CHAPTER VII

CULTURAL GEOGRAPHY
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The study of man-made geographic features takes account of differences among human communities and these features formulate the special ways of life termed as 'culture'. The cultural geography compares the changing distribution of 'culture areas' with the distribution of other features of the earth's surface in order to identify environmental features. Thus, the cultural geography studies the specific processes in which human manipulations of environment are involved together with their implications for the welfare of the community and humanity. The cultural features of a remote past like the Rāmāyanic age give expression to the socio-economic conditions of those times. Unlike the modern complex social order, the Rāmāyanic age was environmentally conditioned to a simple pattern and geographic associations of which the conspicuous ones are races, tribes and much more important religion. As such, the present chapter is an attempt to deal with the races and tribes of the Rāmāyanic India and present a systematic account of their classification and distribution including the divine and semi-divine races, impact of environment on religion and religious ceremonies.

In the Vedic age, there were two distinct groups of people in India termed as Ārya and Anārya. The history of Aryan settlement is a matter of controversy but it is concluded that the Aryans were autochthonous of Sapta-Sindhu and did not settle there as colonists from any other country. The term Ārya was
appropriated by the settled agriculturists of the Septa-Sindhu region who were cultured people performing sacrifices. In view of this opinion, the Anāryas (non-Aryans) termed as Asuras, or Rākṣasas or Dāsas were those from amongst the Aryans who in the continued process of hybridization were declared non-Aryans because of their fast losing faith in the Aryan beliefs and practices. This created a conflict among the two groups of the society. The Anāryas were, therefore, considered as persons 'from whom protection was necessary'.³ The Aryans were dolichociphalic with straight finely cut nose (leptorrhine) long symmetrically narrow face, broad fore-head, regular features, high facial angle, tall stature, well proportioned body and light, transparent brown colour. The non-Aryan (Dravidians), on the other hand, were also dolichociphalic but had broad nose, long fore-head, below medium stature, dark eyes and very dark colour.⁴

(a) Races and Tribes

(i) Classification of Races and Tribes

By the time of the Rāmāyana ethnological and anthropological concepts and knowledge of the Indians sufficiently had crystallised. We come across large number of tribes both indigenous and foreign and some of the people mentioned are divine and semi-divine. The conception of divinity in the Rāmāyana comprises of all spiritual characters. The divine family includes (a) gods, (b) mythical saints, (c) divine races, (d) evil spirits and (e) divine rivers, mountains, trees, birds etc. As mentioned earlier, the two groups (races) i.e. Ārya and Anārya may be classified as follows:
(i) **Arya** - Four-fold division of the society i.e. Brāhmaṇa, Kshatriya, Vaiśya and Śūdra.

(ii) **Anārya** - They have been classified in the following way\(^5\).

<table>
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<tr>
<th>Anāryas</th>
<th>Middle Dravida family</th>
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<td>Agneya family</td>
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<tr>
<td>Nīṣāda Tribe</td>
<td>Griddha Tribe</td>
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<td>Vāhara Tribe</td>
<td>Nāga Tribe</td>
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Rākshasa by Birth

Rākshasa by Culture

The descriptions in the Rāmāyaṇa distinguish the two groups (races) in many respects.

(i) **Nāsal Index** - In the Rigveda, the non-Aryans are called 'Anāsa',\(^6\) or noseless due to their short and broad nose. The Rākshasas of the Rāmāyaṇa may be compared to the 'Dasyus' of the Rigveda in their breed.

(ii) **Complexion** - The colour of the above two groups or races may be the measurements of a sound basis of distinction. As opposed to the fair Aryans,\(^7\) the non-Aryans were dark-complexioned\(^8\) and even the general constitution of their body was different from that of the Aryans. In the Rāmāyaṇa, the Rākshasas - both men and women are represented as possessing monstrous strength and huge forms. The Rāmāyaṇa generally describes them as mahādāmś tra or or krūra dāmś tra or tīksha dāmś tra (possessing long or sharp teeth or big jaws), mahāṣya (large mouthed), mahākāya or bhīmakāya (possessing huge body),
bhīmaḍarśana (of frightful aspect), bhayāvahāh (of inspiring terror), and krūrāh (cruel). The poet is sometimes even tempted to exaggerate this distinction and to represent the Rākshasa as possessing limbs of various animals. It may further be added in this connection that the poet generally expresses this ethnical distinction saying that the Āryas were Mānasa where the Anāryas were not.

(iii) Food and Drink - From the Vedic age up to the Rāmāyaṇic age, the Āryas seem to have been very much satisfied with ordinary food, provided by cereals. They used to take meat too. The Anāryas (Rākshasas) on the other hand were very fond of meat and indulged in indiscriminate eating of non-vegetarian dishes. They did not hesitate to eat raw meat and even cannibalism obtained among them. Moreover, the Rākshasas were indulged in wine and women. The food of the Vānaras is repeatedly mentioned to be fruits and roots and they were very fond of madhu (honey) and maireya (an intoxicating drinks). This differentiated the Āryans from non-Āryans.

(iv) Religious basis - The Āryans were always worshippers of gods and deities and non-religious persons were termed by them as Anāryas. In the Rāmāyaṇa the Rākshasas are mentioned as enemies of sacrifice and ascetic and the poet declares that 'adharma' was the course of the Rākshasas. Rīśi Kāntaka Tapasvikantaka, Devakantaka, Lokakantaka, Brāhmaṇakantaka, Munighana, Yañavighakarī and Kratucriyāṇām prasāmaṅkaraḥ are the most popular epithets of the Rākshasas.
The Social Structure of the Aryans

The concept of Varna, as suggested by its literal meaning, originated in the early Rigvedic period as a racial distinction between the fair Aryas and the dark-skinned Anāryas, the Dāsas and the Dasyus. Afterwards, the complexity of life necessitated a further division among the Āryas. Men devoted to learning the priesthood came to be known as the brāhmanas; kings, noble men and warriors as the rājanyas (kshatriyas); and the artisans, agriculturists and traders as the vaisyās. Anāryas who were by this time almost completely subjugated were also included in this scheme as the śūdras. Though, they were placed as the lowest rung of the social ladder as subservient to the Āryas. The four-fold division of the society i.e. brāhmanas, kshatriyas, vaisyās and śūdras had become fully established by the time of the Rāmāyana. It appears that in the epic age varna was to be determined by karma (action) and not by janma (birth). However, heredity was actually the main principle in determining the varna of an individual. The rights and privileges of the different varnas had been distinctly laid down and members belonging to a particular varna were expected to follow the course applicable to their own varna. The poet has laid emphasis on the fact that all the varnas living at Ayodhyā, were intent upon performing the duties prescribed for their own varna. The Rāmāyana also depicts very cordial relations subsisting among the different varnas. It is said that at Ayodhyā, all the varnas lived in perfect amity. The kshatriyas were obedient to the brāhmanas; the vaisyās were
devoted to the kshatriyas and the sūdras lived there doing ungrudging service to the three high varṇas.

The Brāhmanas

The Brāhmanas of the Rāmāyanic age stood at the head of the varṇa scheme as — men dedicated to learning, vericity, tranquillity and austerity — in fact to every thing that was good and righteous. The study of the Vedas was their primary concern and they considered them to be their supreme treasure. The Rāmāyana generally speaks about the Brāhmanas as "proficient in the Veda and its auxiliaries." Besides the Vedas and other scriptures, the Brāhmanas studied other subjects (śāstras) of practical utility also, e.g. politics, logic, religion, grammar, music, dance, astronomy etc.

The Brāhmanas of the epic age applied themselves in the performance of sacrifices and daily agnihotra. The yajña and adhyayana (study) were the two main duties of a Brāhmaṇa and at Ayodhya, there was not a single Brāhmaṇa who did not maintain the sacrificial fire and perform yajña. Tapas was also intimately associated with the Brāhmanas for complete self restraint. Moreover, the Rāmāyana also recommends three more duties for the Brāhmanas i.e. teaching the Vedas, officiating the sacrifices, coronations and other ceremonies like birth and marriage and receiving gifts. In fact, the latter was the peculiar privilege of the Brāhmanas to serve as their principal means of livelihood. It must be added here, that in certain cases, the Brāhmanas accepted State service also. A number of
Brāhmaṇas constituted the mantri-parisada of the king in Ayodhyā\textsuperscript{35}. There was a Brāhmaṇa pruchita in every kingdom, who was also the king's Chief Counsellor\textsuperscript{36} and enjoyed very wide powers and high position\textsuperscript{37}. The Brāhmaṇas of the Rāmāyanic age were universally regarded as Varnesvagya (best among the varṇas) and as the prime cause of a man's well-being\textsuperscript{38}. The kshatriya kings and princes cherished their friendship and took pride in doing them service\textsuperscript{39}. In times of a national emergency or any other crisis a king sought the guidance of renowned Brāhmaṇas\textsuperscript{40}.

In consideration of their austere life and the selfless services rendered to itself, the society granted the Brāhmaṇas a few privileges. The property of a Brāhmaṇa was considered inviolable and it was free of state taxation\textsuperscript{41} and any person (be a prince) who unlawfully seized it or caused damage to it, was severely punished by the king\textsuperscript{42}. Similarly, no corporal punishment could be given to a Brāhmaṇa and under no circumstance he could be killed\textsuperscript{43}. Brahma-hatyā was one of the most grievous sins which degraded not only men\textsuperscript{44} but also gods like Indra\textsuperscript{45}.

The Kshatriyas

The status of the kshatriyas in the society was next to that of Brāhmaṇas. The primary duty of the kshatriyas was to protect the weak and oppressed persons. It was considered that the king, his kingdom and his very life were for the service of the Brāhmaṇas\textsuperscript{46}. They were believed to bear bows (weapons) only to see that the word ārta (distressed) did not exist on the
earth⁴⁷. Thus, only kshatriyas were considered fit to become rulers⁴⁸ and in that capacity they had to ensure a free and due observance of dharma by every one in the society⁴⁹. The cow and the Brāhmaṇa were symbolic of Aryan culture and their protection was the main theme of a kshatriya prince⁵⁰. Performance of sacrifices was indispensable to a kshatriya king for welfare of the state⁵¹ and it served dual purpose. On one hand, it brought merit to the performer and, on the other, it paid livelihood to the Brāhmaṇas who, depended mainly on the gifts or alms given to them by other varṇas.

The Vaiśyās

The Rāmāyāna is a primarily a Kāvyā of the Brāhmaṇas and the Kshatriyas and references to vaiśyas are comparatively very meagre. It appears that the vaiśyas are often mentioned just to fulfil the list of the varṇas. However, by gleaning information dispersed relaxing in the epic, it becomes clear that they belonged to a community engaged in trade, agriculture and cattle-rearing⁵². In the description of the city, the poet has referred to the markets and shops of the vanig-jana laden with merchandise⁵³. Besides, he has also mentioned their organisations i.e. nigama and śrenīs also⁵⁴. It is noteworthy that not a single name belonging to this varṇa has been mentioned by the poet in the epic.

The Śūdras

The Śūdras were the last in the varṇa order. They served the higher three varṇas in various capacities such as,
attendants, carpenters, washermen, barbers, masseurs etc. 55. The Āryas had withheld them from the privilege of Vedic study because they originally belonged to a different racial group. There is not even a single example of hatred or contempt being cherished by the higher varṇas towards the Śūdra. As we have already mentioned that Śūdras were living in perfect amity with the rest of the people in Ayodhya and they were invited along-with the other three varṇas in the sacrifices performed by the kings 56.

The candālas were the most degraded among the Śūdras and they lived away from the habitation and were untouchables 57. Their presence at the sacrificial altar was considered defiling 58. They dressed themselves in black lower garments and put on ornaments of iron 59. It is not clear in the Kāmāyana, whether the candālas were such by birth or were a class formed of those people of the higher varṇas who were degraded to this position due to the evil karma. The word patita (fallen) makes it evident that a member of the higher varna being deprived of his privileges, could be relegated to a lower position and even ascertained as one among the Śūdras 60.

The description of the dāsas in the Kāmāyana, is also necessary to point out here. It is notable that the words dāsa and dāsi 61 inform us about the institution of slavery. The poet has mentioned bhṛtyas and dāsas 62 to indicate their status and we may infer that bhṛtyas were ordinary servants where as dāsas were slaves. The palaces of the kings, queens and princes were ordinarily crowded with dāsis and the practice of giving dāsis
as gifts seems to have been very popular in the Rāmāyanic age.

In addition to the people of the four varṇas explained above, the Rāmāyaṇa refers to Ābhīra, Mlecchas, Kirāta, Yavana, Cīnas, Pahlavas and Śakas as foreign tribes. Nīvedas, Sūtas, Māgadhas, Bandinas are also mentioned as indigenous. In the Dharma śāstras these are described as ramifications of the primary four varṇas caused mainly by inter-caste marriages and also in some cases by following a particular occupation. In this connection, we may point out that there were no rigid restrictions regarding the inter-caste marriages in the Rāmāyanic society and no attempt has been by the poet to explain the existence of Cīnas, Yavanas, Pahlavas, Śakas etc. as the offshoots of the four varṇas based on cross-marriages among themselves.

The Anāryas

The Anāryas of the south were also human beings and we can gather ample information from the Rāmāyaṇa regarding their social, political and religious life. In this connection it may be noted that Yakshas, Gandharvas, Nāgas, Siddhas and Cāraṇas, originally represented human races but in the Rāmāyaṇa they are mentioned completely in a mythical character and accordingly their accounts will be given in the second part of this chapter. We have also left out the Gridhras because from the references we know nothing significant except that they were nomadic people friendly to the Aryans. Gridhra might have been their totem. Thus, we have limited ourselves to the Rākshasas and Vānaras which were most important from the above point of view.
According to the Rāmāyana, there are two categories of the Rākshasas, namely (i) Rākshasas by birth and (ii) Rākshasas by culture. Rākshasahood, with which is identified ferocity and dreadfulness, descends upon the members of the second category as a punishment for some serious crime. Thus, Virādha and Kabandha had to embrace Rākshasahood because they roused by their misconduct the anger of august person and thereby invited their curse. Thus, they obtained certain peculiarities such as greater power, greater savagery and even greater hideousness. They were outcasted from the society and lived in their own isolated life, without being the members of any social group and their character has been represented as mythical beings.

Besides, the Rākshasas belonging to the first category, were essentially human beings and the poet has described well, the culture and achievements of the hostile people. The origin of the Rākshasas is to be traced to Sālakataṅkata. Besides, the Rāmāyana also offers a mythical account of the origin of the Rākshasas. The Rākshasas can be distinguished from the Aryans in the 'matrilineal character' of their family life.

The Rākshasas of the Rāmāyanic age were not only a mighty political power but also in respect of material prosperity, they were the most advanced people of their times. In the description of the city Laṅkā it is said that it was made up of yold and was full of various metals and precious stones. Power and wealth naturally tended the promotion of various types of arts among them. The poet has painted a very graphic picture of the dance, music, painting and sālā of Rāvana's harem. The
varieties of drinks, viands, citraśālā (art galleries), kṛīḍā-
griha (sport pavillions), kāmagriha (house of sexual delights),
dīvāgriha (diurnal pleasure house), latāgriha (bowers) and
niskūta (pleasure groves). Besides, the description of the
royal garden of exquisite charm are convincing proofs of the
fact that they were not just the barbarians but appear before
us as a highly civilised race who had secured for themselves
the choicest pleasure of life by their efforts.

Next, the Vānaras were important in ancient India and
they were so primitive that the poet has described them as
monkeys. But they were actual human beings which can be shown
from the fact that practically all the salient features of
Aryan culture are associated with them and their religion. Thus,
the Rāmāyaṇa refers to the 'aurāhva dehiyam' or 'pretakārya'
(cremation) of Bāli almost on the same lines as of Deśaratha
making reference to the Śībikā, Citā, circumambulation of the
Citā by the Aṅgada and other relatives, the Udakakriyā and the
'aśauca' (the period of impurity) after the actual cremation. The
epic also mentions Sugrīva's coronation in Aryan style. In
this account, there is a reference to homa in course of which
mantravida dvijas are said to have offered haviṇ purified by
mantras into the well-kindled fire of the altar. The articles
which were required on this ceremony were, akshata, lājā,
priyaṅgu, madhu, sarpiṣī, ṛadhi and holy water from the rivers
and seas in addition to herbs, flowers, sprouts of various kinds
and manifold fragrant substances. On this occasion, liberal
gifts i.e. jewels and raiments as well as edibles of various
kinds were distributed among the dvijasabhas. Moreover, Tārā, desirous of her husband's success in the combat performed the svastyayana for him duly reciting the mantras. It is said that Hanumāna prayed to Būrya, Mahendra and other gods, obviously to crave their blessings for success in his business. Dāli, the king of the Vānaras, is said to have performed the Sandhyā every day before sunrise and also muttered the naigama mantras. It may be also pointed out that the Vānaras in their mutual behaviour were extremely polite and affable.

It is to be remembered that there is also another side of the Vānara-picture which clearly reveals the contrast as shown above. For referring to these people, the poet has mentioned the various synonyms of Vānara such as hari, lāṅgūla, plavaṅgama, kapi, śākhāmrigendra, vanavāsi, vanaukasa and drumavāsi and he undoubtedly likens these people in their features and nature to the monkeys. He mentions them as brown in complexion, having long hair all over body, and does not forget to refer their long tail. In combat with Rākshasas, they employed their natural weapons, viz. the arms, the feet, the nails, the teeth and the very weight of their body and in this respect they are termed as Tikshnadamśra nakhyudhah. The cry of the Vānaras is expressed by the poet as Kilakila and when they are filled with joy, they are described as beating their arms, kissing their tail, jumping and shouting. The outstanding characteristics of their nature are stated as asthiracittā and laghucittā (fickle-mindedness).
A few more facts about the Vānaras may be deemed to recount their status.

(i) The food of the Vānaras is repeatedly mentioned to be fruits and roots\textsuperscript{92} and they were fond of madhu and maireya\textsuperscript{93} (an intoxicating drink). No where does the poet mention to agriculture or cattle rearing with reference to the Vānaras.

(ii) Undoubtedly, there are references to the dress of the Vānaras men and women\textsuperscript{94} - but at the same time there are few passages which indicate that Vānaras remained nude\textsuperscript{95}. It appears that their dress was not only simple but elementary - consisting of one upper and one lower garment.

(iii) Besides Kiskindhā, no other town has been mentioned as the capital city or Janapada and they were mainly the inhabitants of either forests or river banks.

(iv) The sex relations of the Vānaras were extremely loose - verging almost on promiscuity\textsuperscript{96}.

Clearly, the Rāmāyaṇa furnishes two opposite pictures of the Vānaras and to determine their exact position between two extremes is indeed a difficult task. Vyās\textsuperscript{97} believes that by the time of Rāma, the Vānaras had completely adopted the Aryan culture. We, however, find it difficult to subscribe to such a view, for the gulf between the primitive stage in which the Vānaras actually appear to be and the highly cultured stage represented by the Aryans of Vālmīki's times is very wide. It becomes clear from the above facts that in the Rāmāyanic age,
the Vānaras were a primitive people perhaps still emerging from a nomadic state. In comparison to the Āryas and Rākshasas, the Vānaras were backward both materially and culturally.

In connection with the origin of the Vānaras, the poet has no clear idea and he generally calls them as the sons of the Devas and the Gandharvas. The poet also refers independent stories to explain the birth of individual Vānara heroes, from different gods. The poet refers to the three classes of these people termed as Vānaras, Rikshas and Golāṅgūlas. Sometimes, he points out certain differences to make distinction in their complexion and features, but more often he alludes to them collectively by the common term 'Vānara'. In the absence of dependable internal evidence, various scholars have made fanciful conjectures, regarding the identity of these people. Ray recognizes these Vānaras with the "Vṛātyas of the first migration, who had taken to the fresh fields and pastures new of the Deccan on the advent of the Āryans of the second migration....". Vaidya is of the opinion that Vānaras were the aborigines of the south who were "called by that name from their monkeyish appearance..... They were also like monkeys active, ferocious and given up to pleasure.....". According to Bulche, the Vānaras were the aborigines of the Vindhyas and opines that the name Vānara was given to them either because 'monkey' was their insignia or their totem. In our opinion as the poet describes in vivid colour the manners, customs, food and drinks and the royal family of Kiskindhā, the Vānaras were in the contact of neighbouring Āryans but most of them were the wild mountainous tribes.
(ii) Distribution of the Races and Tribes

The Indian subcontinent together with some parts of central Asia was divided into two divisions, viz. Āryāvarta (Northern) and Dakshinapatha (Southern). The northern division was subdivided into four territories, i.e. Madhyadesa (central region), Prācyā (eastern region), Pratīcyā (western region) and Udīcyā (northern region). For a long time the Dakshinapatha remained almost isolated from the Āryāvarta and aboriginal tribes continued their sway on the part of the country. As we have mentioned earlier that Āryas and Anāryas were original inhabitants of Sapta-Sindhu and the theory of their having been immigrants from Central Asia, is more fanciful than real.

The Aryans

In the Rāmāyanic age, we find that the whole part of the Āryāvarta was under the control of Aryan kings (Fig.7.1). The Rāmāyana mentions that the Draviḍa, Sināhu, Sauvīra, Saurāstra, Vaṅga, Aṅga, Magadha, Matsya, Kāśī, Kosal and Dakshinapatha were under the suzerainty of Daśaratha, the king of the Kosala and he invited all the rulers of the above mentioned Janapadas in a Yajña. The royal court of Ayodhya is described in the epic, as being attended to by subordinate kings to pay their tribute to Daśaratha. Moreover, Rāma affirmed that the entire earth with its mountains and forests belonged to the Ikshvākus. However, from the above references, any impression regarding the universal authority of the Ayodhyan princes does not create and it should also be remembered that
the independent Videha and Kekaya kingdoms existed to the east and north-west respectively. The military expeditions sent by Rāma against Lavana and the Gandharvas, under the leadership of Satrughna and Bharata respectively also relate the same story. Bāli, the Vānara king, accused Rāma for unlawfully interfering in the affairs of his country. Thus, from the above references, we come to the conclusion that entire regions of the Āryavarta were inhabited by Aryan races and tribes and they were confined to a territory covering the rich plains of Indus and its tributaries extending to the east up to the Pundra and Vaṅga Janpadas respectively. The Southern limit of the Aryan territory was Vindhyas ranges and according to the Rāmāyaṇa, Agastya was the first Aryan to cross the Vindhyas and penetrated into the south. Agastya āśrama was situated two yojanas (14 miles) distance from Pancavati, and the latter is identified with modern Nasik. The Aryan colonization of the Peninsular India must have been occurred thousands years before the reign of Rāma.

From the above facts, it may be inferred that the Aryan territory during the Rāmāyaṇic age extended roughly between the 20° to 30° North latitudes and from 67° to 90° East longitudes. This covered the following political units of the modern Asia, the eastern Afghanistan, North-west frontier provinces and middle parts of the Pakistan, Jammu and Kashmir, Punjab, Haryana, Himachal Pradesh, Rajasthan, Gujarat, Uttar Pradesh, Bihar, West Bengal, Madhya Pradesh excluding the districts of Bastar and Durga and the northern part of the Maharashtra. In the north, the Himalayan ranges from west to east and thick forests were
the most effective geographical factors which discouraged the Aryan expansion beyond the above limit. The peninsular India was not so much attractive as the Āryāvarta, because of high relief thickly forested and unsuitable soils for agriculture. Some of nomadic Aryan tribes are also mentioned in the epic in which Garuḍas were the important. The Rāmāyaṇa mentions that Jatāyu, the king of the birds, as an ally of king Daśāratha of Kosala, reigned in Southern India near Janasthāna. Sampāti, the brother of Jatāyu, also reigned at this time at the southernmost point of the Indian Peninsula near the sea shore. The exact position of their territory is not mentioned in the Rāmāyaṇa.

Many Aryans, who were degraded, were driven out from the Āryāvarta and lived on the mountains of the western frontier, used Aryan language or its corrupted forms, known as Mleccha.

The Anāryas

It appears that a branch of Aryan race, which was inimical to another on account of difference of religious opinions was termed as the Anārya. From the Vedic literature it becomes clear that the 'Anāryas were living in Sapta-Sindhu from the earliest times in the primitive stage of development. They neither worshipped the gods of the cultured classes nor performed the sacrifices and were, therefore, hated by the Aryans. They proved such pests by their evil and wicked ways, unclean habits and criminal propensities that a systematic organization was made to extirpate and expel them from Sapta-Sindhu. Gradually, they moved southwards and established
their suzerainty in the Peninsular India. In the Anāryas, the most important tribes were the Vānaras and the Rākshasas.

The Vānaras lived in Kiskindhā and undoubtedly belonged to the Dravidian race. Kiskindhā janapāda was prosperous at the time of Bāli and was extended between the Bhima river to the Kaveri river. Besides Kiskindhā, the other regions were also inhabited by the Vānaras. In this connection, it should be remembered that Sugrīva is said to have summoned all the chiefs who ruled over the Vānara and the kindred races from even the height of the Kailāsa and Himalayan ranges. The Vindhyā, Anjana, Mahendra, Mandalācalā, Pancasāila, Mahāśaila, Meru, Dhūmrāgiri, Mahāruṇa, the Eastern and Western mountains where the sun rises and sets, sea-shore, forests, various mountains and the banks of the rivers were also the main inhabited areas of the Vānaras. Thus, it becomes clear that Vānaras territory was limited in small patches in the southern India and they were inhabited in rabbles in different mountainous and forested regions of the world.

The early historical accounts of the Rākshasas in the Rāmāyaṇa are scanty and not very trustworthy. If the Uttara Kāṇḍa is to be relied upon, the original home of the Rākshasas would appear to be the southern sea-coast from where they moved in hoary past to the Laṅkā fort and settled there as an independent political power. If we observe other Kāṇḍas of the epic, it becomes almost certain that having earlier suffered a few vicissitudes in their political life, they had emerged in contemporary history as a mighty power. Rāvana, who was a
strong and capable leader of the Rākshasas, with his followers not only reclaimed old possessions but also entered into alliance with strong and powerful neighbours - the Vānaras and had made extremely secure position. Moreover, he established a military post in Dandakāranya and slowly tried to penetrate further into the north.115

Rāvana was the most powerful king of the south. He was designated as Daśāmukha (ten faced) or Daśa-mauli (ten crowned). It appears that the poet has used these epithets in a metaphorical sense and simply meant that Rāvana had occupied the ten Janpadas of the south and south-eastern India i.e. Utkala, Daśārṇa, Kaliṅga, Kauśika, Dandaka, Āndhra, Pundra, Cōla, Pāṇḍya and Kerala and he wore ten crowns or ten-headed crowns as token of his vaunted conquests in the above mentioned janapadas and his paramount power. Thus, it is evident that the Rākshasas occupied mostly the southern part of India and establishing their colonies in above janapadas, they gradually penetrated to the north.

(iii) Census

In the Rāmāyanic age, the practice of an official counting of the people (census) was very much in use. The Rāmāyaṇa mentions the numbers one to ten and the decimal methods were known. The terms for higher numbers were Sata, Sahāstra, Ayuta, Śata-Sahāstra, Niyuta, Koṭi or Arbuda, Saṅku, Maha-saṅku, Vrinda, Mahā-vrinda, Padma, Mahā-padma, Kharva, Mahā-Kharva, Samudra, Ogha and Maha-ogha.116 In this account it is to be remembered
that the poet has not mentioned the total number of Aryans. He has only referred to the total number of the Vānaras inhabiting the different regions of India and the Rākshasas who lived at Janasthāna and Laṅkā. According to the description, the total number of the Vānaras in Rāma's army was 10,341. The poet also refers to individual Vānaras' leaders along with their total soldiers of different regions. It is said that thirty two crores Rākshasas, barring the infants and aged ones, were in the kingdom of Rāvaṇa. In Janasthāna, there were fourteen thousand Rākshasas who were killed by Rāma. Besides the total population of the Vānaras and Rākshasas, the epic mentions that in the western part of the country, i.e. Gāndhāra Janapada, three crore Gandharvas inhabited there.

(b) Religion and Environment

(i) Impact of environment on Religion

The core of religion is determined by the physical environment of the region where a particular religion evolves. It is a prerogative of the Indians to assert a remote antiquity of their religion. The religion varies from man to man, place to place and from time to time and thus, the present Hindu religion has endured considerable modifications in course of time, still reflects the basic concepts of the Āryas and Anāryas.

Religion is the product of physical environment which imperceptibly wields its great influence on man's activities. When man appeared on the earth, he was oppressed by invisible natural forces and surface features of the earth because in
nature's crucible countless forces are always at work. And nothing is more profoundly affected by these forces than the man who knows how to use them for his own ends, to accept their suggestions and model upon them his habits and modes of life. Climate is much influential not only because of its extremes but also of its general character. Besides, topography, soil and other surface features as well as contacts between land and water exert their influences on man. Thus, the man developed a sense of awe for such natural forces. Hence, man worships the natural forces supposing them divine or supernatural.

Chronologically speaking, the rise of epics comes in the Sanskrit literature at the close of the Vedic period. The Rāmāyanic people looked into nature and gave a picturesque expression to all natural phenomena. They saw the effect of the sun as the ruler of the worlds, the source of the seasons, the nourisher, the cause of the creation, preservation and destruction of the universe, roaring winds and clouds, abundant vegetation, the tranquil majesty of the mountains, generosity of mighty rivers and other natural elements which attracted the attention of the people so deeply that the religion was intimately bound up with the natural forces. 'Fundamentally, religion is formed by the conception of supreme power and its worship. It may be a personification of human being or of a natural force.¹²³ The latter case invariably holds good. Worship may be ritualistic or non-ritualistic. In the former condition, the man needs a number of accessories which are directly derived from the environment where as in the latter case, worship is
based upon recitation of prayers which is totally associated with man's imagination influenced by physical and cultural elements of the region. The religion of the Rāmāyanic age was direct bequest from the Vedic period at it was totally a nature worship which was rendered with details of ritual activities. Hence, the environment had double control over the Rāmāyanic religion: first, the gods were the personifications of natural forces which were associated with physical environment, and secondly, all sacrificial material was derived from the environment.

(ii) **Classification of Gods**

We may classify the gods, spiritual characters in the following categories:

(i) **The Terrestrial Gods**

   (a) The earth, fire, rivers, mountains, trees, animals and birds.

   (b) Divine races and saints.

(ii) **Extra-Terrestrial Gods**

Among the extra-terrestrial gods, four distinct groups may be traced namely:

(a) Vedic gods like Soma, Vishnu, Kubera, Āditya, Vāyu, Indra, Agni, etc. who, though originally representative of the various phenomena of nature, had this character obscured due to the tendency of anthropomorphism;

(b) deified abstractions like Dhriti, Smṛti, Medhā, Srī, Hrī, Kānti etc.;
(c) comparatively modern gods like Dīśā, Vidiśā, Māsā, Saṃvatsarā, Vedā, Mantrā etc. who like the earlier Vedic gods were products of animism and naturism; and
(d) Gods like the Griha-devatā, Āsrama-devatā and Vana-devatā who enjoy the term devatā but do not share the characteristics of the supernal Devas.\textsuperscript{124}

The Terrestrial gods and Goddesses as Regional Features

The terrestrial gods are mostly the representation of topographical features and animals. The ancient Indians had very early realised the importance of the earth surface in their life. They raised the earth to the position of deity. The Earth is the Great mother, the Broad Goddess, Prithivī, the mother of all created things. The earth is constantly personified not only as drinking blood, but also as approving as priests and as typical as patient endurance (क्षया पृथिवी तन्म्)\textsuperscript{125}. As nurse of all, Earth is helper, medinī provides wealth, being herself wealthy, Vasumatī, and rejoices to give corn to a generous men\textsuperscript{126}. She acted as witness of innocence\textsuperscript{127} and termed as Dharaṇī devī or Mādhavī devī (as wife of Vishnu-Mādhava)\textsuperscript{128}. As the divine sun is afflicted by eclipse, so, 'divine mother Earth' is afflicted by earthquakes\textsuperscript{129} due to the same cause that produces untoward lightning or rain or to the shaking of the world-elephant's head\textsuperscript{130}. The location of the 'navel of the earth' at a place in the Himalayas seen by Hanumāna, introduces an old conception in more precise form\textsuperscript{131}. 
It is but natural to expect that an age which insisted on daily agnihotra and entrusted special sacrificial sessions should regard Agni in great esteem. In the Rāmāyaṇa, Agni retains several of his earlier epithets like pāvaka (purifier), Citrabhānu and Vibhāvasu (shining with light), havyavāha (oblation carrier) and aranisuta (son of arnis)\textsuperscript{132}. In the Rigvedic times, he was the lord of the house (grihapati), the favourite guest (atithi) and the esteemed priest (ritvik). But in the epic age that intimacy is missing and in the Rāmāyaṇa, Agni as a god is mere prominent in his role of a witness of the world (loka-sākshi)\textsuperscript{133} in marriages and alliances\textsuperscript{134}. The Rāmāyaṇa mentions that fires are three (viz. Dākshina, Gārhapatiya and Āhvanīya)\textsuperscript{135} and Agni's seat is the Vedi (altar) in the agnyāgāra, agnisālā (the fire chamber)\textsuperscript{136} where he dwells feeding himself on the havya (sacrificial offerings)\textsuperscript{137}. Thus, it becomes clear that Aryans worshipped fire due to its heat, they cleared the forests with fire and obtained new agricultural land and destroyed non-Aryans' settlements. Agni functioned as a mediator between man and gods during the Rāmāyanic age.

The river banks were the main inhabited areas in ancient India due to abundance of water and soil's fertility. The rivers influenced the Aryan's life and so they believed them to be the forces of good possessing power to bless and confer boons and hence deserving worship. In the Vedic period Sarasvatī and Sindhu were considered as holy rivers because in early Vedic period, banks of these rivers were noted for the Aryans concentrations\textsuperscript{138}. But in the Rāmāyanic age, when Aryans occupied
the whole northern and eastern part of India, they gradually confined themselves with Gaṅgā, Yamunā and Sarayū, and Sarasvatī in this period became the goddess of speech and learning\(^{139}\). In the epic age, rivers were invoked to grant wishes\(^{140}\). The confluence was considered extremely holy and Bharata paid his respects to Prayāga the meeting place of Gaṅgā and Yamunā\(^{141}\) and so did Rāma and Lakshmana to the confluence of Sarayū and Jāhnavī\(^{142}\). Rivers are said the daughters of mountains and wives of the ocean. Thus, Gaṅgā is frequently spoken of as the daughter of Himālaya\(^{143}\) and the queen of Samudrā\(^{144}\).

The personification of the ocean serves as an ideal serenity\(^{145}\) and as an ideal dwelling place for the Nāgas, the Asuras and the Daityas. The ocean is called Sāgara after the name of Sāgara (ruler)\(^{146}\), whose sixty thousand sons enlarged him in their attempt to search the missing sacrificial horse. The ocean is usually the abode of Varuṇa\(^{147}\) and its water was considered holy and was specially propitious in a king's coronation\(^{148}\). Rāma besought Sāgara for granting passage to him and the Vānara party, but the latter exhibited no inclination towards fulfilling that request because just as the elements (earth, air, ether, water and light) remain fixed their nature, abiding by the eternals law, so also it was the nature of Samudra to be unfathomable\(^{149}\).

The mountains are said as the home of various divinities and their rendezvous. They are also the symbol of firmness\(^{150}\) and hugeness. The Meru and Kailāsa are termed as the 'abodes of the gods'\(^{151}\) whereas Himālaya, Citrakūta, and Mahendra\(^{152}\)
are said as the habitat of the Kinnaras, Vidyādharas, Guhyakas, Siddhas and cāraṇas. Mandara mountain is believed to have been employed as the churning rod by the gods. Among the mountains, Himavāna is the most important one from the point of its personification. He is the lord of mountains, father-in-law of Śāṅkara and has two daughters - Gaṅgā and Uma. These mountains sometimes speak like human beings. It is said that in the Satyayuga, they had wings and could fly like birds. The sight of the floating mountains inspired great panic in the heart of the people and so Indra lopped off their wings by his thunderbolt.

Like gods and men who are children of the Prajāpati Kasyapa all the birds and animals are also believed to have their origin from the same Prajāpati directly or indirectly. The Rāmāyaṇa mentions the divine cow named Surabhī, who is the mother of the bullocks and as Kāmadhenu, she is identified with Sabalā, the wonder-cow of Vasistha, who was capable of fulfilling all desires. The divinity of the cow rests on the element in totemism which consists in the deification of that class of animals which provides a livelihood. The ancient Indians naturally, were pastoralists and recognised its heards as its means of life and regarded them as sacred parents.

Divine elephants are mythological guardians of the quarters. They are called diggajas, disāgajas and disāpālas and were four in number named Virūpāksha, Mahāpadma, Saumanasa and Bhadra. In addition to these, there are also Sārvabhauma, the elephant of Kubera and Airāvata of Indra. The horse
Uccaihāravā, who sprang from the ocean at the time of churning of the ocean, also belongs to Indra\textsuperscript{163}.

Among birds Garuḍa is noteworthy. He is variously known as Vaṁśey, garuṭmat, the winged suparna, of lovely wings tārkshya, pakshirāja and dvijendrā\textsuperscript{164}. He is renowned for his great speed and ranges in the sky like a meteor throwing clouds topsy turvy\textsuperscript{165}. He is the vehicle of Viṣṇu and robber of ambrosia\textsuperscript{166}. He frightened away the snake-arrow of Indrajīta and cured Rāma and Lakshaman in the war\textsuperscript{167}.

The mythical trees mentioned in the Rāmāyana are few. There are single reference to the Sālmalī, having thorns of iron, covered under golden flowers and leaves of excellent cat's-eye gems\textsuperscript{168} and the Nyagrodha (banyan tree) on the sea-coast having branches extended up to a hundred yojana on each side\textsuperscript{169}. Besides, Śyāma Vata at Prayaṅga is specially mentioned in the epic which was capable of fulfilling the heart's desire\textsuperscript{170}. It may also be added that many trees were considered holy from association with the gods. In these, bilva, khadirā, palāśa, śīlasmātaka, deodāra, plaksha and cane were most important and were used in various sacrificial ceremonies\textsuperscript{171}.

**Divine Races**

Associated with the Devas and sharing most of their traits are hosts of charitable beings like the Yakṣas, Kinnaras, Apsarās, Guhyakas, Bhūtas, Vidyādharas, Nāgas (Pannagas and Uragas)\textsuperscript{172} Gandharvas and Patagas (or Pataṅgas). Out of these, no detail is available in the epic about the Patagas except that
they generally appear in conjunction with the Uragas in the lists of other divinities. Yakshas are said the attendants of Kubera and live with him on the Kailāsa mountain and they can also be seen on Agastya āśrama and Mahendra and even in air with Devas and Gandharvas. Like Yakshas, the Kinnaras also bear close relationship to the mountainous regions. The Maināka and Himavāna are described as being frequented by hosts of Kinnaras and they can be seen with their female partners, sporting on Citrakūṭa mountains. The Apsaras are divine courtesans and experts in the arts of dance, music and amorous sports. The Guhyakas are a group allied with the Yakshas as attendants of Kubera were lived on Kailāsa. References to the Bhūtas are vague in the Rāmāyaṇa. In some passages, they are mentioned along with various semi-divine races whereas in other passages they may be understood for general rather than for a separate group. The Vidyādharas are repositories of great wisdom. The Rāmāyaṇa locates their home in the mountains. The Nāgas who are described as like gods, were the children of Surasā (Nāgamātā) and the Bhogavatī town in Pātāla was guarded by the Nāgas. The Rāmāyaṇa is silent about the early history of the Gandharvas. They appear to be the closest companions of the Devas not only in the witnessing of a combat or a marvel, in greeting a hero, in attending a festival but also in sacrifices where the gods assemble to receive their share of the oblations. The resort of the Gandharvas appears to be on the mountains and they are represented as the guardians of plants.
In the Rāmāyaṇa the mythical saints who are indiscriminately called Risis, Mahārisis, Paramarśis, Brahmarśis, Munis, Siddhas, and Cāranas\(^{189}\) are described as flocking in the sky to witness a combat, competition or any other happening on the earth. This class of saints is a miscellaneous one being comprised on the one hand of individual sages like Durvāsā and Nārada and on the other of groups like that of \(^{190}\):

(i) Siddhas, Sādhyas and Cāranas who possess no distinct individuality except what can be gathered from their nomenclature;

(ii) Bālakhilyas, which is a group of sages possessing a certain distinct individuality in the sense that they are always described as anchorites (Vaikhānasas) and as drinkers of the sun's rays (marīcīpās)\(^{191}\) and

(iii) The personifications of the stars and constellations, prominent among them being the Saptarṣis\(^{192}\) - the seven Risis (Marīcī, Aṅgirā, Atri, Pulastya, Pulaha, Kratu and Vaśishta) who are personifications of the seven stars of the constellation Ursa Major. Of these some are referred to in the epic as stars and also as individual characters\(^{193}\).

From the various groups, we come to the conclusion that a risi is, 'an inspired person (human or divine) possessing a glorious pious record which enables him to be invested with certain divine traits such as supernal vision, the power to bless and curse, the power to fly in the air, free access to
the spheres of the gods and the like. It is difficult as well as unnecessary to speak about the saints because their number is very large.

Extra-Terrestrial Gods

The Rāmāyaṇa mentions traditionally the number of gods as thirty three (eleven Rudras, twelve Ādityas, eight Vasus and two Āśvins) but actually they are innumerable. So, we will, therefore, content ourselves for the present with some important gods associated with nature. Indra retains the title devarāja but in prominence he has already yielded to Brahmā and Visṇu (sometimes to Śiva also). The lokapālas i.e. Indra, Varuṇa, Kubera and Yama, the guardians of the four directions respectively, have greater respect than the others but in his own sphere a particular god is supereminent. Thus, soma is noted for his gentleness and the quality of pleasing to all; Āditya for his glorious lustre; Visṇu for his prowess; Kandarpa for his beauty, Vasudhā for her forbearance; Indra for his valour and invincibility; Brihaspati for his wisdom and eloquence, Āśvins for their grace and ideal brotherhood; Vāyu for his strength and velocity; Kubera for his wealth and generosity; Mrityu for his wrath and Brahmā for his fortitude and equanimity.

Brahmā

The Rāmāyaṇic Brahmā stands midway between the neuter brahman, the universal power of the early Vedic period and representing the force of creation in the later trinity. The
Rāmāyaṇa informs us that Brahmā and Viṣṇu—both are the leaders of the gods—the former plans for them and the latter executes the plans. Brahmā is mainly associated with his function i.e. creation, so he is popular as Viśvakrit and Lokakartā. His several other epithets such as pitāmaha, lokapitāmaha, lokaguru and prajāpati also point the same relationship. Brahmā is self-existent as his epithet svayambhu represents. But when he is subjected to figurative anthropomorphism he is mentioned as caturmukha (Caturāṇana or caturvakra). The Rāmāyaṇa also mentions the origin of Brahmā from the lotus in the navel of Viṣṇu or from the mundane egg. Brahmā lacks the hold of the nature-gods upon popular imagination.

Viṣṇu

Viṣṇu stands with his grandeur and martial haughtiness in the Rāmāyaṇa. Though, he is known as Upendra (junior Indra), he snatches from Indra many of his titles and becomes as lord of the worlds. He is not only the chief of the gods but also glorified as God—the Creation, preservation and annihilation of the universe. He is not only worshipped by the men but also by the gods. Surottama, trilokanātha anādi, aksaya and avyaya are the popular epithets employed for him. In the epic, the personification of Viṣṇu is the most complete one.

Viṣṇu appears as Āryan god in the Rāmāyaṇa and figured as a measurer of earthly regions, wide strider setting down his
foot-steps thrice. The above characteristics reveal him as a form of the sun which by its rays appears to measure the earth, by its three positions (morning, noon and evening) becomes the wider strider and it is famous for illuminating the earth.

Visnu is mainly associated with the creation of the universe so he was considered as the god in charge of production and growth of the animate and inanimate objects. It may be pointed out that the sun provides necessary warmth for sprouting and growth. Perhaps, from this he was gradually raised to a higher position with the agricultural development in India, because in the Rigvedic times he is appeared as a minor god and in the Rāmāyanic age he is figured as a supreme god around whom various mythological legends developed. All the legends are based on Visnu's three strides, protection of embryo and the motive power in the evolution of mankind. It is said that he won three worlds from the asuras and gave them to the gods. These asuras appear to be the climatic extremes such as drought and darkness which are overcome by the sun individually or with the help of Indra (the rain god). Three worlds meant the three divisions of the universe, first, the highest heaven where the sun dwelt and secondly and thirdly are the middle region i.e. antariksha and the lower region or the earth. The sun appears from the earth very small in size, hence Visnu was considered as a dwarf. The various incarnations of Visnu (e.g. matsyāvatāra, Vārāhavatāra, Kacchapāvatāra etc.) explain the evolution of life on the one hand and on the other they refer to relieving the agricultural people from the devastating effect of floods and droughts.
figured as demons which are of frequent occurrence in India due to climatic capricious\textsuperscript{215}.

\textit{Siva}

In Indian mythology Siva's career is a very chequered one. He was the god of the \textit{Aryan}\textsuperscript{216} as well as the \textit{Anaryas}\textsuperscript{217}. In the \textit{R\={a}m\={a}yanic age}, Rudra (fierce god) adopted several forms due to his beneficial and destructive nature and he was named variously such as \textit{Pa\={s}upati} (the lord of beasts), \textit{Mahan\={a}deva} (the great god), \textit{Hara} (seizer), \textit{Siva} (Propitious) and \textit{\=Samkara} (giver of prosperity)\textsuperscript{218}. His one principal epithet is \textit{praja\=ndhyaksha}\textsuperscript{219} but his principal function is the annihilation of the worlds\textsuperscript{220}. His fondness for animals can be gathered from his popular epithet \textit{pasupati} and his favourite conveyance is the bull, \textit{nandi} and on this account he is known as \textit{Vr\={i}\={s}adhvaja} or \textit{Vr\={i}\={s}abhadhvaja}\textsuperscript{221}. His favourite weapons are a bow and a trident, thus referred to as a \textit{Pin\={a}ki} and \textit{Tris\={u}ladh\={a}r\={i}} or \textit{\=Su\={l}adh\={a}r\={i}}\textsuperscript{222}. He is also known as \textit{Tripur\={a}r\={i}} or \textit{Trilocana}\textsuperscript{223}. Rudra's habitat is a mountainous country of the northern India and he is often described as sporting in the woods and on the peaks of the Himalayas\textsuperscript{224}. Saxena\textsuperscript{225} is of the opinion that Rudra - the storm god representing tropical cyclones is mild in the Indus basin but assumes furious form in eastern and southern India which is frequently visited by the fully developed tropical cyclones as associated with the monsoon winds. Das\textsuperscript{226} has identified Rudra with 'Solar God', presiding over the hottest months of the year, when the sun's rays are fierce, and burn like fire, when men and animals suffer from the effect of
abnormal heat and become sick, when the end of the sultriest
day, clouds gather on the horizon and thunder-storms break-out,
uprooting trees, blowing down houses, killing men and animals
by lightning and presenting a general appearance of devastation.
This was the maleficent side of Rudra. His beneficent side
consisted of clearing up the atmosphere, blowing away the germs
of diseases, cooling down the temperature by showers of rain,
improving public health and corn to grow. From these two diffe-
rent aspects, Rudra is known as the most dreadful as well as
the most beneficent. As paśupati, he was the god of pastoralists
and as Śiva or Śaṅkara he was the god of agriculturists, thus,
incorporating two qualities of Aryan economy.

Indra

Indra is the god of precipitation. Indra was
important with the Rigvedic people more than with the Rāmāyanic
people because rain was more valuable in the semi-arid Indus
basin than in the humid Gaṅgā valley, therefore, the Rigvedic
people considered Indra as their tutelary god. The slaying of
Vṛitra (drought demon), by Indra with the help of Viśnu (sun)
is a climatic fact applying to the Gaṅgā plain. Thus, Indra by
slaying Vṛitra removed vagaries of the hot dry period. Since
the heavy amount of rain and the speed of the monsoon winds
increase in the eastern and southern part of the country, the
Aryans living in these parts during the epic age did not
recognise as the greatest god. He was gradually overshadowed
by Rudra, representing the tropical cyclones.
It is to be remembered that in the Rāmāyana, Indra is not the invincible hero of the Rigvedic period. The Rākshasas present themselves as formidable enemies of Indra. They corner him almost at every front, hence, he is found resorting to clandestine means to defeat them instead of facing them in an open fight. Indra is the chief of the gods²³⁰, their leader in battles, the chopper of the wings of the mountains and the benefactor of mankind by bringing rains²³¹. He is also known as pākaśāsana²³² (ruler of crops and slayer of pāka demon). This indicates that he was the god of agriculturists. Indra is armed with bolt which implies both thunder and lightning and known as Vajrī or Vajradhara²³³.

Besides Indra, the Rāmāyana also mentions Parjanya²³⁴ as the rain god. In the Rigveda²³⁵, the word Parjanya at first meant simply a rain cloud but later on the word came to mean the god of both thunder and rain. Indra, in later Vedic mythology was the only wielder of the thunder, hence, it is not unreasonable to suppose that Parjanya was the older than Indra himself by whom he was superseded in later times. Parjanya was the god of rain, thunder and lightning of early Aryans, when they had been in a nomadic and pastoral stage and did not settle down as agriculturists. On the other hand, Indra was essentially the god of Aryans when they settled down as agriculturists, when timely rain was required for agricultural operations.

In the Rāmāyana Vāsava rains upon the crops in the fields in due time²³⁶. Parjanya is Vriṣtimata²³⁷ (significantly rainfall clouds)²³⁸ and in short Parjanya is the rain-form of Indra,
though given a distinct personality and is regarded as progenitor of the śarabha. The people are especially mentioned long for parjanya. Thus, Parjanya is the bucolic Indra, chief god of ploughmen; but the greater province remains Indra's. The poet recognises the four lokapālas and Indra is regarded as the lokapāla of the eastern quarter.

Varuṇa

The Rāmāyanic god Varuṇa, popularly known as pāśahasta is associated with the waters. The passages in which he is bracketed with Indra might be a recollection of the Rigvedic period where he fares as an associated of Indra in wars. He is also a Lokapāla (like Indra, Yama and Kubera) guarding the western cardinal point and his home is placed on the peaks of the Western mountains. Commonly, he is said to be dwelling in the depth of the Rasātala in the waters and ocean is alluded to as the home of Varuṇa, so, he is popularly known as Salilendra, Salilaraṇa and Jalesvara. Varuṇa was the god of Aryans as well as the Vānaras and they worshipped him as their Supreme deity. The word Varuṇa etymologically means 'that which covers' and in this context waters cover the sea. The mention of the fact in the epic that Mitra (Sun) and Varuṇa lived together, indicates the correlation between the oceanic water and sun-heat. The appointment of Varuṇa as the guardian of western direction, concludes the decadence of his popularity among the Aryans due to their dominance in the Ganga plain which bears the regional variation. Though, in the Vedic age, the merchants went on worshipping Varuṇa as their Supreme God, but
there is no such reference available in the Rāmāyana.

Yama

Yama of the Rāmāyana is a Lokapāla guarding the southern cardinal point\(^2\) and variously known as antaka, kāla and mrityu\(^2\), which are primarily based on the idea of death. He is also named as Dharmarāja, the king of right and justice\(^2\). His realm is variously known as Yamasadana, Pretarājapura and Yamākshaya\(^2\). On account of being the common resort of the blessed as well as the accursed it consists of two parts - one for the meritorious and the other for the sinners and the latter is characterised by darkness and absence of happiness. From this, we may conclude that the environmental conditions of the South pole are not favourable for human establishments and vast domain of oceanic water may be seen around the South pole. Besides, when the sun appears in the northern hemisphere, the South pole becomes fully dark for the six months, thus there is absence of happiness.

Kubera

Kubera, more popularly known by his patronymic name Vaiśravana is the son of Viśrava\(^2\). He also obtained the position of Lokapāla and the guardianship of 'Riches'. Brahmā not only raised his status as Lokapāla but also bestowed him with the aerial car Puspaka\(^2\). The story may be a pointer to the late inclusion of Yakha worship in the Hindu pantheon and to the late recognition accorded to it by the Āryas. Earlier, the worship was perhaps popular only in the south among the non-Āryan
people of that area. His adoption by the North, perhaps, signifies the worship of a similar god in the northern regions and the assimilation of Kubera cult with that of the northern deity.\textsuperscript{257}

It may be pointed out here that when Brahma granted to him the boon, there is no mention of the north. Kubera, first settled as a Lokapāla in Lāṅkā (south)\textsuperscript{258} and later he was driven out by Rāvana from Lāṅkā. Then, he settled with his family on Kailāsa in the north\textsuperscript{259}. However, Kubera's guardianship of the north seems to be a settled fact in the Rāmāyana.\textsuperscript{260} A large number of the epithets of Kubera refer to his guardianship of wealth. Thus, he is Dhanesā, Dhanesāvara; Dhanāḥyaksha, Dhanarasaka, Dhanada, Vittesā and Dhanādhipa.\textsuperscript{261} Saṅkha and Paḍma, the personifications of treasure are his chief assistants.\textsuperscript{262}

The estate of Dhanada is naturally unique in respect of its richness. His abode is a splendid one on snow-covered Kailāsa. The whole structure of his white mansion is embellished with the settings of gold and resembles in beauty the white clouds.\textsuperscript{263} Attached to the palace, caityaratha grove is famous for its beauty.\textsuperscript{264} The above description reveals that Himalaya is the store-house of minerals and its surroundings are forested and Aryans had given due importance to the minerals and forests in their daily life and they were very fond of picnics in the gardens or on the hills.
Besides the above mentioned gods, there is a host of other gods mentioned in the Rāmāyana which either represented natural phenomena or abstract ideas imputed to them and it is not possible here to describe the rests.

Transformation of Gods from Vedic to the Rāmāyanic Age

Transformation of Gods is the most striking religious aspect of the Rāmāyanic age which indicates the regional impact. In the pre-Vedic and Vedic age, Varuṇa is mentioned as the god of sky and later on he was transformed into the Loka-pāla guarding the western cardinal point. In the Vedic literature the Sarasvatī is mentioned as holy river as well as a deity and in the Rāmāyana she is mentioned as the goddess of learning. This was mostly due to her kindred banks where learning and ritual performances were developed and intensified. Two facts are noticeable for this transformation—first the disappearance of Sarasvatī due to physical causes and secondly, the Aryans had moved from that land to the east and south and thus, they had fully occupied the Gaṅgā plain which proved equally beneficial to the Aryans. Even today, Sarasvatī is regarded as the goddess of learning in Hindu religion and she is worshipped by the scholars of various disciplines. Similar is the case of the Sindhu—she lost her familiarity and Gaṅgā became the most holy river of the Aryans. In the Vedic age Soma was a divine drink made of Soma plant and later on due to its medicinal qualities he was considered as the lord of vegetation. But in the Rāmāyanic age Soma became a synonym of the moon. When the Aryans became fully agriculturists they had regularly performed
offerings and prayers at the time of various agricultural activities to the agricultural deities. In this connection it may be pointed out that Sītā means a furrow and she gradually emerged as a deity of the Aryans with their eastward expansion. In the Rāmāyana, she appeared as a heroine of the epic and the Rāmāyana too relates her descent from the furrow, when Janaka, her father, found her in a furrow while he was himself ploughing his land.

(iii) Religious Ceremonies

The religious practices observed in the Rāmāyanic society can be classified under three different categories:

(i) **The general rites** - The reception of guests and alms.

(ii) **The compulsory rites** -

(a) The routine rites to be performed every day, and
(b) The special rites and ceremonies to be observed only on special occasions.

(iii) **The Optional rites** - Consisting of certain distinct rituals which were the privilege of a few in the society and were performed even by them only for the fulfilment of certain definite desires or ambitions.

(i) **General Rites**

**The Reception of the Guests and Alms**

In the Rāmāyanic society, it was the duty of every householder to perform the rites of hospitality to a guest, however ordinary the latter might be. At the arrival of a guest the host
was required to offer pādya (water for washing feet), arghya (water for sipping and a few other articles) and a seat along with salutations and greetings. Next, he was to offer him madhuparka or some light refreshment such as fruits. It may also be pointed out here that it was obligatory for the guest to inquire into the welfare of the host, state and subjects (provided that the guest was a brāhmaṇa and the host a kṣatriya). Benevolence, in the sense of charity and kindness is another virtue which is highly extolled by the poet. Rāma is said to have distributed his entire possessions as gifts to the brāhmaṇas and scholars, as aids to the poor, the destitutes, the orphans, servants and dependants. In an āśvamedha yajñā, liberal charities also formed an important part of its performance and after the accomplishment of the yajñā, large quantities of food, cloth, gold and cows were distributed by the kings.

(ii) The Compulsory Rites
(a) Daily Rites

From the remote past, Indians have recognised the importance of snāna (bath) not only from the point of personal hygiene but also as a primary act conducive to inner purity, therefore, their daily rites began with the morning snāna which was usually performed before sunrise and snāna as the priliminary of prayers both morning and evening was considered necessary. The ascetics performed certain religious rites in the noon also for which third bath was recommended in their case. Immediately after snāna one was required to perform pūrvā-sandhyā and pascimā-sandhyā (facing the sun in the east and west respecti-
vahyly)²⁷⁴. Arghya or Udaka (offering water to sun), Japa (muttering of sacred Gāyatrī mantras) and tarpāna²⁷⁵ formed the principal items of Sandhyā.

In daily rites, the next item was agnihotra (or homa) and it was performed twice in the morning and evening²⁷⁶. It was necessary for every householder to maintain the holy fire in which alongwith his wife he used to offer oblations of ghrita and cooked food to various Devas and Pitris to the accompaniment of Vedic mantras²⁷⁷. Besides, in daily rites, the epic also mentions offerings (bali) to the bhūtas (creatures) in the prescribed manner²⁷⁸.

(b) Special rites and Ceremonies

Besides the daily routine, one was required to perform certain other rites and ceremonies under certain well defined conditions. Their number must have been considerable but in the epic only two of them have been mentioned viz. the Āgrāyana and the Vāstu-śamana. The Āgrāyana ceremony was performed towards the end of Saradā when the new crops were ready. The principal aim of this ceremony was to please the gods and manes to avert any harm in eating the new grains²⁷⁹. The Vāstu Śamana was performed before entering a newly built house. It was performed in the honour of the presiding deity of the sāla (viz. Vāstospati) in which offerings of aineya, māmsa (cooked meat of the deer) were made. The main object of this rite was the averting of evil. Moreover, it was believed that it brought longevity to the inmates²⁸⁰.
In addition to the above, the poet mentions various Samškaras which a householder was required to perform on certain occasions. The poet displays his familiarity with the jātakarma (birth ceremonies), the nāma-Karana (name giving), the Upanayana (initiation), the Samāvartana (end of studentship), the vivāha (marriage) and the antyesti (funeral ceremonies). Of these, the upanayā and samāvartana are nowhere mentioned in the epic but their prevalence must have been in the Rāmāyānic society. At the time of jātakarma certain rites were performed by the householder with the object of guarding the offspring against evil spirits. The nāmkarana samśkara was performed on the twelfth day after the birth of the child and on this occasion, liberal gifts were distributed among the brāhmaṇas. The Vivāha and Antyesti are repeatedly mentioned in the Rāmāyana and in this connection, the rites connected with the cremation of the deceased such as aurodhavadehika, pretā-kārya, ahitāgni and śrāddha were variously popular among the Aryans and non-Aryans.

Moreover, there are numerous allusions in the epic for Indra-dhvaja festival. It appears, that Indra-dhvaja (or Śakra-dhvaja) was a public festival celebrated on the full moon day of Āśvina (corresponding roughly to the month of September) when the crops were ripe and ready for being reaped. A week earlier than the actual festival a lofty pole decorated with flags and festoons was raised in honour of Indra, the guardian of rain and of agriculture. On the final day the ropes or the other contrivances supporting the pole were removed.
(iii) The Optional Rituals

It is well-known fact that in the Rigvedic period Agni (fire) had been the principal medium of worship with the Aryans, and they worshipped various gods like Indra, Varuna, Surya etc. by offering oblations to Agni. In the Rāmāyanaic age too, the people recognised three sacred fires, and it is clearly indicated that the ascetics living in the forests, regularly performed Śrauta rites as dārśā and paurṇamāsa. It is to be noted that people living in the town also maintained the sacred fires and brāhmaṇas of Ayodhya are mentioned as having performed Vājapeya sacrifice. In the Rāmāyana, there are frequent references to various Śrauta sacrifices being performed by Kshatriya kings such as Vājimeṇḍha (Mayamedha), Vājapeya, Agnistoma, Atirātra, Gosava, Rājasūya and Pundarīka. We find that every individual who had the resources, took pride in performing these rites and he considered the fulfilment of his life’s purpose only in such performances.

Of these Śrauta sacrifices, the most important was the Āśvamedha, which a Kshatriya king generally performed towards the fag end of his career for glory and pride. It was a big affair usually extending over several years and required preparations on a massive scale. It was a devout performance and was supposed to bring merit and power to its performer. In the Rāmāyana, Dāsaratha and Rāma are said to have performed several Āśvamedhas in their life-time.

These sacrifices were important not only as a religious rites but at the same time they also possessed great economic
and cultural significance. The Kshatriyas were a prosperous community and in order to prevent accumulation of wealth at one place, the performance of periodical sacrifices was enjoined upon them as a religious obligation and thus, liberal distribution of wealth, food and clothes among the poor, beggars, orphans and needy was an important part of such performances. Besides, these sacrifices provided work for a large number of manual labourers, artisans, dancers, actors and musicians. Moreover, these sacrificial sessions went a long way in preserving the cultural unity of this vast land by providing an opportunity to the scholars of the country to assemble at one place and exchange views on points of literary and cultural interests.

Other Religious Practices

One of the most striking phase of the Rāmāyanic religion was the image worship and the poet has referred to the presence of devāyatanas and caityas in the cities, which were decorated with lofty banners bearing the emblems of the deities and ordinary flags of various colours at the time of religious rites or coronation of a prince. Probably, they were public places. There are also references to separate chambers in the houses in which images of gods were installed and regularly worshipped. Besides, the ascetics living in the forests had also maintained a separate temple in their hermitages for various gods such as - Brahmā, Śiva, Indra, Agni, Vivasvāna, Soma, Bhaga, Kubera, Dhātā, Vidhātā, Vāyu. Moreover, there is no reference for pratimā or murti except in the Uttara Kāṇḍa, where Rāvana is said to
have raised and worshipped a Śivalinga. Thus, we can infer the existence of images of gods in the Rāmāyanic society.
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   (b) Sampurnanand (Samv. 2022), Āryan kā Ādi Desā (Hindi), pp. 22-37.


8. Rām. III.22.9; III.25.9; VI.60.43; VI.65.38; VI.78.21; VII.7.2; VII.9.29; VII.32.24; VII.34.13.

9. Rām. III.69.30; VI.78.14; III.71.14; VII.9.29; III.70.5; VI.59.25; III.69.34; VI.78.14 and VI.78.14 respectively.

10. Rām. V.17.4-17.

11. "मानुषी मानुष तु रामभि चसि शोभनें"
    "न मानुषी राक्षसय भाया भिक्तिमहिति"

Rām. V.24.5 and 8 respectively (for other references vide Rām. I.16.5-7; III.66.20; VI.17.7,25).

13. The Rākṣhasas are generally described as pīṣitaśānas, vide Rām. III.21.2; III.36.3; VI.47.19; VI.61.10.


15. "सूर्य वानीयता शिवेः सर्वाते किनारसिनिः"
Rām. V.24.46 and also V.11.22-23, 27-28; V.20.35.

16. "स्वधमनो रक्षसो भीति स्वदेव न लेशय: ।
गमनं व परस्त्रीणाः हरण समुदय ये" ॥ Rām. V.20.5.

17. Rām. IV.17.25, 30; IV.37.31; IV.47.5.

18. Rām. IV.33.7, 45; V.62.10 ff.


20. Rām. I.16.2; I.15.33; VII.6.8; I.15.21; III.30.12;
III.35.9, I.26.22; and VII.5.47 respectively.

pp. 25-36 vide Sharma, K. (1971), A Socio-Political Study

22. Rām. I.1.96; I.6.17; I.25.17; II.17.15; II.106.21; IV.4.6;
VII.74.15.

23. Viśvāmitra, who was a Kshatriya by birth succeeded in
becoming a brahmārṣi. Rām. I. Cantos 57 ff.


26. Rām. I.9.12; VII.74.7; I.75.6 and I.1.1 respectively.

27. Rām. II.45.13.

28. Rām. II.45.25.


30. Rām. VII.1.8; VII.94.5-10.

32. राम. I.6.12.
33. राम. I.10.14 Note the word 'कर्म' and Vide, राम. I.48.16,33.
34. राम. I.14.50-55; I.72.24-25; III.1.6,8.
35. राम. I.7.1-6.
36. राम. I.7.4; II.67.4; II.77.21.
37. राम. II.100.9,14.
38. राम. I.6.17 and II.1.21 respectively.
39. राम. I.52.18; II.55.11.
40. राम. I Canto 9; VII.74.4 ff.
42. राम. II.75.53-54.
43. Cf. राम. VII.61.8.
44. राम. II.42.11.
45. राम. VII.86.2 ff.
46. "इद्य राज्यसः सकल्ये जीवितं च हृदिस्तमस्मि ।
सदीपेन्द्रविजार्थे मे सदीपेन्द्रविजार्थे च।।" राम. VII.60.14.
47. 'क्षन्त्रियाः श्री साचापो नातिश्रव्द। भवेदिति'। राम. III.10.3.
50. "गोश्रण्य स हिताक्ष्य" राम. I.25.15 and I.26.5.
52. राम. II.100.41,47.
53. राम. II.6.12; II.16.47; II.48.35,37.
54. राम. II.14.40,52; II.15.2,23; VI.127.4.
55. राम. I.6.19; I.13.7; II.80.3.
56. राम. I.6.19 and I.13.20 respectively.
57. राम. I.58.12.
58. Rām. III.56.18.


60. Vide the account of Trisāṅku. Rām. I.58.9 ff. and cf. also. "वर्णते त्यो नावानानित् याजया: पतितं यथा" Rām. II.100.28.

61. The word dāśa employed for the boatmen among the Nisādhas is a different word and need not be confused with the dāsas (vide Rām. II.84.7,16; II.85.6; II.89.7,16.18.21).

62. Rām. II.24.3.

63. Rām. I.74.5; II.7.1 (Note-jñāti-dāsi); VII.39.10.

64. Rām. I.54.18,20-23; II.3.25; VI.22.33.

65. Rām. II.15.13,24-25,27; II.16.46; II.84.7,16; II.85.6; II.89.7,16,18.21.


67. S.N.Vyās recognises three distinct lines of the Rākshasas, headed by Virādha, Kabandha and Rāvana, respectively. Rāmāyana Kālīna Samāja, p.25. In fact, Virādha and Kabandha were not originally Rākshasas. The former was a Gandharva and the latter a divine being. Vide Rām. III. Canto.3 and III.Canto.71 respectively. Therefore, the classification as mentioned in the text explains the facts better, vide, Sharma, R. (1971), op.cit., pp.270-271.

68. Cf. Rām. III.71.3,8,30.


70. Compare the following remarks of the E.W.Hopkins in this regard: "In the Rāmāyana the royal Rāksasas are nobler...." and "Even in the Rāma-tale of Mahābhārata, Rāvana, the Chief
Rākṣasa, is less royal human than in Vālmīki's version...."  

71. Vālmīki's attitude towards the Rākshasas can very well be understood from the following passages:
(i) "दीपान्ते  च पुजारिण जीताला  राक्षसम्  च।
शब्दिकृत्तमूलाना  च पुदी प्रतेय-यनन्यत।।"
Rām. V.9.32.
(ii) 'व्याकृतकृत्तमूलानां विषयं  इव वाहिता:।'
Rām. V.9.46.
(iii) 'सालीन दन्तनिर्वस्तत्व स्नीचन राक्षस्य तत्।'
Rām. V.9.65.
(iv) "पानभूमिर्विन्दा  वेहृन प्रदीप-पेयवापल्लेत्।।"
Rām. V.11.21.

72. It appears that Sālakataṅkaṭā is a personification of the night and is said as Saṇḍhyā-putri (night) vide Rām. VII.4.20 and the Rākshasas are said as rajanīcaras.

The Rāmāyaṇa mentions that at the time of creation the Prajāpati noted certain beings and asked them to carefully guard the cosmic waters ("आभाष्य वाचा यत्ने रक्षकमिति" Rām. VII.4.11). Of these who were hungry and thirsty said 'We shall protect' and the others said, 'we shall eat' vide, Rām. VII.4.12. At this the Prajāpati told them that the former would be the Rākshasas and the latter, the Yakshas. The Rāmāyaṇa also makes a distinction between the descendants of Sālakataṅkaṭā and of Pulastya.

प्रकाश: पुरुषत्वविद्या ते ते सालवंसवै।  
Rām. VII.8.23.

तेन्तथा निहितावले तो पुलवस्त्या नाम राक्षसः॥  
Rām. VII.8.24.

In this connection it is to be pointed out that mythical line of the Rākshasas is said to have originated from the Prajāpati and 'Paulastyas' are no distinct ground but a continuation of Sālakataṅkaṭā line.
73. Note the word 'मातम' Rām. VII. 25.22; and
   'दुःहितः: दुःहिता या मातृक्वसः' Rām. VII. 25.23-24.
74. Rām. V. 9.21 ff.
79. 'ततः स्वस्त्ययं कृत्या मन्तबविद्विज्ञाणिणी।' Rām. IV. 16.12.
80. Rām. V. 1.8.
81. Rām. VII. 34.18.
82. Rām. IV. 38.16; IV. 39.43.
83. Rām. IV. 7.21; VI. 26.16; IV. 39.10; IV. 2.29; VI. 26.13;
       IV. 39.12; VI. 26.11 and IV. 39.36 respectively.
84. Note पिन्धरक्ष राम. IV. 53.11; V. 1.59.
85. 'तुष्कुम्भे न स रोमणि।' Rām. V. 1.32.
86. Rām. V. 1.34; VI. 26.28.
88. Rām. VI. 27.40.
89. Rām. V. 57.42.
90. Rām. V. 10.54.
91. Rām. IV. 2.17; IV. 54.9; VI. 57.9.
92. Rām. IV. 17-25, 30; IV. 37.31; IV. 47.5.
93. Rām. IV. 33.7, 45; V. 62.10, 17 ff.
94. Rām. IV. 16.15; IV. 66.11-12.
95. 'स्तिक्षेपेयाति तम्म्यन वराज स महाकाविः।' Rām. V. 1.63.
96. Rām. IV. 66.12 ff.; VI. 30.21 ff.
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98. 'देवगत्वनं दुर्गाश्रयं' Rām. IV.38.29.

99. Rām. I.17.10; IV.66.8 ff; VI. Canto 26-27.

100. Rām. IV.38.27-28.

101. 'ताम्रा: पीता; पित्ता: इवेता: सकोरणुयोरकृमिणा:।'
Rām. VI.27.2.

102. Ray, M.N. (1926), An Estimate of the Civilization of the
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105. Rām. II.10.37.


108. 'इत्तवानूणमियं मूमि: संशोधनम् कानना।' Rām. IV.18.6.

109. Rām. IV.17.16 ff.


112. Rām. IV.37.2 ff.

113. Rām. VII.3.26; VII.5.23.


118. Rām. VI.26, 23-47 and VI.Canto 27.

120. Rām. III.22.8; III.24.23; III.26.35; III.30.31; III.32.1;
     III.32.12; III.34.9; III.35.8.
121. Rām. VII.101.8.
122. Saxena, D.P. (1960), The Ancient Indian Geography
123. Ibid, pp. 431-32.
125. Rām. III.30.6; V.35.9; VII.37.6.
127. Rām. VI.116.28.
128. Rām. VII.97.15 ff.
129. Rām. III.60.10-11.
131. Rām. VI.74.60.
132. Vide, Rām. IV.5.14; V.13.41; V.53.37; V.54.5; VI.116.19,
     23,25-26,29,33-34; VI.117.6; VI.118.2,5,14.
133. Rām. VI.116.26; VI.118.5.
134. Rām. VII.12.20 and IV.5.15 respectively.
136. Rām. II.32.2 and VI.10.16 respectively.
137. Rām. VI.118.2.
     p.435.
139. Rām. VI.117.23.
140. Rām. II.52.82-91.
141. Rām. II.89.21.
143. ‘शीलराज सुलता’ and ‘शीलन्द्र तनया’ \( \text{Rām. I.35.21,23.} \)

144. \( \text{Rām. II.50.16; III.35.7.} \)

145. \( \text{Rām. I.1.17; V.38.12; VII.37.6.} \)

146. \( \text{Rām. I. Canto. 39 and 40.} \)

147. \( \text{Rām. VI.2.23; VI.4.97; VI.19.28-29,39.} \)

148. \( \text{Rām. II.15.7; VI.128.53-58.} \)

149. \( \text{Rām. VI.22.26-27.} \)

150. \( \text{Rām. I.1.17.} \)

151. \( \text{Rām. IV.42.40-41; VII.25.52.} \)

152. \( \text{Rām. I.55.12; II.12.74; II.54.38-40; II.94.11-12; V.1.6-7.} \)

153. \( \text{Rām. I.45.18.} \)

154. ‘शीलन्द्र हिम्बन्त नाम \ldots \text{ Rām. I.35.13.} \)

155. \( \text{Rām. IV.11.12.} \)

156. \( \text{Rām. I.35.15.} \)

157. \( \text{Rām. V.1.111 ff.} \)

158. \( \text{Rām. V.1.122-124.} \)

159. \( \text{Rām. II.74.24.} \)

160. \( \text{Rām. I.52.21-23; I.53.2-4.} \)

161. \( \text{Rām. I.40.13 ff.} \)

162. \( \text{Rām. IV.43.34 and III.23.24 respectively.} \)

163. \( \text{Rām. I.45.39.} \)

164. \( \text{Rām. VI.50.36; III.30.5; VI.50.38; II.105.6; VI.50.45} \)

165. \( \text{and VII.8.19 respectively.} \)

166. \( \text{Rām. VI.34.4 and VI.50.33-34 respectively.} \)

167. \( \text{Rām. VII.6.63,66 and III.30.5 respectively.} \)

168. \( \text{Rām. VI.50.33 ff.} \)

169. \( \text{Rām. III.53.20-21.} \)
169. Rām. III.35.27.28.
170. Rām. II.55.6-7.
172. The Nāgas, Pannagas and Uragas are synonymous terms, but occasionally distinctions have been made among them.
173. Rām. III.48.3.
174. Rām. VI.7.4.
175. Rām. III.11.91; IV.41.22; V.1.86.
177. Rām. I.55.12; II.12.74; II.54.39; II.94.11; VI.1.104.
178. Rām. III.35.16, 19.
179. Rām. IV.43.23.
180. Rām. VI.71.65.
181. Rām. IV.59.17; VI.79.36.
182. 'दर्शयन्ते महानिवां विषयाधर महार्यः:' Rām. V.1.27.

According to E.W. Hopkins this great wisdom is 'The Yoga trick of diminishing their size', op.cit., p.175.
183. Rām. II.94.12; IV.43.49; VI.74.44.
184. 'देव कल्पेष:' Rām. V.1.6.
185. Rām. V.1.144.
186. Rām. IV.41.38; V.3.5; VII.23.5.
187. Rām. I.43.32,36; I.73.38; VI.90.85,88; VI.107.51,

'तत्रो देवा संगम्यां विदुःप्रच्छ परम्पराः।
भाग्यिकाय गृजे समास्त वयाविधिः' Rām. I.15.4.
188. Rām. IV.41.40-42; IV.42.23.
189. Rām. I.15.9; I.16.10; I.18.59; IV.43.32; I.1.1; I.15.22; and III.35.15 respectively.
191. राम. III.35.15,30.
192. राम. I.14.27; II.25.11.
193. For example Pulastya - राम. VII.2.4 ff.
196. 'प्रजापुत्र च प्रजापुत्र' राम. II.2.30; 'विक्रमस्ते मध्यविज्ञो' राम. VII.37.5; 'अनित्य इव तेजस्वि नोवकान्त शाशीया।'
राम. IV.34.28; 'तेजसा भावकरोपमः' राम. VII.37.6; 'विक्रमेशोपनमः मध्यविज्ञणमहाया' राम. V.34.29; 'रूपवन् सुभगः श्रीमान् कंदर्जेन्द्र इव दूर्तिमानः' राम. V.34.30.
197. ....... अभिमुखः क्रमणे। 'वद्याध्रुवप्रस्तुतत्वमेष्य कैरो सायनाध्वनिदीपते।'
राम. II.2.30; 'सत्यवाक्षेऽधुर्वान्गः देरो वाचस्पति चित्तवः।' राम. V.34.29; 'झाम न गतुयक्ष्यात्व रुच्यात' राम. VII.37.6; 'झाम मह तुषारश्रीवत नमः।' राम. V.35.6; 'शाकुस्येव परक्रमः।' राम. VI.28.20;
अतं वाचस्पतियेशाः राम. II.2.43; 'कु द्यु भूवाः शून्यस्पर्शस्तलम्।'
.....' राम. VII.37.5.
198. राम. II.48.3 'अणिण्य इव स्मृतिः'....
राम. II.8.31 'अष्टान्तारिक्ष साधृताग्रः'....
राम. VII.37.5 'सर्पं च गतेविद्याग्रिनः'....
राम. VII.37.6 'वेगंस्ते जातत्र उत्तमोः'....
राम. VII.37.6....
राम. I.1.19 'चंदनेति समस्तवः'....
राम. VI.28.20 'मृत्योदिति त्रूगच्छः'....
राम. I.1.13. 'उपायं श्रीमान चांता सिरविष्फूदः।'
199. राम. I.15.5; I.16.4; VI.22.73; VII.13.3.
200. Rām. I.15.5; I.16.4; V.20.13; VI.22.45; VI.117.3; VII.4.9; VII.104.7-8.
201. Rām. V.20.13 and I.2.23 respectively.
202. Rām. V.48.40; I.2.27; V.48.41 and VI.61.19 respectively.
203. Rām. V.48.40; VI.19.9; VI.61.23; VI.63.52; VI.92.28-29.
204. Rām. V.51.44; VII.5.12.
205. Rām. VII.4.9; VII.104.7.
206. Rām. VII.56.7.
207. Rām. VI.117.16.
208. Rām. VI.117.18; VII.6.19; VII.27.10-11.
210. Rām. VII.85.17.21.
212. Rām. VII.6.30.
216. Rām. II.25.43; II.56.31.
218. Rām. I.43.2; I.36.7; III.65.2; II.25.43 and VI.111.49 respectively.
220. Rām. VII.6.2.
221. Rām. I.36.15; VI.117.3; VII.4.27.
222. Rām. VI.74.60 and I.45.23 respectively.
223. Rām. V.51.44; VI.117.3; VII.6.3.
224. Rām. I.36.26; IV.37.27-28; IV.43.56.
228. Rām. I.24.18; VII.85.10-17.
230. Note his epithets — सुरेश्वर Rām. I.48.20; सुरपति I.48.25;
    देवेश्वर VII.29.12 देवराज V.I.125; देवराज VI.69.7;
    VI.102.12; सुरेश्वर V.48.3; V.49.13; सुरनाथक VI.41.45;
    देवपति V.57.52.
231. Rām. VII.29.12. ff; V.1.124 and IV.30.13 respectively.
232. Rām. I.60.16; III.19.7; III.30.34.
234. Rām. I.17.15; II.31.12; III.28.7; VI.120.1; II.31.12;
    III.28.7; VII.99.13.
235. Rigveda. I.38.9 and 83 vide Das, A.C. (1979), op.cit.,
    pp. 61-63.
236. ‘क्षेत्राणि समस्युक्तानि कालेक्ष्वति वासव: |’ Rām. VII.70.10.
237. Rām. II.1.38.
238. Rām. II.16.31; II.67.9; V.45.7; VI.80.21.
240. ‘लत्मिव हि प्रतीक्षन्ते पञ्चमयमिति कष्टिका: |’
    Rām. II.112.12 and Cf. Ram. II.3.29; II.31.12; II.67.9.
241. ‘पूर्वी दिशा अजुधिषि |
    Rām. II.16.24 and Rām. II.91.13; VII.8.18.
242. ‘वस्त्रः पाशादस्त्रयः’ Rām. V.13.66 and IV.42.45.
    Note his epithets — स्मिरित्युष्म and अलेश्वर
    Rām. VII.23.16, 30 and 51.
243. 'महेन्द्र बर्भौपपम्' Rām. III.37.3.
244. 'वस्त्राः परिप्रध्याष्टाः' Rām. II.16.24 and VI.24.19.
245. Rām. IV.42.42-45.
246. Rām. VII.23.16.
247. Rām. III.54.8; VI.2.23; VI.4.97; VI.19.28, 29, 39.
248. Rām. VII.23.16; VI.71.34 and VII.23.51 respectively.
249. Rām. II.15.22; II.25.13; II.91.13; V.13.66.
250. Rām. VII.56.12.
251. 'दीप्तिका यात्रा से यमः' Rām. II.16.24 also IV.52.7 and VII.3.18.
252. Rām. IV.16.33; VII.103.1 and VII.22.10 respectively.
253. Rām. VII.22.32.
254. Rām. VII.21.1; VII.20.21 and II.60.3 respectively.
255. Rām. VII.37.8.
258. Rām. VII.3.26 ff.
259. Rām. VII.11.41,52.
261. Rām. VII.3.22; VII.11.52; VII.14.20; VII.13.35; VII.15.37; VII.11.28 and VII.13.27 respectively.
262. Rām. VII.15.16
263. Rām. IV.43.20-23.
264. Rām. III.73.8; V.15.11.
266. Rām. I.2.25; I.18.44; I.52.2; II.90.6.
267. Rām. I.52.3, 16; II.90.6 and Cf. for Madhuparka. II.54.17

Note: Madhuparka was a mixture of curd, honey and clarified butter (Pāraskara Grihya Sūtra. I.3.5).
268. Rām. I.52.6-9; II.18.15.
269. Rām. II.32.4 ff.
271. Rām. I.23.3; III.8.2.
272. 'सेतुस्तगि दिनकरे स्नात्वा' Rām. I.31.20 (Evening Snāna) and for morning Snāna vide Ref. No. 271.
273. 'उपस्वरूपग्राहयिण्यं' Rām. II.95.17.
274. 'पुर्वसंध्या' Rām. I.32.2; II.6.6; 'पश्चिम संध्या' II.46.13; III.7.22; VII.81.22; VII.82.2.
275. Rām. I.23.3; II.6.6 and I.35.8 respectively.
276. Rām. III.8.3 and I.31.20 respectively.
278. Rām. II.55.29-33.
280. Rām. II.56.22-32; III.15.25.
281. Rām. VII.66.3 ff.
283. For marriages vide Rām. I, Cantos 72-73 and VII. Canto 12.
   For antyesti Sāmkāra, vide Rām. II. Canto 76.11 ff.
   (Dāsaratha); III.4.25 ff. (Virādha); III.68.30 ff. (Jatāyu);
   III.71.31 ff. (Kabandha); IV.25.49 ff. (Bāli); VI.111.101 ff. (Rāvana).
   'दूषितकश इवदेवत: पीर्ष्मास्त्रं महात्तले।
   आपदवृक्षं समयं मासि गत्वं किंविष्टेतन! II'
285. Rām. II.74.36; II.77.9,25.
286. Rām. VII.4.2.
288. राम. II.45.21-23.
289. For references. Note – राम. I.13.1; II.45.22; II.100.8;
 VI.32.24; VI.128.94; VII.99.9-10.
291. ‘ततः गृहमनाराजा ग्राम्यवस्त्र मनु-जमा”
 पापापहे स्वर्णयने दृष्टं प्राणश्चिंमि न।’
 राम. I.14.57-58.
292. Vide Shama Sastry, R. (article) – Sri Rāmchandra Ji Ka
 Agnvedha Yajña Aur Usakā Mahattva. Kalyāṇa, Rāmāyanāṅka
293. राम. I.14.43 ff; II.4.12.
296. राम. II.3.18.
297. राम. II.3.17-19; II.6.4-5; II.7.4; VI.127.2.
298. राम. II.3.49; II.4.30; II.20.14.
299. राम. II.12.17-21.
300. राम. VII.31.42-43.