GANESHA

Once, while Goddess Parvati wanted to take a bath, there were no attendants around to guard her and stop anyone from accidentally entering the house. Hence she created an image of a boy out of paste which she prepared to cleanse her body, and infused life into it, and thus Ganesha was born. Parvati ordered Ganesha not to allow anyone to enter the house, and Ganesha obediently followed his mother's orders. After a while Shiva returned from outside, and as he tried to enter the house, Ganesha stopped him. Shiva was furious at this strange little boy who dared to challenge him. He told Ganesha that he was Parvati's husband, and demanded that Ganesha let him go in. But Ganesha refused to hear him. Shiva lost his patience and had a fierce battle with Ganesha. At last he severed Ganesha's head with his Trishula. When Parvati came out and saw her son's lifeless body, she was very angry and sad. She demanded that Shiva restore Ganesha's life at once.

Unfortunately, Shiva's Trishula was so powerful that it had hurled Ganesha's head very far off. All attempts to find the head were in vain. As a last resort, Shiva approached Brahma who suggested that he replace Ganesha's head with the first living being that came his way which lay with its head facing north. Shiva then sent his disciples to find and take the head of whatever creature they happened to find asleep with its head facing north. They found a dying elephant which slept in this manner, and after its death took its head, attaching the elephant's head to Ganesha's body and bringing him back to life. From then on, he was called Ganapati, or head of the celestial armies, and was to be worshipped by everyone before beginning any activity.

Dasavatara

The Dashavatara refers to the ten Primary incarnations of Lord Vishnu, the god of preservation. Vishnu is said to descend in the form of an avatar to restore balance in the world.

The list of included avatars varies across sects and regions. All avatars have appeared except Kalki, who will appear at the end of the Kali Yuga.

It describes the cycle of human evolution beginning in water as Matsya the fish, on to the amphibious phase (half land and water) as Koorma, the tortoise, on to begin firmly established on land as the wild boar Varaha, then Narsimha- half man- half animal, followed by Vamana, the Dwarf man, on to Parashurama, the emotionally volatile man, on to Rama, the peaceful man, then Krishna, a loving man followed by Buddha, the meditative man, who is said to be succeeded by the final incarnation of Vishnu, or the last stage of evolution as Kalki, the mystical man.

Matsyavatara

**Matsya**, (“Fish”) one of the 10 [avatars](https://www.britannica.com/topic/avatar-Hinduism) (incarnations) of the Hindu god [Vishnu](https://www.britannica.com/topic/Vishnu). In this appearance Vishnu saved the world from a great [flood](https://www.britannica.com/science/flood). [Manu](https://www.britannica.com/topic/Manu), the first man, caught a little [fish](https://www.britannica.com/animal/fish) that grew to giant size. When the flood approached, Manu saved himself by tying his boat to the horn on the fish’s head. Some early accounts refer to the fish-saviour as Prajapati (whose identity is later merged with that of [Brahma](https://www.britannica.com/topic/Brahma-Hindu-god)). Later sources identified him as Vishnu.

Kurma Avatar

**Kurma**, (“Tortoise”) one of the 10 [avatars](https://www.britannica.com/topic/avatar-Hinduism) (incarnations) of the [Hindu](https://www.britannica.com/topic/Hinduism) god [Vishnu](https://www.britannica.com/topic/Vishnu). In this incarnation Vishnu is associated with the [myth](https://www.merriam-webster.com/dictionary/myth) of the [churning of the ocean of milk](https://www.britannica.com/topic/churning-of-the-ocean-of-milk). The gods and the *[asura](https://www.britannica.com/topic/asura)*s (demons) cooperated in the churning to obtain amrita, the elixir of immortality. The great serpent Vasuki offered himself as a rope, and Mount Mandara was torn out for use as a churning stick. Afirm foundation was required to steady the mountain, so Vishnu took the form of a [tortoise](https://www.britannica.com/animal/tortoise) and supported the churning stick on his back. An earlier reference to a divine incarnation as a tortoise identifies the animal with [Prajapati](https://www.britannica.com/topic/Prajapati-Hindu-deity) (the god [Brahma](https://www.britannica.com/topic/Brahma-Hindu-god)), who took that shape in order to create offspring.

Varaha avatar

**Varaha**, (“Boar”) third of the 10 incarnations ([avatars](https://www.britannica.com/topic/avatar-Hinduism)) of the [Hindu](https://www.britannica.com/topic/Hinduism) god [Vishnu](https://www.britannica.com/topic/Vishnu). When a [demon](https://www.britannica.com/topic/angel-religion) named Hiranyaksha dragged the earth to the bottom of the sea, Vishnu took the form of a [boar](https://www.britannica.com/animal/boar-mammal) in order to rescue it. They fought for a thousand years. Then Varaha slew the demon and raised the earth out of the water with his tusks. The [myth](https://www.britannica.com/topic/myth) reflects an earlier [creation legend](https://www.britannica.com/topic/creation-myth) of [Prajapati](https://www.britannica.com/topic/Prajapati-Hindu-deity) ([Brahma](https://www.britannica.com/topic/Brahma-Hindu-god)), who assumed the shape of a boar in order to lift the earth up out of the primeval waters.

Narashimha avatar

Lord Vishnu takes the form of Narasimha in his fourth incarnation, to kill Hiranyakashipu the brother of Hiranyaksha .

Hiranyakashipu performs penance to please Brahma, the god of creation. He asks for a tricky boon. That he would not die either on earth or in space; nor in fire nor in water; neither during day nor at night; neither inside nor outside (of a home); nor by a human, animal or God; neither by inanimate nor by animate being.

Brahma grants the boon. So hiranyakashipu declares himself as god and asks people to utter no god’s name except his. However his son Prahlada refuses. Repeated pressurization on him yields no results for Hiranyakashipu. Prahlada declares the omnipresence of Lord Vishnu.

Once Hiranyakashipu points to a pillar and asks if Vishnu is present in it. Prahlada nods in affirmative. Angered at it, he draws his sword and cuts the pillar; Narasimha appears out of the broken pillar. Narasimha (being a man-lion god form) kills Hiranyakashipu.

Vamana avathar

**Vamana**, fifth of the 10 incarnations ([avatars](https://www.britannica.com/topic/avatar-Hinduism)) of the [Hindu](https://www.britannica.com/topic/Hinduism) god [Vishnu](https://www.britannica.com/topic/Vishnu).

In the [Rigveda](https://www.britannica.com/topic/Rigveda), Vishnu took three strides, with which he measured out the three worlds: earth, [heaven](https://www.britannica.com/topic/heaven), and the space between them. In later [mythology](https://www.britannica.com/topic/myth), the dwarf Vamana made his appearance when the demon king Bali ruled the entire universe and the gods had lost their power. One day Vamana visited the court of Bali and begged of him as much land as he could step over in three paces. The king laughingly granted the request. Assuming a gigantic form, Vamana with one step covered the whole earth, and with the second step the midworld between earth and heaven. As there was nowhere left to go, the demon king lowered his head and suggested Vamana place his foot on it for the promised third step. Vamana was pleased, and with the pressure of his foot sent Bali down below to rule the netherworld. Vishnu in this form is often identified as Trivikrama (“God of the Three Strides”).

Parashurama

**Parashurama**, (Sanskrit: “Rama with the Ax”) one of the 10 [avatars](https://www.britannica.com/topic/avatar-Hinduism) (incarnations) of the Hindu god [Vishnu](https://www.britannica.com/topic/Vishnu). In the [*Ramayana*](https://www.britannica.com/topic/Ramayana-Indian-epic) he encounters another [avatar](https://www.britannica.com/topic/avatar-Hinduism), [Rama](https://www.britannica.com/topic/Rama-Hindu-deity), who wins the bow of the god [Shiva](https://www.britannica.com/topic/Shiva), which Parashurama had given to Rama’s father-in-law. Rama later subdues Parashurama when challenged to a fight. Parashurama is the traditional founder of Malabar and is said to have bestowed land there on members of the priestly class whom he brought down from the north in order to expiate his slaughter of the Kshatriyas. Temples dedicated to Parashurama are found throughout [India](https://www.britannica.com/place/India)

Rama

**Rama**, one of the most widely worshipped [Hindu](https://www.britannica.com/topic/Hinduism) deities, the embodiment of [chivalry](https://www.merriam-webster.com/dictionary/chivalry) and virtue. Although there are three Ramas mentioned in Indian tradition—[Parashurama](https://www.britannica.com/topic/Parashurama), [Balarama](https://www.britannica.com/topic/Balarama), and Ramachandra—the name is specifically associated with Ramachandra, the seventh incarnation ([avatar](https://www.britannica.com/topic/avatar-Hinduism)) of [Vishnu](https://www.britannica.com/topic/Vishnu). His story is told briefly in the [*Mahabharata*](https://www.britannica.com/topic/Mahabharata) (“Great Epic of the Bharata Dynasty”) and at great length in the [*Ramayana*](https://www.britannica.com/topic/Ramayana-Indian-epic) (“Rama’s Journey”).

Balarama

**Balarama**, in [Hindu](https://www.britannica.com/topic/Hinduism) [mythology](https://www.britannica.com/topic/myth), the elder half brother of [Krishna](https://www.britannica.com/topic/Krishna-Hindu-deity), with whom he shared many adventures. Sometimes Balarama is considered one of the 10 [avatars](https://www.britannica.com/topic/avatar-Hinduism) (incarnations) of the god [Vishnu](https://www.britannica.com/topic/Vishnu), particularly among those members of [Vaishnava](https://www.britannica.com/topic/Vaishnavism) sects who elevate Krishna to the rank of a principal god. Other [legends](https://www.merriam-webster.com/dictionary/legends) identify him as the human incarnation of the serpent Shesha. He may originally have been an agricultural deity, for as early as the 2nd–1st century BCE he was depicted holding a plowshare and a pestle, with a snake canopy above his head.

Krishna

**Krishna**, Sanskrit **Kṛṣṇa**, one of the most widely revered and most popular of all Indian divinities, worshipped as the eighth incarnation (avatar, or avatara) of the Hindu god [Vishnu](https://www.britannica.com/topic/Vishnu) and also as a supreme god in his own right. Krishna became the focus of numerous [*bhakti*](https://www.britannica.com/topic/bhakti) (devotional) cults, which have over the centuries produced a wealth of religious poetry, music, and painting.

Kalki

**Kalkin**, also called **Kalki**, final [avatar](https://www.britannica.com/topic/avatar-Hinduism) (incarnation) of the [Hindu](https://www.britannica.com/topic/Hinduism) god [Vishnu](https://www.britannica.com/topic/Vishnu), who is yet to appear. At the end of the present [Kali](https://www.britannica.com/topic/Kali) *[yuga](https://www.britannica.com/topic/yuga)* (age), when virtue and [dharma](https://www.britannica.com/topic/dharma-religious-concept) have disappeared and the world is ruled by the unjust, Kalkin will appear to destroy the wicked and to usher in a new age. He will be seated on a white horse with a naked sword in his hand, blazing like a comet. He is less commonly represented in painting and sculpture than the other avatars of Vishnu and is shown either on horseback or accompanied by his horse. According to some [legends](https://www.merriam-webster.com/dictionary/legends) of the end of the world, Kalkin’s horse will stamp the earth with its right foot, causing the tortoise which supports the world to drop into the deep. Then the gods will restore the earth once again to its former purity.

Narasimha Avatar

Lord Vishnu takes the form of Narasimha in his fourth incarnation, the previous one being that of a Boar (Varaha). Vishnu kills the demon Hiranyaksha during his Varaha avatar.

Hiranyaksha’s brother Hiranyakashipu wants to take revenge by destroying Lord Vishnu and his followers. He performs penance to please Brahma, the god of creation. Impressed by this act, Brahma offers him anything he wants.

Hiranyakashipu asks for a tricky boon. That he would not die either on earth or in space; nor in fire nor in water; neither during day nor at night; neither inside nor outside (of a home); nor by a human, animal or God; neither by inanimate nor by animate being.

Brahma grants the boon. With virtually no fear of death he unleashes terror. Declares himself as god and asks people to utter no god’s name except his. However his son Prahlada (who a devoted worshiper of Lord Vishnu!) refuses. Repeated pressurization on him yields no results for Hiranyakashipu. Prahlada declares the omnipresence of Lord Vishnu.

Once Hiranyakashipu points to a pillar and asks if Vishnu is present in it. Prahlada nods in affirmative. Angered at it, he draws his sword and cuts the pillar; Narasimha appears out of the broken pillar.

Narasimha (being a man-lion god form) kills Hiranyakashipu. He comes out to kill at the twilit (neither day nor night);on the doorsteps of his palace (neither inside nor outside); uses his nails to kill (neither animate nor inanimate); puts him on his lap before killing (neither earth nor in space). Thus making power of the boon ineffective.

The death of this demon king is celebrated as Holi (the celebration of colors) in India, especially in the northern parts.

Krishna avatar

In DwaparaYuga, the demon-like king Kamsa ruled the kingdom of Mathura (that belonged to the Yadava clan) by overthrowing his father and the king Ugrasena. He became too powerful and people on earth as well as Devas (the celestial beings) suffered immeasurably under his tyrannical rule. Moved by the earnest prayers of the sufferers, Lord Vishnu decided to take birth in human form and annihilate the evil forces headed by Kamsa.

The King Kamsa was forewarned by his astrologers that his death would be caused by the eighth son who would be born to his cousin Devaki. To prevent such a happening, Kamsa arrested Devaki and her husband Vasudeva and incarcerated them in his prison.

As and when a child was born to the couple, he would go to the jail and kill the child then and there. When the eighth child was born, it was Lord Krishna. By a dramatic divine play, at the midnight when the birth took place, the child was miraculously and secretively transported to Gokula (a community of cow herds belonging to Yadava clan at the banks of river Yamuna) to become the foster son of mother Yasoda and King Nanda. A female child born to them (Maya) at the same time was transported back to the prisons. It was Vasudev, Krishna’s father, who did the exchange of the babies at the behest of a divine command. All these took place without the knowledge of Devaki and Yasoda.

When Kamsa came to know of the birth of the eighth child, he came to the prison as usual and as he lifted the child to kill it, the girl child (Maya) got freed from his clutches and flew away laughing aloud that the king was cheated squarely and the child meant to kill him was safe and alive elsewhere. Kamsa was shell shocked.

The baby Lord Krishna grew up joyfully in the company of cow herds at Gokula. He was dark skinned and was the most beautiful and charming boy of the community. Whoever came across him fell in instant love with him. He was full of childhood pranks. He loved to steal butter and eat it in the company of fellow cow herd boys. He became the prince charming for all the young girls and women folk (Gopis) of the community.

In the meanwhile, Kamsa sent several powerful demons in varying disguises to search for, locate and kill the boy-who-escaped from the prison. Little Krishna encountered all of them (Putana, Sakatasura, Bakasura, Trinavarta, Vatsasura, Aghasura etc) and killed them all as a matter of child play.

Further, little Krishna killed a very ferocious and poisonous Snake Kaliya who lived in the river Yamuna. He extracted the snake from the river and danced at his hood to the awe of one and all. When the celestial lord Indra created heavy rains at Gokula because a worship due to him was denied at the behest of Krishna, Krishna protected the entire community by lifting up the hill Govardhan by holding it like an umbrella at his little finger.

When Krishna became a matured boy, it was time for him to go to Mathura and take the bull by its horns — to face his uncle Kamsa and destroy him for all his vengeful deeds. Krishna overcame several obstacles at Mathura and finally killed his uncle in a ferocious combat. He released his parents from the jail and re-throned Ugrasena as the king.

In this great spiritual discourse, Lord Krishna predominantly teaches Karma Yoga – the path of attaining the greatest goal of life though self-less action by surrendering all the fruits of actions at the feet of lord. In Bhagavad Gita, he also elaborates the other spiritual paths — Bhakti Yoga and Gnyana Yoga.

Lord venkateswara Swami

In the  ancient  period all the saints assembled together to conduct a sacrifice for the goodness of the world.There came the famous Saints Narada.He asked them whom did they want to give the sacrificial result,whether it was to brahma or  Vishnu or Maheswara .They replied  that they wanted to give it to the GOD who could control the Sathva,Rejas,Thamo Qualities.Then started the argument who was the greatest among the Trois.At last Saint Bhrugu was directed to find out who was the greatest

Saint Bhrughu who knew about the past, present and future acquired a third eye in his inner foot through his powerful penance.The great Bhrughu First went to the world of Lord Brahma.Brahma was chit-chattering with his wife Goddess Saraswathy.He did not pay proper attention to Bhrughu.The angry Bhrugu said that through Brahma had four faces and eight eyes He could not see the guest coming.So Brahma did not deserve the sacrificial result. Since Brahma was indulged in Rejas Bhrughu  cursed him that Brahma  would never get offerings  in the temples.That is why Brahma had no temple.

Saint Bhrugu`s mind was hurt .He started from the world of Brahma and reached Kailasa mountain , the abode of Lord Siva.There Bhrugu  saw Lord Siva and his wife Goddess  Parvathy engaged in a happy dance.Nandhi the chief disciple and many others were standing  absorbed in the dance. Siva could not receive his guest properly,Brughu became angry and said that shiva did not deserve the sacrificial result. He cursed Shiva that he never get an idol worship in the temples. Instead the system of worshiping  Siva in the form of Phallus came [into existence](http://www.thecinesizzlers.com/)

Bhrugu reached  Vaikunda, the residence of Lord MahaVishnu.Bhrughu saw Vishnu lying with his wife Goddess Lakshmi upon the snake Anandha. Which is his bed. Narayana saw Bhrughu coming. He pretended that he did not see him and engaged in chit chattering with Lakshmi Devi.Without thinking who he was and what he was doing Bhrughu put his foot on Narayana`s Breast.Narayana got up calmly and tell at the feet of Bhrughu for pardon. He repented that he had done wrong by not carrying Bhrughu.He asked Bhrughu when he put his foot on Narayanas breast whether his foot was hurt by the jewels worn by Narayana in his breast. To remove the pain he rubbed the feet of burughu.While doing this he destroyed the third eye in the inner foot.Having lost the third eye Bhrughu lost all his arrogance.He understood his guilt and praised Vishnu.He returned to the saints and told them that Sri Hari was the greatest among the Trios. He asked them to give the sacrificial result to Mahavishnu Lakshmi Devi`s abode is at Vishnu`s breast. When Bhrughu put  his foot on Vishnu`s Breast he fell at the feet of Bhrughu and begged forgiveness.He did not show any anger against Bhrughu.when Lakshmi Devi saw this she became very angry towards her husband without knowing the truth Vishnu tried to calm Lakshmi Devi.But……..

Mahavishnu tried to calm Lakshmi Devi.But it was invain. Lakshmi Devi left Vaikunta

The Trios and the saints  tried to convince the truth to Lakshmi Devi .But she did not hear it. She set out for Kollapuram and began penance

Lakshmi Devi left Vaikunta and MahaVishnu became very disappointed .He came to the earth and visited Varaha Moorthy at Varaha Mountain

MahaVishnu convinced his state to Varaha Moorthy .He got permission and place to stay there. Then he started penance sitting in a termitary

Mahavishnu came to the earth  and started penance .During His Penance he was tormented by lack of sleep and food. Saint Narada told that to Parvathy Devi.Because of her prayer  Brahma and Siva changed into a Cow and Calf.Parvathy Devi disguised as a cow  herdess  and sold the Cow and Calf to the King Chola.Varaha Moutain  was a part of the Kingdom of Chola.The Cows of  the King Chola used to graze in this forest area. Lord Brahma and Shiva disguised as cow and calf were also grazing there along with other herds.They were oozing milk every day on the termitay.One day the grazier saw that and reported to the King Chola.

Next day King Chola hid near the termitary. The cow oozed Milk .When  the cattle shepherd strock the cow with his axe Vishnu was trying to come out of temitary. He got injured on his jaw and blood gushed from the wound.The cattle shepherd fell unconscious. The King ran to Vishnu and tell at his feet and begged for mercy. Vishnu Cursed  him to become a Devil. He said that in the next birth the King of Chola would born as king of Sky .When Vishnu marries his daughter Padmavathy  the king would get salvation.since the cattle herder was the first man to see Vishnu after coming to earth  his race would get the privilege to see him first in Vishu`s templeNarayana got injured on his head and jaws.He was searching for some medicine to cure the wounds. He heard a woman chanting the names of Sri Krishna from a near by cloister.He went to the cloister and saw a woman names Vakula Malika. She applied some medicines in the wound and comforted Narayana.During the period of Vishnu`s incarnation of Sri Krishna.Yeshoda could not see the marriage of Krishna knowing the sorrow of Yeshoda Krishna blessed her to fulfill her ambition .So Yashoda born as Vakula Malika and conducted the marriage between Srinivasa and Padmavathy as a mother .Thus she got salvation

The king of Sky had no children .So he made a sacrifice directed by Saint Suka. When he ploughed the field  used for sacrifice he got a box .In the box he saw a female child lying in a lotus having thousand petalsThe King got the child from a PADMAM(LOTUS) so he named the female child as padmavathy .He brought her up very carefully.As years passed Padmavathy became a young beautiful woman

Srinivasa went for hunting from the cloister(Ashrama) of Vakula Malika .He saw an elephant chasing a young woman. At once he sent some arrows at the elephant .The elephant was frightened and ran away. Thus he rescued Padmavathy  from Danger

Padmavathy fell in Love with Srinivasa .She did not know who he was Srinivasa  also fell in Love with Padmavathy .Both of them did not tell each other about this and left the forest Srinivasa wanted to know more about the woman ,He had see in the forest . So He disguised as `Kurathy` ( a woman telling future ) and went to the kingdom of the Chola.There Kurathy foretold about the future to the people .During that Srinivasa  understood that the woman He had seen in the forest was the daughter of the  King of the Sky.  The King sent for the Kurathy woman to come to the palace to know the cause of the sorrow of his daughter  Srinivasa in the disguise of Kurathy Woman  went to the palace and told the King  that the reason for her sorrow was the young man she had seen in the forest.`Kurathy ` told the King that the young man was MahaVishnu .`Kurathy ` directed the King to fix the marriage between Srinivasa and PadmavathySrinivasa entrusted Saint Suka.who had green bird head,to inform the  Gods  about his marriage

The Gods became very happy when they had heard the news of the marriage of Srinivasa.They all arrived before Srinivasa and Promised to come and conduct the marriage . They advised Srinivasa to ask KUBERA,the God of wealth for money to meet the marriage expensesSrinivasa got marriage invitation from the King of Sky .He became very Happy and showed it to Vakula Malika whom he respected as his mother. She asked  Srinivasa how he could meet the expenses of the marriage. He told her that He was going to borrow money from Kubera .Srinivasa throught about Kubera in his mind. Kubera appeared before Srinivasa .He asked for gold and money for his marriage .Srinivasa  told Kubera  that he would repay the debt at the end of  KALIYUGA`(the present ).Kubera gave the necessary money to Srinivasa.Brahma and Siva stood as witness in the form of two pipal tress along the shore of the `PUSHKARANI`(POND).Later when trees were to cut down blood gushed from these trees .So the cutting of trees stopped. We can see these pipal trees near the pond(Pushkarani) in TirumalaSrinivasa started journey on his vehicle Garuda,An Eagle ,to morry Padmavathy

All Gods together with Saints and ascetics arrived to attend the marriage of SrinivasaGod consecrated flowers and saints blessed and subjects happily celebrated the marriage. Thus the marriage of Srinivasa with Padmavathy was conducted in  splendor

Ashta Lakshmi

**Ashta Lakshmi**  or **Ashtalakshmi** are a group of eight manifestations of [Devi](https://en.wikipedia.org/wiki/Devi) [Lakshmi](https://en.wikipedia.org/wiki/Lakshmi), the [Hindu](https://en.wikipedia.org/wiki/Hinduism) goddess of wealth. She presides over eight sources of wealth: "Wealth" in the context of Ashta-Lakshmi means prosperity, fertility, good fortune or good luck, good health, knowledge, strength, progeny and power.

The Ashta Lakshmi are always depicted and worshipped in a group in temples.

Adi Lakshmi

Adi Lakshmi or Maha Lakshmi ("First / Primeval Lakshmi" or "Great Lakshmi") is an ancient form of Lakshmi.

She is depicted as four-armed, carrying a lotus and a white flag, other two arms in [Abhaya mudra](https://en.wikipedia.org/wiki/Mudra" \l "Abhaya_Mudr%C4%81" \o "Mudra) and [varada mudra](https://en.wikipedia.org/wiki/Mudra" \l "Varada_Mudr%C4%81" \o "Mudra). 'Adi' means source.Adi Laxmi is the divine principle as wealth that supports a seeker to reach at their source i.e.'atman' or consciousness.If one individual possesses Adi Laxmi, they can effortlessly delve deep into dhyana and realize the state of absolute silence, bliss and peace. Without Adi Lakshmi a seeker fails to quieten their wavering and chattering mind .Out of all Ashta Lakshmis this particular aspect is responsible for furthering of spiritual wealth.

Dana Lakshmi

Dhana Lakshmi ("Money Lakshmi"), is the goddess of wealth.

Goddess Dhana Lakshmi is Four-armed, in red garments, carries [Sudarshana Chakra](https://en.wikipedia.org/wiki/Sudarshana_Chakra" \o "Sudarshana Chakra), [Shankha](https://en.wikipedia.org/wiki/Shankha" \o "Shankha), [Kalasha](https://en.wikipedia.org/wiki/Kalasha" \o "Kalasha) (water pitcher with mango leaves and a coconut on it) or Amrita Kalasha (a pitcher containing Amrita – elixir of life), bow-arrow, a [Lotus(flower)](https://en.wikipedia.org/w/index.php?title=Lotus(flower)&action=edit&redlink=1) and an arm in abhaya mudra with gold coins falling from it.

Dhanya Lakshmi

Dhanya Lakshmi ("Grain Lakshmi") is the goddess of agricultural wealth.

She is depicted as eight-armed, in green garments, carrying two lotuses, gada ([mace](https://en.wikipedia.org/wiki/Kaumodaki)), paddy crop, sugarcane, bananas, and her two hands in abhaya mudra and varada mudra.Dhanya Laxmi is also the principle of wealth that provides the ability to consume or to indulge. If a person possesses Dhanya Laxmi, they will have the fortune to enjoy the worldly pleasures.

Gaja Lakshmi

Gaja Lakshmi ("Elephant Lakshmi") is the giver of animal wealth (such as cattle) or the giver of power of royalty, as interpreted by Swami Chidananda.

According to Hindu mythology, Gaja Lakshmi brought back the wealth lost by [Indra](https://en.wikipedia.org/wiki/Indra" \o "Indra) (king of [demi-gods](https://en.wikipedia.org/wiki/Deva_(Hinduism))) from the ocean. Vasudha Narayanan interpreted the name as "one who is worshipped by elephants".

She is depicted as four-armed, in red garments, carrying two lotuses, other two arms in abhaya mudra and varada mudra, surrounded by two elephants bathing her with water pots.

Santana Lakshmi

Santana Lakshmi ("Progeny Lakshmi") is the goddess of bestowing offspring.

She is depicted as six-armed, carrying two *[kalashas](https://en.wikipedia.org/wiki/Kalasha" \o "Kalasha)* (water pitcher with mango leaves and a coconut on it), sword, shield, a child on her lap, a hand in abhaya mudra and the other holding the child. Her sword and shield symbolises a mother's ability to even kill someone to save her own child . The child holds a lotus.

Dhairya Lakshmi

Veera Lakshmi ("Valourous Lakshmi") or Dhairya Lakshmi ("Courage Lakshmi") is the goddess who bestows valour during battles and courage plus strength for overcoming difficulties in life.

She is depicted as eight-armed, in red garments, carrying a chakra, shankh, bow, arrow, trishul (or sword), a bundle of palm leaf scriptures, other two hands in abhaya mudra and varada mudra.

Vijaya Lakshmi

Vijaya Lakshmi or Jaya Lakshmi ("Victorious Lakshmi") is the goddess and the giver of victory, not only in battle but also for conquering hurdles in order to achieve success.

She is depicted as eight-armed, in red garments, carrying the chakra, shankh, sword, shield, lotus, pasha, other two hands in abhaya mudra and varada mudra.

Vidya Lakshmi

Vidya Lakshmi ("Knowledge Lakshmi") is the goddess and the bestower of knowledge of arts and sciences. She is dressed in a white saree and has a resemblance to the goddess [Saraswati](https://en.wikipedia.org/wiki/Saraswati" \o "Saraswati). She holds a book of [vedas](https://en.wikipedia.org/wiki/Vedas" \o "Vedas), a [peacock](https://en.wikipedia.org/wiki/Peacock) feather as a pen, varada mudra (hand for bestowing boons) and abhaya mudra (hand that signals "Do not fear").

Goda Kalyanam

 On that day, like any other day, Perialwar was collecting flowers in a basket. His forehead was adorned with bright “ThirumaN and Srichurnam" . He was singing hymns on Sri Krishna, when he heard a baby cry. The cry of the baby puzzled him. He went around the garden in search of the crying sound. To his surprise, he saw a baby under a Tulasi bush. With all his eyes on the baby, Perialwar put his basket down and slowly bent towards the baby. It was a pretty baby girl. Holding the baby in his left hand and baby’s foot in his right hand, Perialwar went around and outside the garden to search for the baby’s parents . Nobody was there. The baby stopped crying by the time and now Perialwar took a close look at the baby. Perialwar did not have any kids of his own. He named the baby “Godhai” (beautiful garland) and took her home.

Perialwar showered all his love and affection on Godhai. Along with food and water, Perialwar also fed “Krishna Bhakthi” to Godhai. He would always tell Godhai about Krishna and HIS leelas. When When Due to her influence even her pet parrot would always Krishna’s various names.

As Godhai grew into a young girl, her Krishna Bhakti transformed into love towards Krishna. Like her father, even Godhai started writing hymns on Krishna. She would also accompany her father to the garden to gather flowers for "Vadapathrasayee."

One night Godhai dreamt that she was marrying Lord Krishna. The dream made her very happy. She thought if she were to be the bride for Krishna, she should look beautiful with the garland. She took the garland in her hand and adorned herself. She wanted to check her beauty. She removed the garland and placed it in the same place where it was before. Unaware of all these, Perialwar took the garland and offered it to “Vadapathrasayee”. He felt Perumal looked more beautiful than ever before. Right from the next day, Godhai started adorning herself with Vadapathrasayee’s garland. She would then check her beauty in the well and she would place the garland back in its original place. This was happening for quite few days without Perialwar’s knowledge.

One fine day Perialwar saw Godhai wearing the garland. He was stunned and shocked. He felt ashamed that he had been offering the garland worn by Godhai to Vadapathrasayee. He scolded Godhai for wearing Perumal’s Garland. With tears in her eyes, Godhai tried to pacify Perialwar, but he wouldn’t listen. He hurried to his garden, collected flowers again and made a new garland and offered it to Perumal. Perialwar was restless the whole day. The same day night “Vadapathrasayee” appeared in his dream. HE said that HE liked only the garland worn by Godhai and that everyday HE wanted Godhai to wear the garland before HE wore it . With that Perialwar woke up. He called Godhai and told all about his dream. Godhai was very happy that “Vadapathrasyee” wanted her to wear the garland first. Right from that day, Godhai would wear the garland before it had been offered to Vadapathrasayee. Since Godhai ruled Vadapathrasayee with her affection, Perialwar started calling her “Andal”- one who rules.

After this incidence Godhai alias Andal became more devoted to Krishna. When Perialwar started looking bridegrooms for Andal, Andal said that she would marry only Krishna and not any other normal human being. She also told Perialwar that she dreamt that Krishna was marrying her.

Andal learnt from an elderly person, that, during Krishna Avatar all Gopikas performed a fast in the (tamil) month of Margazhi in order to marry Krishna. Since Andal wanted to marry Krishna, she followed the foot steps of those Gopikas and started the fast in the month of Margazhi(roughly from Dec.14- Jan. 14). Every day she would wake up early in the morning. Singing a new hymn everyday, she would go door to door and wake up her friends to join the fast. Thus she sang 30 hymns for 30 days of the Margazhi month. The 30 hymns are collectively called as “Thiruppaavai”(Thiru-p-paavai). On the 30th day, she slept peacefully having completed the fast. She was sure that Lord Krishna would come to marry her.

On the same night Lord Ranganatha of Srirangam appeared in Perialwar’s dream and asked him to bring Andal to Srirangm fully dressed as a bride. Sri Ranganatha also appeared in the King’s dream (who was ruling Srivilliputtur) and asked him to make arrangements for Andal Kalyanam.

Finally her wish was coming true. The people of Srivilliputtur were all ready to go to Srirangam with Andal. The entire route from Srivilliputur to Srirrangam was decorated too. The king then sent a palanquin to Andal’s house. Andal dressed like a bride got into the palanquin.

Perialwar wiped his tears. Perialwar returned to Srivilliputtur. After some years, Perialwar transformed his house into a temple for Andal and Sri Ranganatha. But Sri Ranganathar is called Ranga Mannar in this temple. This temple along with Vadapathrasayee temple will always remind everyone of Andal and her true love towards Sri Krishna.

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Ramayana

Dasaratha, a descendant of Ishvaku dynasty ruled over Kosala. He ruled the country well without giving room for any criticism. The country was very prosperous. Everyone was happy. Dasaratha has three wives, Kausalya, Sumitra and Kaikeyi but none had any issues. Dasaratha wanted a son and heir to the throne. On the advice of his family preceptor Vasishta the King performed a special sacrifice and with the result four sons were born to him.

They were Rama, to Kausalya, Lakshmana and Satruguna to Sumitra, and Bharatha to Kaikeyi. They grew well, were brought up well, were educated well both in the vedic lore as well as martial arts.

As Rama attained the marriageable age the king had consultations with Vasishta about the marriage of his son. Just then sage Viswamitra was announced and the king welcomed him with due formalities. At the request of the king, Viswamitra said "O! King Dasaratha! My sacrificial activities are disturbed regularly and wantonly by the Rakshasas and I have come here to take Rama to be of help to me." The King though unwilling at first, accepted to send Rama and his brother Lakshmana with the sage on the advice of his Kulaguru (family preceptor).

On the way to the forest Viswamitra taught Rama several mantras (incantations) and astras (missiles).

On reaching his hermitage the sage instructed the princes as to their work and said that any rakshasa whether a male or female must be put an end to when they appear to disturb and spoil the sacrifice. Rama killed first Thataka, a Rakshasi, then Subhahu. The third was Maaricha whom Rama did not kill but dropped him in the far of sea near Lanka through an Astra. Viswamitra successfully completed his sacrificial work.

Mithila was the capital of Videha kingdom ruled by the Rajarishi Janaka. Janaka had a daughter Sita by name. There was a great Bow with Janaka who had proclaimed that whoever was capable of lifting and stringing the bow would be the husband of Sita. Viswamitra knew this. But without telling anything the sage took the brothers to Mithila. King Janaka welcomed Viswamitra and the two young princes. After introducing the two princes as the sons of Dasaratha of Ayodhya, Viswamitra requested Janaka to show the wonderful bow to the princes so that they might see them.

Janaka said, "The bow, you know, I have made a promise that whoever is able to manipulate it, should be the husband of my daughter, Sita. I may mention here that hundreds of Kings and Princes tried to manipulate the bow previously but all of them failed miserably - some not able even to lift it." The bow was brought - carried by number of men. Rama saw it and with the permission of his Guru and King Janaka took it with ease. Everyone there held his breath and looked on with intense expectation.

"But they only saw him take the bow  
they only heard it snap".

Rama and Sita were married. On the same day the other brothers too were married to different princesses connected with Janaka's royal family.

The bridal party returned to Ayodhya. On the way ParasuRama challenged Rama. The moment Rama accepted the challenge Parshuram's glory was absorbed into Rama's.

Dasaratha after consulting his preceptors and the elders called for a general council and with the common consent of the Yuvaraj. This was acclaimed by all wholeheartedly. He ordered that the preprations for Cornation of Rama might be begun at once.

As the arrangements were going to Manthara a confidential maid of Kaikeyi went to her queen and said, "O! Queen! Why are you relaxing here so calmly when a big misfortune is going to overtake you?" (Manthara had some grudge against Rama). To the question of Kaikeyi what she meant, Manthara said that Rama was to be installed as the king and from then Kausalya alone would become important and Keikeyi would go the background. Kaikeyi did not like the very idea. She pleased that Rama was the proper person for that post and things were going on according to the rules and regulations of the Solar Race. After a prolonged discussion the queen fell a prey to that evil minded servant maid.

As per the advice of the maid, Kaikeyi was able to bring round King Dasaratha to her thinking with great difficulty and it was decided that Rama should be exiled for fourteen years and Bharatha to be installed as Yuvaraj. Rama was informed of this by mother Kaikeyi. Rama said without the least change in his face "Mother, I will go to forest immediately. I am not enamoured of regal life. Know me, dear and revered mother, to be equal of sages rooted in Dharma".

Rama at once took permission from everyone and left for the forest in obedience to his parents' words. Sita as the wife of Rama and Lakshmana as his brother and personal attendant would never like to part with Rama. So they too followed Rama to forest.

Bharatha was not in Ayodhya at that time. Soon after the marriage of the four brothers, Bharatha left for his grandfather's country along with his maternal uncle who came to the marriage of the four princes. All these happened in Bharatha's absence.

In the meanwhile, King Dasaratha, not able to bear the separation of his darling son Rama, died.

Immediately Bharatha was sent for. Having understood the facts that led to such a catastrophe in the royal family Bharatha took his mother to task very severely uttering the following words. "O! Enemy of mine, in the guise of a mother! Do thou enter fire or go into the Dandaka forest or hang yourself. No other fate befits thee."

Then, he performed the funeral rites of his father and left for the forest with a large entourage consisting of soldiers, preceptors, elders, the elite of the town and the three queen mothers. On the way he met the good Guha and learnt about Rama, Sita and Lakshmana. Then he met Sage Bharadwaja who advised him not to get emotional. He impressed on Bharatha that what all happened was not due to any human agency but everything took place as destiny would have it. The sage himself showed Bharatha the way to Chitrakoota where Rama was camping at that time.

It was not very difficult for Bharatha to find out the Parnasala of his brother Rama. He saw from at a distance Ram and Sita seated in the hut and Lakshmana standing at the gate with bow in hand. Bharatha ran and fell at the feet of Rama and was able to say 'Brother' and nothing more. Only continuous sobs were heard by Rama. Rama at once helped Bharatha to rise and embracing him asked "Why this ochre dress when you are the king of Kosala? How is father?" Bharatha in the midst of sobs said, "Father is no more." At this Rama swooned and slowly gained his composure.

After everyone calmed down Bharatha said, "O! foremost of men, according to the norms and conventions of our Solar Race primogeniture has been followed strictly till now. So when the eldest is alive no younger brother could become King. Please come back, occupy the throne that is yours and rule the country".

All the sages, ministers, veterans, nobles and even common people entreated Rama to change his mind. But Rama was steadfast.

After prolonged arguments with Rama, Bharatha begged Rama "O! Custodian of Dharma atleast give me your sandals." He could not continue further as his throat become choked with emotion. It was then decided by Vasishta an others that Rama would give his sandals as requested by Bharatha, that Bharatha would be his deputy for fourteen years and after returning from the exile Rama would take charge of the kingdom.

Bharatha brought the holy sandals placed them on the throne and ruled the country in the name of the sandals, not from Ayodhya but from Nandigram a place on the outskirts of the town of Ayodhya.

Rama now planned to leave Chitrakoota and visit various ashrams. He did so. While visiting the ashrams he met many sages. All of them blessed Rama and told him how they were harassed by the unscrupulous rakshasas and requested Rama to save them from their onslaughts. Rama in turn promised them that he would help them willingly.

Hearing such promises made by her husband, Sita one day mildly asked Rama how he was right in killing the rakshasas who had done him no harm. Rama replied that the sages lived and did everything for the sake of humanity and there was no selfishness in them. When such good and virtuous people surrendered and entreated him to save them from the atrocities of the demons he had given word to them. Having given a promise he would be the last man to go back on it. He said, "I am prepared to sacrifice you, Lakshmana and myself too, to fulfill my promise to the selfless sages".

On the way he visited many sages. The great sage Agastya was one of them. Agastya suggested that Panchavati would be an ideal place for Rama's further stay. *So Rama did*.

Panchavati may be taken as the starting point for certain developments. This area was occupied by Surpanaka the sister of Ravana of Lanka. Her other two brothers Kara and Dooshana along with their 14,000 followers were also in that area. They were all in all there. Surpanaka one day by chance came to the hermitage where Rama was staying. On seeing these three beautiful human beings she was stunned. She wanted to marry Rama. On his refusal she wanted to devour Sita. Then Lakshmana mutilated her by cutting off her nose and ear. This coupled with her disappointment in her love affair, made her report the matter to her brother Ravana. She said "Brother listen. There are two men and a lady in Janasthana. The two men are very beautiful; they are as valorous as they are beautiful. As soon as Kara and Dooshana saw my condition they ran with the fourteen thousand warriors to wreak vengeance on the two naras (human beings). But the elder, single handed, killed Kara, Dooshana and all the 14,000 rakshasas there. The lady is really superb. Even Rathi Devi will have to hang down her head before her. I tried to bring her to you and you see my nose and ears. This is the result. Is it an insult to me or to you? What you should do now is to go and somehow make her your own." Saying so she wept bitterly.

Ravana without a second thought went straight to Maaricha and ordered him to take the form of a attractive deer and go and play before the parnasala of Rama. Maaricha took the shape of a golden deer and dis so. Of course not willingly, for he was conscious of the power of Rama and he also knew the fool-hardy nature of Ravana. Sita saw the dear and wanted Rama to get it for her to play.

As fate would have it, Rama went behind the deer, of course placing Lakshmana to guard Sita in his absence. After a while they heard the words "Ah Sita, Ah Lakshmana!!" It was exactly in the tone of Rama. This, Maaricha did according to the instructions of Ravana.

Sita was confounded, became highly agitated and asked Lakshmana to go to the help of his brother. But Lakshmana said that she need have no such fear about Rama. Sita was adamant and uttered certain very cruel and poignant words against Lakshmana. Lakshmana could not bear the force of her words and went to save his brother leaving her alone.

As Lakshmana disappeared from the scene, there came a mendicant with the words "Bhavathi Bhikshaam Dhehi".

A Sanyasi should be respected and so Sita respectfully gave him a seat in the hut. After a few minutes she understood it was Ravana and inspite of her protests the cruel Rakshasa picked her up and away went his aerial car (Vimana) with her.

On the way Jatayu the great eagle king saw it and wanted to arrest Ravana's Vimana, but Ravana cut the bird's wing and proceeded. While the aerial car was passing over Rishyamukha Hill Sita saw four Vaanaras on the hill. There she dropped a part of her saree and some of her jwels in the hope they might be useful sometime for Rama and Lakshmana to trace her whereabouts.

The cruel Raksha took her to Lanka and placed her in the Asoka grove (AshokVatika/Asokavanam) under strict vigilance, having failed to make her consent to become his queen.

In the meanwhile Rama was returning after killing Maaricha when he met Lakshmana half way. He was taken aback and when Lakshmana told him the circumstances under which he has to leave Sita alone and go to his help. Rama took his brother to task and hastened to the cottage only to see it empty.

A vigorous search began. They went about the forest to find out Sita. On the way they saw Jatayu. Jatayu was just holding his breath to inform Rama about his encounter with Ravana. He told Rama everything with great difficulty. Then he died. The brothers now knew that Sita was abducted by Ravana. They went on and on and at last came to Rishyamukha mountain, directed by Kabanda, a headless rakshasa to meet Sugreeva who alone would be able to help Rama in finding out Sita. Here Hanuman met the Ikshawaku brothers. Hanuman having heard their story said in turn that his King Sugreeva too was in the same predicament, having lost his wife and having been turned out of the kingdom by his brother the valiant Vaali. Sugreeva was introduced to Rama and they took the vow friendship. Sugreeva said "I saw Ravana carrying a damsel who was crying 'Rama, Lakshmana, save me.' She dropped a piece of garment and some jewels. Shall bring them for your identification". Then he brought them. Rama asked Lakshmana to identify them. But Lakshmana said, "I cannot identify her bracelets nor have I seen her ornaments. I can only recognize her anklets as I have daily saluted her feet".

Just at the same time in the Asoka grove Sita's left eye throbbed suggesting something good. Simultaneously in the Lanka Ravana's left eye throbbed and in Kishkinda Vaali's left eye throbbed violently foreboding evil.

Then according to the mutual understanding arrived at by Sugreeva and Rama, the latter promised to help Sugreeva and make him the King of Kishkinda and also retrieve his wife. In return Sugreeva prompted to help Rama to find out Sita and help him in every effort.

Vaali was killed as promised by Rama. Sugreeva was made the King of Kishkinda.

Now on his part Sugreeva sent four batches of Vaanaras towards east, west, north and south and strictly ordered that they should finish their search for Sita in a month.

The parties that went to the east, west and north returned empty handed. Rama and Lakshmana became downhearted and lost their balance. Sugreeva comforted them saying they should wait until the party from the South returned.

The party that wen south searched every nook and corner of the land, forests, mountains, villages and towns but could not find any trace of Sita. Proceeding further in this work they reached the Southern tip of our great land and sat on the shore. All were down-hearted. Angada, the son of Vaali was the leader of the party while Hanuman and the great bear Jambavan were also members of the party. Now Angada spoke, "Friends we have done our work thoroughly and sincerely. We have miserably failed. I, as the leader of the party, am not prepared to go back to Kishkinda empty handed. In fact I would like to kill myself here and now. Are we in anyway inferior to Jatayu the king of eagles who had sacrificed his very life for our Rama? All the others began to speak something when they heard someone calling them, "Friends". They turned round and saw a big eagle slowly crawling towards them. The eagle said, "Friends, I heard the word Jatayu being mentioned. May I know how you came to know of my Jatayu?" Then Angada told everything to this bird. The bird, now continued. "My name is Sampaathi. We eagles are bestowed with very keen eyesight. We are capable of pinpointing things at great distance. If what my brother told in Lanka". So saying he slowly crawled up a small hill and from its top looked keenly towards Lanka for some time. Then he came with great joy and told them. "Matha Sita is there in the Asoka Vana alive, sitting with head bent down, in a most sorrowful mood, with a while but dirty dress, with her hair disheveled and her lips moving as if muttering something. Don't waste time. Someone of you go to Lanka and surely you will come out successful".

As the great bird finished saying this his legs and big wings grew up to the wonder of all the monkey there. Sampaathi took leave and left.

Now the great problem how to cross the vast sheet of water and reach Lanka arose. It was not a short distance. It was nearly 800 miles of water. No one was found fit for this hazardous work. The experienced brain of the great bear Jambavan came to the rescue. He went to Aanjaneya who was sitting a little away from the crowd in a very sorrowful and pensive mood.

Jambavan said, "Aanjaneya you are the son of Vaayu, the Wind God. You alone have the capacity to fly across this vast ocean. You do not know your prowess. If You are sincere to Raama, go up that mountain and from there jump towards Lanka. You will see what happens. Rise up, my boy, throw away your despondency and set briskly".

This was a sort of fillip to Hanuman. He became brisk, took permission from his leader Aangada, went up the hill, paid obeisance to his father the wind god, again paid obeisance to Sita Devi mentally and gave a jump. To the wonder of all he was flying in the air towards Lanka.

He reached Lanka when it was dark. He waited for sometime having contracted himself to an ordinary monkey. Just at midnight he slowly moved into the city. He had not moved a few steps when a huge monster-like rakshasi obstructed him saying "I am Lankini, the guardian goddess of Lanka - Fight before you enter the city". Aanjaneya just gave her a blow with his left hand and she fell. She accepted defeat and said "I have been told long ago that when a monkey defeats me the reign of Ravana would end. So you can now have your way".

Again Aanjaneya contracted himself into a smaller shape and went in quest of Sita. He sought for her in the palaces, in the harems and even in Ravana"s private chamber. No where he could find Sita.

He became dejected, went and set on compound wall. There he began muttering the 'Ram Ram'. Suddenly he saw in the faint moonlight some lady sitting under a Simsupa tree in the middle of the grove. He now diminished himself into the size of a cat and without making noise went near, climbed up the tree and hid himself safely among the bushy leaves. He saw a dozen rakshasis sitting round Sita. He felt highly agitated at the fate of his Lord's wife.

Some time passed and when all the rakshasis were asleep Sita stood up and prepared to hang herself. Just then Aanjaneya in a low voice uttered the word 'Ram Ram'. Sita became alert. Just then Hanuman jumped down and whispered he was the servant of Rama. He gave her the Signet-Ring of Ram in proof of the same which Rama had given when he started for the search. At once Sita Devi told Hanuman that Rama should free her as quickly as possible. Otherwise she would commit suicide. Hanuman assured Matha Sita that he would inform Rama so. Also he said that everything was ready and Rama would put an end to Ravana and take her back as early as possible. He requested her to be bold for some more time. He asked for some token from her and she gave her Choodamani.

Aanjaneya took leave of Sita aand began destroying the fine parks and gardens. He was caught by Indrajit, son fo Ravana and brought before Ravana. There was altercation between Ravana and Hanuman. Ravana wanted to kill Aanjaneya but by the wise interference of his brother Vibhishana Hanuman's life was spared (Vibhishana having described Hanuman as messenger of peace). But still Ravana ordered that the monkey's tail be set fire to. It was done and Aanjaneya used that splendid opportunity to burn most part of Sri Lanka.

Then Aanjaneya returned to the mainland where his friends were waiting. All jumped with joy on hearing the good news. They all at once started for Kishkinda. Rama, Lakshmana, Sugreeva and others were very happy.

They army was mobilized in no time. It started with greated discipline under the guidance of Rama and Sugreeva towards the south. As they reached the southern tip of our land where the three great seas join they were flabbergasted. They did not lose heart and they decided to build a bridge across the sea and really a bridge was build in just five days with the co-operation of the ocean king. Simultaneously in Lanka Ravana convened the war council and discussed about the war. Everyone took things very lightly and said they could annihilate the enemey's force in no time, for these two reasons; one - the army was led by two human beings (naras) and the other - the enemy's army contained only monkeys and animals.

Only Vibishana (Ravana's brother) warned his brother Ravana in the following words:

"Brother, first of all we do not know the strength of the enemies. All of you have treated them so lightly. Remember single handed Rama disposed of Thataka, Subahu, Maricha, our brothers Kara and Dooshana along with their fourteen thousand rakshasa warriors. Again what is the wrong that rama has done to you? Whereas you have abducted his wife when she was unprotected. You have done Rama the greatest injustice and you want to kill him at the same time. On what grounds? Are you right in thinking so? Please brother, even now it is not too late. Return his wife and beg his pardon. From what all I hear about him you can't find a broad-minded man better than Rama". He stopped.

Ravana became extremely angry and asked him to get out of Lanka. He said he spared his life because he was his brother. This was the last straw on the camel's back. Vibhishana straightaway, from the council hall, came to Rama and took refuge under him. Rama accepted Vibhishana in the midst of stiff opposition from Sugreeva and others except Aanjaneya.

The inevitable war began. There was great loss on both the sides. Indrajit, son of Ravana known for his ability and valour and who got this name because he conquered Indra once, was killed by Lakshmana. All the other sons, commanders, warriors and hordes of rakshasas were killed in the battle. Ravana was there eager to have a single combat or a duel with Rama and kill him. That chance also came. They both fought the like of which no one had seen - not even gods. A stage came when Ravana's chariot was shattered, his horses killed and Ravana's bow broken by Rama. Raama stopped fighting and said to Raavana "It is cowardice to kill a weaponless man. So, Ravana go home now - take sufficient rest. You gave me a very good fight. I am happy and congratulate you. Come tomorrow well-equipped. The fight shall go on".

Ravana went home head hunging in shame. The next day the fight was really very serious. But in the end Rama killed Ravana to the great relief of the three worlds.

Immediately Vibhishana was crowned king of Lanka. Rama ordered Sita to be brought. She came and stood before Rama. Contrary to the expectations of all, Rama said "Vaidehi, you have lived long in Ravana's evil house. You have been taken by Ravana on his lap. If I take you back, your innocence unproved, it will be setting up a bad example to others. So you can go wherever you like". All appeals of Sita fell on deaf ears. She requested Lakshmana to make a funeral pyre. She said boldly "It is the only antidote for this disaster".

Then she went round the fire circumambulating, and said with folded hands, "O! Agni Deva - you are a perfect witness. Protect me and prove to all that I am stainless". Saying so she entered the roaring flames. Now a miracle happened. The God of fire holding Sita in his hand came out of the flames and said "Rama, here is your spouse, Vaidehi, no sin or impurity has touched her. Take her back and may good betide thee".

Thus Rama and Sita were united.

Hanuman was sent in advance to inform Bharatha of the glad news. On hearing it Bharatha become overwhelmed with joy and said.

Kalyaanee batha gaatheyam  
Loukikee prathi bhaathi me  
Ethi jeevanthamaanandoa  
Naram varsha sataadapi.

"Verily, the saying of the people appears to me to be true, that though after a hundred years, joy comes to a man if he but lives".

The party then reached Ayodhya by the Pushpaka Vimana. Bharatha was waiting for the return of his brother at Nandigrama. Immediately the cornation took place, Rama became the king of Kosala.

Rama ruled the country for a long time and well. The regin like that the world had never known.