha hearing the news of Rama’s banishment went to the forest to take him back to the country. On seeing Baratha, Rama questioned him. “O Bharatha, are you chased away by the citizens? Have you come here out of your unwillingness to help our father?” (Ayothia Kandam, Chapter 100).

23. “Now your mother’s desires are accomplished, is she happy?” (Ayothia Kandam, Chapter 100), thus Rama further asked Baratha.

24. Baratha assured to Rama that he gave up his claim to the throne. Then only Rama disclosed to Baratha the secret that Dasaratha had already handed over the kingdom to his (Baratha’s) mother, Kaikeyi. (Chapter 107, Ayothia Kandam).

25. Baratha having made over his kingdom to Rama, returned to Ayothi with the shoes of Rama. He placed them on throne and led an ascetic life for fourteen years. He pined that Rama did not return on the fixed day; so he was making preparations to throw himself into fire. Such an upright and noble person was suspected by Rama. When Rama reached the outskirts of Ayothi, he sent Hanuman to Baratha to inform him, “I have come with a great force and also with Vibishana and Sugriva. Then observe the impressions in his face and also the steps he hurries up to take soon on hearing this, because it is hard for any one to relinquish the pleasures and the luxuries of ruling which Ayothi abounds with.” (Chapter 127, Uttara Kandam).

26. Rama was ever suspicious of Sita’s character and asked her to plunge herself into the fire and come out to prove her chastity. Even though Sita had undergone this trial prescribed by Rama, yet Rama found out Sita’s pregnancy. The doubt about the chastity of Sita was then a subject matter in

the lips of everyone. Drawing the attention of Sita to this opinion of the people about her chastity and at the same time without revealing to Sita his own finding, Rama caused Sita being taken to the forest and left there when she was pregnant.

27. When Valmiki asserted the chastity of Sita, yet Rama did not believe it and so she had to die, getting down into the hollow of the earth.

28. He made friends with Sugriva and Vibishana knowing that they were knaves and that they approached him with the treacherous intention to kill their brothers and usurp the throne.

29. He stealthily killed Vali who had done him no harm, from behind, for the sake of Vali's disloyal brother. This Rama who had not dared himself to fight face to face with Vali is hailed as a hero by the ignorant and greatly praised by the Brahmins by adding greater emphasis.

30. Even, while accepting the surrender of Vibishana, Rama unknowingly revealed his own evil mindedness and treachery. Rama admired Baratha that none on earth except Bharatha could embrace the Dharma of loyalty and obedience to his elder brother however vicious he (elder brother) might be. He wondered whether there was any other brother (born of the same father and mother) who would be of Baratha's type. (Uttara Kandam, Chapter 17) Thus Rama in a way accepted that he was wicked.

31. While killing Vali, Rama justified his action by explaining to him (Vali) that the rule of "Dharma need not be adhered to in the case of beasts" and yet Rama killed Vali on the ground that Vali had not conducted himself as a rational being ought to. Without making any attempt to get the explanation of Vali for charges levelled against him, Rama killed Vali relying wholly on the word of the selfish Sugriva.

32. Rama disfigured and mutilated many women by cutting off their noses, breasts, ears, etc. and tortured them (Soorpanagai, Ayomuki).

33. Rama killed many women (Thadagai).

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