

GEO-HISTORICAL ROUTE OF RAM FROM AYODHYA TO LANKA

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ABSTRACT

The Ram and The Ramayana has been always a inspiration and belief for Indian Continent. The Ram is a portrayal of justice and all through years in the hindu scriptures in sub continent and in the continent. Ramayana is portrayed and depicted in shruti and smriti in all over the continent in different versions like Balmiki Ramayana, Kambanramayan, Agastya Ramayan, Dashgreek Raksasa charitam Vadham, Yogvashista, Kumarsambhavam, Kribsa, Tulsidaas Ramcharitmanas and other different poets introducing their classics in their versions but to be as historical events the main story remains the same where major writers seem to be on same stand from Ramayan kaal the major mountains rivers agriculture, state geography are common as described in different versions of poetry, drama, paintings, Ancient temple remains, rock cuttings. These mentioned are still on our geographical maps and we found these mentioned historical on the mentioned places these finding can be of interest of society to establish History.

KEYWORDS: *Ramyana, Mythology, History, Ayodhya, Lanka, Geography.*

INTRODUCTION

The Epic –Ramayana as told by Sage Balmiki

Ramayan, Initially considered to be written by sage Balmiki, is divided in six adhyays (added seventh after) majorly depict the story of Ichhvakuvansh's Raja Dashrath along with his three queens and four sons among whom Ram with Seeta Plays a vital character along with the demon king Ravana, the mighty king of Lanka including his two brothers Kumbhakaran and Vibhishan and son Indrajeet. The story continues with inclusions of Ram marriage, Ram Exile for 14 years, Fighting and killing of demons, insulting of Suparnkha, sister of Ravana, Kidnapping of Seeta and retrieval of Seeta at war with Ravana defeating Ravana & Kumbhakaran and coronation of Vibhishana as king of Lanka, Ram comes back to Ayodhya and ruled Ayodhya several years Establishing Ram-Rajya. [05]

Versions:

There are a number of versions all over world majorly mentioning: Balmiki Ramayana, Kamban-Ramayana, Agastya Ramayan, Dashgreek Raksasa Charitam Vadham, Yogvashista, Kumarsambhavam, Kritbsa in Bengali, Tulsidaas Ramcharitmanas. The Versions outside India; Japanese version Ramaenna, Combodia version Reamker, Bali version Ramkavaca, Java version Kakawin Ramayan; others approx 300 versions of Ramayana all over the world written by different writers, drama writers, rock inscriptions of Combodia. Balmiki Ramayana written by sage Balmiki is considered the base, in which he describes the historical, geographical, and archeological, other planetary events mentioned which invited different scholars to investigate differently.

Routes: There are mentions of major journeys in Ramayana

1. Ram-Lakshman travel with Sage Vishwamitra till Mithila
2. Travel of Messengers Ayodhya to Kaikaya Rastra to bring Bharat and Shatrughana.
3. Ram Exile and route from Ayodhya to Lanka
4. Explorations of Vanaras in search of Seeta by Sugreev.

Ram Route to Lanka from Ayodhya in Balmiki Ramayan:**Starting Phase (01), Kaushal Prant:**

1. **Gaura Ghat, Tamsa River First Night [Google Location 26.64N 82.194E]:** Gaura Ghat now Mandhar, Tauns River, Ramtek Sonbhadra, Saryu (Ghagra) (2-45-32,33) This is a place in Uttar Pradesh where the citizen and Ram, Lakshman and Seetha stayed at night.

एवम्विक्रोशतामतेषाम्द्विजातीनाम्विवर्तने | ददृशे तमसा तत्र वारयन्तिइव राघवम् || २-४५-३२

- ❖ While those brahmanas were crying thus with a view to persuading Rama to return, the river Tamasa appeared there, as though retarding the progress of Rama [2-45-32]

ततः सुमन्त्रोऽपिरथा द्विमुच्य | श्रान्तान्हयान्सम्परिवर्त्यश्रीग्राम् |
पीतोदकांस्तोयपरिप्लुताङ्गा | नचारयद्वै तमसाविदूरे || २-४५-३३

- ❖ Thereafter Sumantra the charioteer too released the horses, tired as they were, from the chariot and quickly making them roll, allowed them to graze not very far from the (bank of) Tamasa once they had drunk water and had their body washed in the river." [2-45-33]

2. **Purva chakia:** The Trio left all others asleep in the morning leaving misleading trails at Chakia (2-46-30)

मोहनार्थमृतुपौराणाम्सूतग्रामःअब्रवीद्वचः | उदन्मुखःप्रयाहित्वम्रथम्आस्थायसारथे || २-४६-३०
मुहूर्तम्वरितमात्वानिर्गतियरथम्पुनः | यथा न विद्युः पौरामाम्तथा कुरु समाहितः || २-४६-३१

- ❖ In order to elude the citizens, Rama spoke to Sumantra as follows: "Oh, charioteer! You mount the chariot and go northward. Proceed for a while quickly and bring back the chariot again. Remaining careful, do it in such a way that the citizens may not be able to locate me" [2-46-30,31]

3. **Crossing Rivers:** VedShruti, Gomti in Sultanpur [Google Location 26.268N 82.883E] (Kushpur), Syandika (sai) in Pratapgarh-Devghat [Google Location 25.903N 81.94E] (2-49-9,12)

एतावाचोमनुष्याणाम्प्रामसम्वासवासिनाम् | शृण्वन्अतिययौवीरःकोसलान्कोसलईश्वरः || २-४९-९

ततःवेदश्रुतिग्रामशिववारिवहाम्मदीम् | उत्तीर्यअभिमुखःप्रायात्अगस्त्यअध्युषितामिदिशम् || २-४९-१०

गत्वातुसुचिरम्कालमततःशीतजलाम्मदीम् | गोमतीमोयुतअनूपाम्अतरत्सागरमामाम् || २-४९-११

गोमतीम्वअपिअतिक्रम्यराघवःशीघ्रगैःहयैः | मयूरहंसअभिरुतामृतारस्यन्दिकाम्मदीम् || २-४९-१२

- ❖ Hearing these words of people residing in villages and hamlets, Rama the heroic prince of Kosala crossed the boundaries of Koshala state. [2-49-9]
- ❖ Having crossed the river of auspicious waters called Vedashruti, Rama then stretched forth, facing the quarter occupied by Sage Agastya.[2-49-10]
- ❖ After travelling a pretty long time from there, Rama crossed the river Gomati having beautiful waters, whose banks were adorned with cows and which headed towards the sea. [2-49-11]

- ❖ Reaching the other bank of Gomati river with the help of the swift moving horses, Rama crossed the river called Syandika which had resounded with howls of peacocks and swans.[2-49-12]

4. Shringver Pur, nowa days Singraur Kachhar [Google Location 25.589N 81.645E], River Ganga: Second Night

मध्येनमुदितम्स्फीतम्रम्योद्यानसमाकुलम् | राज्यम्भोग्यमूरेन्द्राणाम्ययौधृतिमताम्बरः || २-५०-११

तत्रत्रिपथगाम्दिव्याम्शिवतोयाम्शैवलाम् | ददर्शराघवोगनाम्पुण्याम्ऋषिनिसेविताम् || २-५०-१२

- ❖ Rama, the best among the resolute, moved into the middle of a happy and prosperous kingdom, abounding in lovely gardens and fit to be enjoyed by kings [2-50-11]
- ❖ There, Rama beheld the celestial and lovely river of Ganga with its tree tributaries, carrying clear waters without green moss and frequented by sages.[2-50-12]

अविदूरात्अयम्राघवबहुपुष्पप्रवालवान् | सुमहान्इन्दुदीवृक्षोवसामःअत्रएवसारथे || २-५०-२८

- ❖ "Oh, charioteer! Not far from the river stands this very large sacred fig tree with its many flowers and shoots. We shall stay here itself." [2-50-28]

तत्रराजागुहोनामरामस्यआत्मसमःसखा | निषादजात्योबलवान्स्थपतिःचइतिविश्रुतः || २-५०-३३

- ❖ There, a king named Guha was Rama's friend dear to him as his own life. He was Nishada by birth, a strong man and well known as a ruler of Nishadas.[2-50-33]

5. Prayag-Third Night [Google Location 25.26N 81.50E]: After departing Guha, returning Sumantra with rath and crossing Ganga by given by Guha Rama entered Prayag (Vatsal Pradesh) and visited Bhardwaj Ashram. The pious sage fulfilled all desires of Rama; who was his beloved guest and who was accompanied by his consort, Seetha and his brother, Lakshmana. Sage Bhardwaj describing path for chitrakut (2-54-05)

दशक्रोशैतःतात गिरिर्यस्मिन्नवत्स्यसि | महर्षिसेवितःपुण्यःसर्वतःसुखदर्शनः || २-५४-२८

गोलान्मूलानुचरितःवानरऋषकनिषेवितः | चित्रकूटैतिख्यातःगन्धमादनसन्निभः || २-५४-२९

- ❖ "Sixty miles from here, dear son, lies a sacred mountain on which you may take up your dwelling, which region is inhabited by great sages, is charming to look at from all sides, infested by the black species of monkeys with a long tail, haunted by apes and bears, known by the name of Chitrakuta and which closely resembles Gandha maadana mountain."

6. Fourth Night: After crossing Yamuna River on the banks of Yamuna (2-55-34)

विहृत्यतेर्बर्हिणपूगनादिते | शुभेवनेवानरवारणायुते |

समम्रदीवप्रमुपेत्यसम्मतम् | निवासमाजगमुरदीनदर्शनाः || २-५५-३४

- ❖ Having strolled in the charming forest, mad noisy by a number of peacocks and which was inhabited by elephants and monkeys and reaching an agreeable level ground at the bank of the river wearing an undejected look finally sought for an abode for the night.[2-55-34]

7. Chitrakoot [Google Location 25.00N 80.83E]: as directed by Sage Bhardwaj, travelling by feet 30 yojan from Prayag, and visited Balmiki Ashram, prepared Parn kuti, Bharat also visited at chitrkoot where Mandakini River (Malyavati) was also flowing.(2-56-12)

ततःतौपादचारेणगच्चन्तौसहसीतया | रम्यम्आसेदतुःशैलम्चित्रकूटम्मनोरमम् || २-५६-१२

- ❖ Thereafter, Rama and Lakshmana along with Seetha traveling on foot, approached the mountain of Chitrakuta, which was pleasant and lovely. [2-56-12]

इतिसीताचरामश्चलक्ष्मणश्चकृताञ्जलिः | अभिगम्याश्रमस्सर्वेवाल्मीकिमभिवादयन् || २-५६-१६

- ❖ After deciding thus Seetha, Rama and Lakshmana, all with joined palms approached the hermitage and offered salutation to the sage Valmiki. [2-56-16]

8. **Atri Rishi Ashram [Google Location 25.07N 80.86E]:** After Bharat's visit, ram decided leave chitrkoot and went to Atri Rishi Ashram, there Anusuya-Seeta conversation was held and Atri Guided Ram to enter Dandak van.

ताउऊचुःतेवनचराः पसाधर्मचारिणः | वनस्यतस्यसंचारम्राक्षसैः समभिप्लुतम् ॥ २-११९-१८

रक्षांसिपुरुषादानिनानारूपणिराघव! | वसन्त्यस्मिन्महारण्येव्याळाश्चश्रुधिराशनाः ॥ २-११९-१९

- ❖ Atri says: Those ascetics dwelling in the forest and practising virtue told Rama and Lakshmana about the region of that forest, which was infested with demons. [18]
- ❖ "O, Rama! Various forms of man-eating demons and beasts drinking the blood are living in this great forest." [19]

Dandakarayana Phase (02): Viradh vadh, Sharbhanga advice to visit Suteekshna (Satna), Suteekshna ashram stay, (3-5-24), Suteekshna advice to see Agastya Brother and Sage Agastaya, after Augustya guiding for Panchvati (3-13-13)

9. **Viradh Vadh and Directios for Sharbhanga Rishi Ashram (3-4-20)**

भुवनस्वमामिष्यामिस्वस्तिवोऽस्तुपरंतप | इतोवसतिधर्मात्माशरभङ्गःप्रतापवान् ॥ ३-४-२०

अध्यर्थयोजनेतातःमहर्षिःसूर्यसंनिभः | तम्क्षिप्रम्अभिगच्छत्वम्सतेश्रेयोअभिधास्यति ॥ ३-४-२१

- ❖ Viradh says: Now I wish to go to my own heavenly abode "Oh, Sire, at one and half yojana-s of distance from here Sage Sharabhanga, a great saint of virtue, and an efficacious sage with sun-like resplendence dwells, you shall quickly approach him for he advises you opportunely... [3-4-20-21]

10. **Sharbhanga Ashram (Minimum): Advice to visit Suteekshna (3-5-36, 37)**

सुतीक्ष्णम्अभिगच्छत्वम्शुचौदेशेतप स्विनम् | रमणीयेवनोद्देशेसतेवासम्विधास्यति ॥ ३-५-३६

इमाम्मन्दाकिनीम्रामप्रतिस्रोतम्अनुव्रज | नदीम्पुष्पोडुपवहाम्ततःतत्रगमिष्यसि ॥ ३-५-३७

- ❖ You approach Sage Suteekshna and to you he will arrange housing in his auspicious and pleasant place woods of hermits... [3-5-36]
- ❖ Following opposite to its flow you may follow this River Mandakini that carries flower-ferries, then you can reach there at Sage Suteekshna's hermitage... [3-5-37]

11. **Suteekshna Ashram Stay (10 years):**

येषाम्उषितवानूर्वम्सकाशेसमहास्त्रवित् | क्वचित्परिदशान्मासान्एकसंवत्सरम्क्वचित् ॥ ३-११-२४

क्वचित्त्वचतुरोमासान्चषट्चपरान्क्वचित् | अपरत्रअधिकान्मासान्अध्यर्थम्अधिकम्क्वचित् ॥ ३-११-२५

त्रीन्मासान्अष्टमासान् राघवोन्यव सत्सुखम् | त्रसंवसतःतस्यमुनीनाम् आश्रमेषुवै ॥ ३-११-२६

- ❖ Rama stayed there for nearly ten months at some place, elsewhere for one year, at somewhere else for four months, and for five, and six months at elsewhere, even at somewhere else for more than a month, and for more than one and half months elsewhere, While Rama stayed comfortably taking delight in those hermitages of sages, indeed ten years have smoothly elapsed. [3-11-24, 25, 26]

सुतीक्ष्णः प्रत्युवाचइदमप्रीतोदशरथात्मजम् | अहम् अपि एतद्देवत्वाम्बक्तुकामःसलक्षणम् ॥ ४-११-३५

अगस्त्यम्अभिगच्छहइतिसीतयासहराघव | दिष्ट्यातुइदानीम्अर्थेअस्मिन्स्वयम्एवब्रवीषिमाम् ॥ ४-११-३६

- ❖ Rama to Suteekshna : Can I personally propitiate that supreme sage Agastya is my high ambition, and it is recurrent in my heart. Sage Suteekshna on hearing that particular request of that virtue-

minded Rama is gladdened and said this to him. "Oh, Rama , even I wished to say this to you, that you may approach Agastya along with Lakshmana and Seeta [3-11-35, 36]

- 12. Agastaya Brother's Ashram:** Directions to Agastaya ashram 4 yozan south from sutikshan ashram (3-5-37)

योजनानिआश्रमात्तातयाहचत्वारिवैततः |दक्षिणेनमहान्श्रीमान्अगस्त्यभ्रातुर्आश्रमः || ३-११-३७

स्थलीप्रायवनोद्देशेपिप्लीवनशोभिते | बहुपुष्पफलेरम्येनानाविहगनादिते || ३-११-३८

पद्मिन्योविविधाःतत्रप्रसन्नसलिलआशयाः| हंसकारण्डवआकीर्णाःचक्रवाकउपशोभिताः || ३-११-३९

- ❖ "On your going four yojana-s from this hermitage, oh, dear Rama, there is the great and glorious hermitage of Agastya's brother on the southern side. [3-11-37]
- ❖ "That hermitage is there on a plateau in a spectacular place of that forest which is adorned with many flowers and fruits, thickets of long pepper, and re-echoed with the callings of various birds. [3-11-38]
- ❖ "There are diverse lakes that are receptacles for tranquil waters, that are teeming with swans and partridges, beautified with ruddy geese, and Rama staying there for a night you may proceed in the next morning. [3-11-39]

- 13. Agastaya Ashram:** one yozan south from his brothers Ashram Ram stayed and Agastaya gifted the Arms and armory along with advice to go to Panchvati.

इतोद्वियोजनेतात बहुमूलफलउदकः | देशो बहुमृगः श्रीमान्पंचवटि अभिविश्रुतः || ३-१३-१३

तत्रगत्वाआश्रमपदम्कृत्वासौमित्रिणासह |रमस्वत्वम्पितुर्वाक्यम्यथाउक्तम्अनुपालयन् || ३-१३-१४

- ❖ "A most prosperous place called Panchavati is there at a distance of two yojana-s from here, oh, dear Rama, which is abundant with tubers, fruits, water, and many deer." Thus Agastaya started to tell. [3-13-13]
- ❖ "On your going there along with Saumitri, and on erecting a hermitage you may take delight in there complying the decreed order of your father. [3-13-14]

- 14. PanchVati (Nasik), Godavari [Google Location 20.00N 73.79E]:** on the way to Panchvati, Jatau meet Ram (3-14-01), Panch Vati on the bank of Godavari, Ram placed himself on the Parnkuti, Visted by Suparnkha, nasik-haran of suparnkha, Khar-Dushan (Janstahn Rajya) attack and killings, Seeta Hiding place with Lakshman during the fight- Seeta gufa, Kushavart Tirth, Mareech vadh at Baneshwar , Seeta-haran , Jatau-killing and his Homage place.

तदाआसीनस्यरामस्यकथासंसक्तचेतसः | तद्देशम्राक्षसीकाचिद्आजगामयदृच्छहया || ३-१७-५

सातुशूर्पणखानामदशग्रीवस्यरक्षसः | भगिनी रामम्आसाद्यददर्शित्रिदशउपमम् || ३-१७-६

- ❖ At one time when Rama is sitting in hermitage and heartily absorbed in telling narratives some demoness arrived at that place, fortuitously. [3-17-5]
- ❖ She is but the sister of ten-faced demon Ravana, Shuurpanakha by her name and she has seen him on reaching the paradisiacal being like Rama. [3-17-6]

- 15. Virupaksh Area:** Kabandh-vadh, Introduction Rishyamuk, Pampa and Sugreev and Bali by Kabandh, (3-72-11)

श्रूयताम्रामवक्ष्यामिसुग्रीवोनामवानरः | भ्रात्रानिरस्तःकुद्धेनवालिनाशक्रसूनुना || ३-७२-११

ऋष्यमूकेगिरिवरेपंपापर्यन्तशोभिते | निवसतिआत्मवान्वीरःचतुर्भिःसहवानरैः || ३-७२-१२

- ❖ "Oh, Rama, listen what I tell... a vanara is there by name Sugreeva, who is vengefully reneged by his brother Vali, the son of Indra... [3-72-11]
- ❖ "That self-respectful valiant Sugreeva is living on the Mt. Rishyamuka, a best mountain available in the lambent fringes of Pampa Lake, along with four other vanara-s. [3-72-12]

एषरामशिवःपंथायत्रएतेपुष्पिताद्रुमाः | प्रतीचीम्दिशम्आश्रित्यप्रकाशन्तेमनोरमाः || ३-७३-२

- ❖ "Oh, Rama, have a recourse to westward, and where the trees of Rose-apple, Priyaala, Jackfruit, Plaksha, Banyan, Tinduka, Pipal, Karnikara, Mango, and others... and even trees like Dhanva, Naaga, Tilaka, Naktamaala, blue Ashoka, Kadamba, Karaviira, Agnimukha, Ashoka, red-sandalwood trees and Neem trees will be heart-pleasingly shining forth in full blossom, that alone is an optimistic course for you. [3-73-2, 3, 4, 5]

16. Pampa Sarovar:

फलानिअमृतकल्पानिलक्षमणःतेप्रदास्यति | चङ्क्रमंतौवराशैलान्शैलान्शैलम्वनात्वनम् || ३-७३-१०

ततः पुष्करिणीम्वीरौपंपाम्गमिष्यथः | कर्णाम्अविभ्रंशास्मतीर्थम्अशैवलाम् || ३-७३-११

- ❖ "Peregrinating finest places by trekking from mountain to mountain, from forest to forest, oh, valorous ones, you will trek to an auspicious lotus-lake, called Pampa... [3-73-10, 11]

17. Matang Ashram: Shabri staying place where sometimes Matang Rishi was living.

तेषाम्गतानाम्अद्यअपिदृश्यतेपरिचारिणी | श्रमणीशबरीनामकाकुत्स्थचिर जीविनी || ३-७३-२६

त्वा म्नु धर्मे स्थिता नित्यम्सर्वभूतनमस्कृतम् | दृष्ट्वादेवउपमग्नमस्वर्गलोकममिष्यति || ३-७३-२७

- ❖ "Oh, Rama of Kakutstha, albeit the passing of those sages through the pearly gates, their maidservant, a long-lived one and an anchoress, named Shabari, can be seen there, even today... [3-73-26]
- ❖ "Oh, Rama, she who always stands by probity will depart to the sphere of heaven, on attending to you, for you are the referent to god, and a reverent for one and all... [3-73-27]

18. Rishyamuk Parvat: Sugreev Stays on this parvat along with Hanuman, when Ram comes to Pampa, hanuman visits Ram and meeting with Sugreev was doen. Prastvan Giri

नानाविहगसंकीर्णैरस्यसेरामनिर्वृतः | ऋष्यमूकःतुपंपायाःपुरस्तात्पुष्पिताद्रुमः || ३-७३-३१

सुदुःखआरोहणःचएवशिशुनागअभिरक्षितः | उदारोब्रह्मणाचैवपूर्वकालेविनिर्मितः || ३-७३-३२

- ❖ "In front of Pampa there is a bountiful but an unclimbable mountain is there with trees in full blossom, which is well-protected by baby elephants, and which in earlier times was purposefully created by Brahma, and that alone is Mt. Rishyamuka... [3-73-31, 32]

रुरून्अपेताअपजयान्दृष्ट्वाशोकम्प्रहास्यसि | रामतस्यतुशैलस्यमहतीशोभतेगुहा || ३-७३-३९

शिलापिधानाकाकुत्स्थदुःखम्चअस्याःप्रवेशनम् | तस्यागुहायाःप्राक्द्वारेमहान्शीतउदकोहदः || ३-७३-४०

- ❖ "But oh, Rama, a cavernous cave lidded with a boulder stone outshines on that mountain, and oh, Kakutstha, problematic is an entry into it... [3-73-39, 40]
- ❖ "Sugreeva dwells in that cave along with four other monkeys, and at times he will be available on the peaks of that mountain, even on its bluffs and cliffs, for he is a terrified monkey..." Thus Kabandha informed them. [3-73-41, 42]

19. Kishkindha (Gangavathi at Tungabhadra river) [Google Location 15.43N 76.53E]: The capital of Bali (Vali), Now a days known as Gangavathi .

20. Pampa [Google Location 15.335N 76.462E]: Now a days known as Hampi, Vijaynagar, Vidyanagar: Kodikarai. It may be possible that Kishkindha as described in ramayan the capital of bali been Pampa city or Hampi looking at its historical buildings

- 21. Mahendra Shail:** The mountain on Sea shore near Rameshwaram, from which Hanuman has Jumped to lanka and Ram's stay before Lanka Fight :

महाइन्द्रमथसम्प्राप्यरामोराजीवलोचनः | अध्यारोहन्महाबाहुःशिखरमद्रुमभूषितम् || ६-४-९५

- ❖ Then, the lotus-eyed and the mighty-armed Rama reached Mahendra mountain and ascended its top, adorned with trees [6-4-95]

Lanka Phase (03):

- 22. Lanka Puri (6-11-03,04)**

सहेमजालविततम्मणिविद्रुमभूषितम् | उपगम्यविनीताश्वमारुरोहमहार्थम् || ६-११-३

तमास्थायरथश्रेष्ठोमहामेघसमस्वनम् | प्रययौरक्षसाम्श्रेष्ठोदशग्रीवःसभाम्प्रति || ६-११-४

- ❖ Approaching a great chariot, covered by a golden net, adorned with gems and corals and yoked with trained horses, Ravana mounted on it. [6-11-3]
- ❖ Ravana the excellent among demons ascended that most beautiful chariot, with a rattling sound resembling the rumbling of a large cloud and then proceeded towards the assembly-hall. [6-11-4]

- 23. Lanka Suvel Parvat**

आत्मनापन्वमसःचअयमस्खाममविभीषणः|सरामःकार्यसिद्ध्यर्थम्वमउक्त्वाविभीषणम् || ६-३७-३६
सुवेलआरोहणेबुद्धिमचकारमतिमान्मतिम् | रमणीय तरमदृष्ट्वासुवेलस्यगिरेस्तटम् || ६-३७-३७

- ❖ Having said thus to Vibhishana for the success of the enterprise, Rama in the role of a wise leader, decided to stay on Mount Suvela, after observing its charming slopes. [6-37-36,37]

- 24. Lanka Trikut Parvat**

शिखरमन्तुत्रिकूटस्यप्रांशुचएकमिद्विस्फुशम् | समन्तात्पुष्पसंचन्नम्महारजतसन्निभम् || ६-३९-१८
शतयोजनविस्तीर्णम्विमलम्वारुदर्शनम् | श्लक्ष्णमश्रीमन्महच्चैवदुष्प्रापमशकुनैर्अपि || ६-३९-१९
मनसाअपिदुरारोहमिम्पुनःकर्मणाजनैः | निविष्टातत्रशिखरेलन्कारावणपालिता || ६-३९-२०

- ❖ The solitary peak of Trikuta mountain, which is so high as if touching the sky, all over covered with flowers entirely, resembling gold; to an extent of eight hundred miles; bright; charming to look at, beautiful, glorious, majestic, inaccessible even by birds, hard to be ascended by people may, even by the mind-how much more by an act of walking? [6-39-18,19]
- ❖ Lanka, ruled by Ravana, with a breadth of eighty mile and a length of one hundred sixty miles, was located on the apex of the mountain there. [6-39-20]

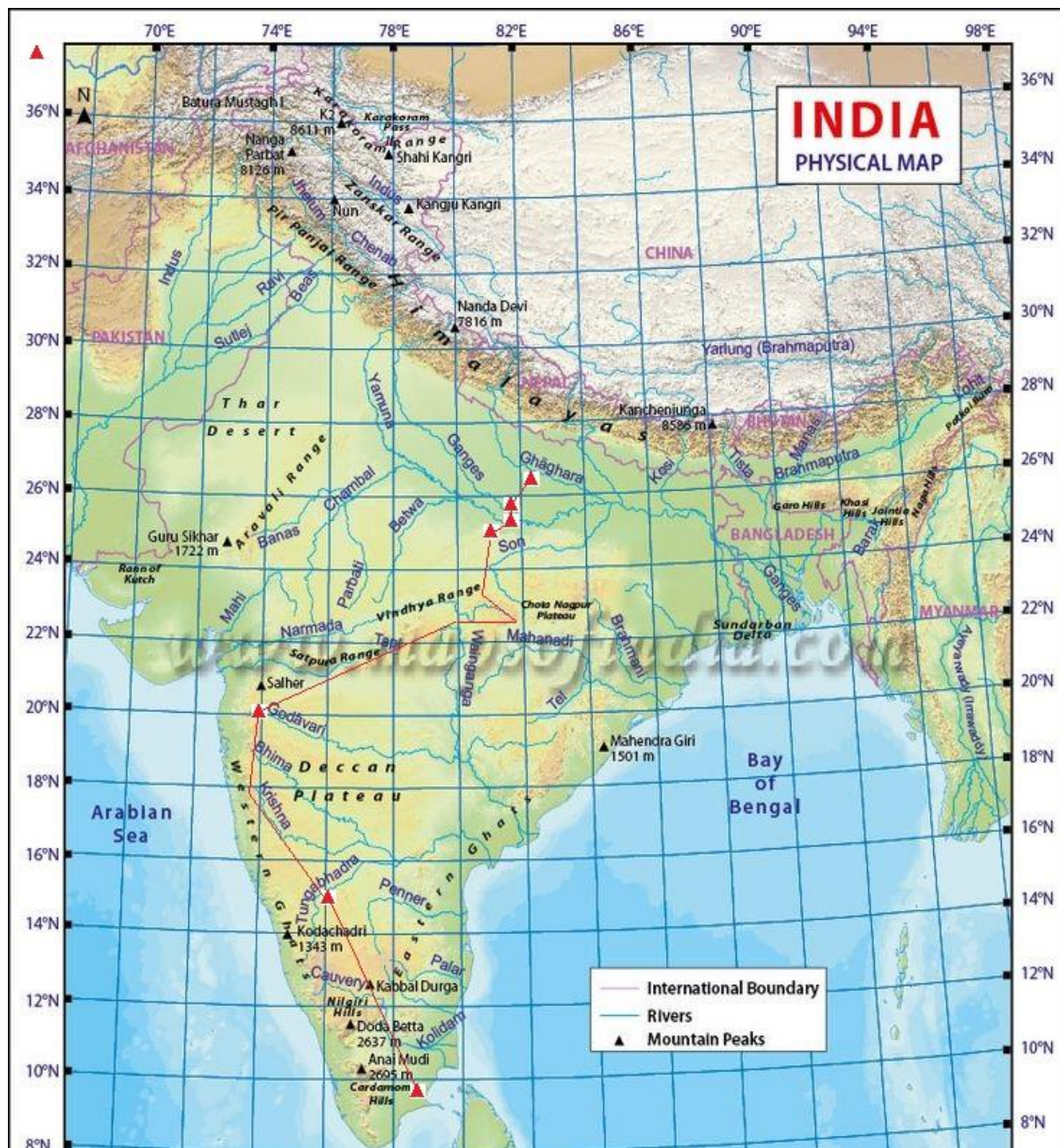


Fig 01: Ram route Bypassing Rivers and Mountains Ranges

CONCLUSION:

Most of these places have similar geographic features, flora, fauna and memorials as have been described in Ramayana. If Balmiki had not visited/known about these places, how could he give such precise details in Ramayana which was composed as biography of Shri Ram when he was coronated as the King of Ayodhya in 5075 BC (1/4/1, 2). Originally it was passed on through shruti smriti tradition for hundreds of years but was available in text form by around 1000 BC. References of Ram’s story are available in:

1. Kautilya’s Arthashastra of 4th century BC.
2. Buddhist literature in the form of “Dasharatha Jaraka” ascribable to 3rd century BC.
3. Terracotta figures of Ram ascribable to 2nd century BC excavated from Kaushambi.
4. Stone panels excavated at Nagarjunakonda in Andhra Pradesh of 3rd century AD showing Ram-Bharat milap at Chitrakoot.
5. Terracotta panels of 4th century AD excavated from Nachara Khera in Haryana.

6. Janaki Haran; a poetic composition of Kumaradasa of Sri Lanka who lived in 7th century AD. [sarojbala 04]

Only we have to look in these as historic events passed in our proud history and search and establish the real history bypassing such events or metaphors witch make them Mythical.

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