## Hanumana Brings the Mountain of Herbs to Lanka

Even after Kumbhakarna’s death, Ravana still has many skilled warriors in his army. However, Shri Ram’s army kills them all, one by one.

In verse 6-73-21, Indrajit performs a sacrificial fire before entering the battlefield again. In verse 6-73-27, he prepares a missile presided over by Lord Brahma, which he plans to kill Shri Ram. When a divine missile presided over by Lord Brahma is invoked by a warrior, it is attached to a single arrow aimed at one person. Indrajit, however, invokes a missile attached to a quiver full of sharp arrows. Verses 6-73-62 to 65 tell us that Indrajit strikes down the entire leadership of the monkey army by using arrows presided over by Lord Brahma. In verse 6-73-66, Indrajit showers those powerful arrows on Shri Ram and Laxman. Shri Ram does not even attempt to stop him.

In verse 6-73-69, Shri Ram says to Laxmana that there is no way to stop Indrajit today because of the power of arrows presided over by Lord Brahma. All they can do is to take this horrible shower of arrows upon themselves and hope that Indrajit presumes them to be dead, by seeing them hurt and unconscious. This is not a good plan, because Indrajit might come near them to make sure they are dead. Luckily, however, Shri Ram’s plan works. Indrajit assumes that Shri Ram and Laxman are dead and returns to Lanka.

In verse 6-74-3, Vibhishana consoles the monkey army by pointing out that Shri Ram and Laxman honored the missile presided over by Lord Brahma. When a warrior honors a divine missile presided over by Lord Brahma, the divine missile does not kill the warrior.

Vibhishana and Hanumana search the battlefield for the rest of the monkey leadership and find most of them hurt badly. Then they search for Jambavan, probably by calling his name aloud. Jambavan eyes are injured, but he recognizes Vibhishana’s voice. In verse 6-74-18, Jambavan asks about Hanumana before asking about anyone else. Vibhishana questions him, why he is not asking about Shri Ram? Jambavan replies, in verse 6-74-22, saying that if Hanumana is alive, then they are all alive. Otherwise, they are dead even if alive. This critical verse underscores Hanumana’s importance as the Prana in our body.

In verse 6-74-29, Jambavan asks Hanumana to go to the Himalayas to fetch four life-saving herbs. These herbs are on a mountain between Mt. Kailasha and Mt. Rishabha. They illuminate the entire region, because they emit light. Verse 6-74-33 gives the names of the herbs as: Mrit-Sanjivani, which can restore the dead to life; Vishalyakarani, which heals all wounds; Souvarnakarani, which can restore skin to a healthy complexion; and Sandhani, which join severed or fractured bones.

In verse 6-74-34, Jambavan says that not only would these herbs heal Shri Ram and Laxman, but they would also inject life into the dead monkey warriors and heal the wounded army. In verse 6-74-55, sage Valmiki tells us that Hanumana flies toward the Himalayas with the speed of the wind, shaking the earth with a powerful sound. In verse 6-74-56, Hanumana arrives at the Himalayas, meaning he did not stop anywhere. It does not mention any other place on his journey to the Himalayas from Lanka. In verse 6-74-59, he sees the abodes of Indra, Lord Brahma, Lord Shiva, Agni (fire god), Kuber (god of wealth), and a few other places. In verse 6-74-60, he sees a sort of hole through which one can enter the earth and go all the way down.

In verse 6-74-61, he sees mount Rishabha, all illuminated because of the light emitting herbs and as if on fire, just as Jambavan had described it. In verse 6-74-64, upon learning that someone is looking for them, all the distinguished herbs disappear, preventing Hanumana from seeing them.

In verse 6-74-65, Lord Hanumana gets angry at the mountain and plans to carry the top of the mountain with herbs to Lanka. Verse 6-74-74 tells us the reason Hanumana brought an entire mountain of herbs back instead of a few herbs.

Verse 6-74-69 calls Hanumana a second sun and gives us a picture of brightness, in which two suns are shining at the same time. The next verse describes him as shining as Lord Vishnu wielding his flaming discus of a thousand edges.

In verse 6-74-73, Shri Ram and Laxman inhale the fragrance of the herbs, which heal their wounds. Similarly, all the other monkey warriors also inhale the fragrance, and their wounds heal too. Verse 6-74-74 says that even dead warriors got up too.

In verses 6-74-75 and 76, Ravana asks the monkey army to throw the dead bodies of the demons into the sea to honor them. In the Kumbhakarna story, we saw the meaning of dead demons thrown in the sea, and this event provides a duplication of the same. Verse 6-74-77 tells us about Hanumana carrying the mountain of herbs back to the Himalayas.

Bringing the mountain of herbs to Lanka to revive Shri Ram, Laxmana, and the rest of the monkey army is the second-most significant action of Lord Hanumana, the first being to find mother Sita in Lanka. Hanumana is the most important character for us. Hence, we need to understand every action performed by him. Let us try to interpret this significant event.

First, let us map the geography of the Indian subcontinent to our body. We know that Lanka stands for the Muladhara Chakra. The Himalayas, which are to the north, stand for the Sahasrara. As verse 6-74-59 mentions, Lord Hanumana saw abodes of Lord Brahma and Lord Shiva in the Himalayas; this shows the Sahasrara. The blazing mountains, lit because of the self-illuminating herbs, show the relative brightness of the Sahasrara. The herbs sense that someone is searching for them; so, they stop self-illuminating and become invisible to Hanumana. Sage Valmiki added this magic-like event, so that Hanumana could find a justification to bring the mountain to Lanka. Let us solve this puzzle.

Verse 6-74-69 tells us that Hanumana looks like a second sun and like Lord Vishnu with his thousand-edged discus. The image of a thousand-edged discus closely resembles the picture of the Sahasrara, which means a lotus with thousand petals. His brightness being equal to the second sun reminds us of the thousand-sun effect mentioned in Gita, when Shri Krishna showed Arjuna his actual form.

The Prana enters the Muladhara Chakra to find the Energy. Hanumana finding Sita in Lanka depicts it. Hanumana’s flying to the Himalayas in the north represents the first passage of the Prana toward the Sahasrara. **The Prana travels to the Sahasrara via the Sushumna Nadi. Thus, Sage Valmiki depicts Hanumana as flying in the air, describing no other location between the Muladhara Chakra and the Sahasrara.**

The Prana’s earlier journey to the Muladhara Chakra from the Anahata Chakra is not through the Sushumna Nadi, as its access is not open yet. The Sushumna Nadi has its opening in the Muladhara Chakra. Once the Prana enters the Muladhara Chakra, it can access the opening of Sushumna Nadi.

Yogis depict the Energy or the Kundalini as a snake, with three and half coils, lying dormant in the Muladhara Chakra. It has an opening of the Sushumna Nadi in its mouth, meaning that it blocks the access to the Sushumna Nadi. When the Prana finds the Energy in the Muladhara Chakra, it finds the opening of the Sushumna Nadi automatically. With a guru's grace and some luck, it can enter the Sushumna Nadi and travels upwards for the first time.

It is a significant event in the body for a person, and the person will surely recognize it. By focusing attention on the base of the spine, we can feel this event. As we saw before in verse 6-74-55, when Hanumana jumped toward Himalayas, it shook all sides of the earth with a powerful sound. When the Prana travels through the Sushumna Nadi for the first time, it creates vibrations and sound similar to those mentioned in these verses.

When the Prana reaches the Sahasrara, it converts into the higher Consciousness. This higher Consciousness, which is a little higher than the current normal level, has a medicine like calming and neutralizing effect on the body. The Prana reaches the Sahasrara only when the Energy level in the body is substantially higher than the normal Energy level. Since the Prana is reaching up to the Sahasrara for the first time, it finds blockages in its path, which means a large percentage of the Energy of Prana converts into vibrations or even heat. Thus, by the time the Prana reaches the Sahasrara, the body has already taken up a good amount of vibrations and heat.

When the higher Consciousness descends from the Sahasrara, we feel its neutralizing effects strongly against the backdrop of the Energy’s violent movements in the body. The calming effect slowly descends to the Muladhara Chakra and spreads all over the body. If you imagine sitting in a cross-legged position, you see the body in the shape of a triangle. We can imagine this triangular shape as the mountain that Hanumana carried to Lanka or the Muladhara Chakra. You will find several images of Lord Hanumana carrying a mountain in his hand. They refer to the effect on the body of the higher Consciousness, when the Prana reaches the Sahasrara. The effect of the precious life-giving herbs is the effect of the higher Consciousness itself.

## Laxmana Defeats Indrajit

Upon hearing the news of death of Makaraksha, Ravana becomes furious and calls upon Indrajit to kill Shri Ram and Laxmana. After performing a ritual sacrifice, Indrajit ascends on a chariot which can disappear.

**In verse 6-80-13, sage Valmiki says Indrajit’s chariot has images of an antelope, a full moon, and a half-moon. The antelope indicates his agility. The full moon and the half-moon show his ability to be visible, partially visible, and invisible to his enemies. If a new moon could be depicted pictorially, it would be there too.** Verse 6-80-15 mentions that he is still protected by a missile presided over by Lord Brahma. Thus, we get a picture of Indrajit as an invisible, super-fast, and powerful warrior with a strong, protective shield.

In verse 6-80-82, hidden from sight, Indrajit strikes Shri Ram and Laxmana with arrows. Shri Ram and Laxmana could not hear the horses, chariot wheels, or the bowstring of Indrajit. Finally, Laxmana plans to use a missile presided over by Lord Brahma and kill Indrajit. However, Shri Ram stops him in verse 6-80-38 and asks him to use high-speed arrows instead. According to Shri Ram, using a missile presided over by Lord Brahma would kill entire demons race, since Laxmana would not know where to point the missile precisely, so he would end up killing all the demons for the sake of killing the invisible Indrajit. Note that there are friendly demons like Vibhishana too.

By the time Shri Ram plans to thwart Indrajit’s attacks for the first time by using high-speed arrows, Indrajit returns to Lanka. Verse 6-81-1 reveals that Indrajit sensed the retaliation plan of Shri Ram and quickly changed his battle tactics. Indrajit comes back with an illusionary image of Sita in his chariot, but instead of going toward Shri Ram, he goes toward the monkeys. Hanumana recognizes Sita in Indrajit’s chariot as he had seen her before. In verse 6-81-29, Indrajit slices Sita’s throat with a sword. This trick works wonders for him. After a fierce battle in verse 6-82-20, Hanumana asks the monkey army to retreat. In verse 6-82-24, Indrajit goes back to perform his ritual sacrifice as his magical power/battery seems to have run out.

In verse 6-83-8, Hanumana tells the sad news of the murder of Sita to Shri Ram. In verse 6-83-9, Shri Ram, filled with grief upon hearing this news, falls on the ground. He is conscious but disturbed. From the verse 6-83-13 to verse 6-83-44, Laxmana responds to this sad turn of events with utter frustration. At this stage, we recognize that Laxmana stands for the devoted mind. Even though he is devoted, he represents mind. In response to severe circumstances, our mind has a tendency to give up our earlier position and swing to the opposite position. Thus, we see that Laxmana, who is all about virtue, proper conduct, etc. suddenly turns around and takes opposite views.

Luckily, Vibhishana comes to the rescue and tells everyone that Indrajit slayed an illusion of Sita, not real Sita. In verse 6-84-9, Vibhishana tells everyone that Indrajit killing real Sita is as absurd as the drying up of the sea. **Carefully read the verse 6-84-12, where he explains why it is impossible to kill real Sita. According to him, it is not possible to see Sita, even by doing philanthropic activities, waging war, or by any other strategy.**

Why does Vibhishana say that Sita is not visible by any strategy, when though Ravana had abducted her by force?

**In this verse, sage Valmiki changes the context, so he is now referring to Sita as the Energy. He is telling us it is not possible to perceive Energy by employing any strategy that goes beyond our inner forces**. To cover-up for this twist, sage Valmiki tells us in verse 6-84-10 that Ravana has evil intentions toward mother Sita. So, he will not kill her.

In verse 6-84-14, Vibhishana tells Shri Ram that Indrajit gets his magical powers by performing a ritual sacrifice. The only way, to defeat him, is to fight him after his power has run out and before he has time to recharge himself. Until now, Indrajit has proved himself much stronger that anyone in the battlefield, whether fighting alone or collectively. He almost killed Shri Ram and Laxmana twice and pushed back the monkey army single handedly. **Now we come to know his fatal weakness – he has an external power source, and his battery life is very short. He needs to recharge his battery regularly. The enemy can defeat or kill him, when his battery power is weak or dead.**

What Body-Mind process is so powerful that it can subdue the Consciousness and the devoted mind? The process has to be related to the Ahamkara as Indrajit is Ravana’s son. This process must be able to control the sense organs given that its name is Indrajit.

In Verse 6-84-15, Vibhishana tells Shri Ram that Indrajit was expecting interruption in his ritual sacrifice from the monkey army. To keep the monkey army occupied, until he finished performing his next sacrifice, he tricked them by killing illusory mother Sita.

In verse 6-84-18, Vibhishana suggests to Shri Ram that since Shri Ram is still in shock, Laxmana should be allowed to battle Indrajit with the entire monkey army. Following the law of duplication, Shri Ram asks Vibhishana, in verse 6-85-3, to repeat his statements, as He could not understand them.

Verses 6-85-14 and 15 tell us about a boon of Lord Brahma to Indrajit. Indrajit cannot be defeated when his magic, powered by his ritual sacrifices, is available to him. Indrajit’s weakness or curse is that he is in danger, when he is going to perform or has yet not finished performing his ritual sacrifice.

This complex statement of boon or curse resolves to a simple statement that modern readers can understand from their experience. It reminds us of the first generation of smartphones. They were great when they were fully charged, but their battery would not last for long. Once the battery was dead, these phones were useless, until we charge them again. Now we can see that a simple fact works as a boon or a curse depending upon how we interpret it. It works as a boon for Indrajit when his battery is fully charged and as a curse when his battery is down.

In verse 6-85-22, Shri Ram directs Laxmana to take Hanumana and the entire army along to kill Indrajit. Indrajit has caused great destruction to Shri Ram’s army. **Shri Ram, being the most powerful warrior, should battle against Indrajit, but He does not. Instead, He allows Laxman to take on Indrajit.**

Even when his magical powers are not functioning, Indrajit takes good care to protect himself. He surrounds himself with the demon army and keeps a magical flying horse to escape from the cave whenever required. He knows his weakness and carefully guards himself against all eventualities.

In verse 6-86-2 to 6-86-5, Vibhishana tells Laxmana to ignore the demon army, focus on Indrajit, and deny him a chance of becoming invisible. He suggests that Hanumana and the rest of the army should fight the other demons, so that Laxmana can interrupt Indrajit’s ritual sacrifice.

Again, in verse 6-86-34, when Indrajit is fighting Hanumana, Vibhishana tells Laxmana to fight Indrajit himself. Once again, in verse 87-6-6, Vibhishana shows Laxmana the place, where Indrajit performs the ritual sacrifice and asks him to kill Indrajit. There must be a reason behind Vibhishana repeatedly nudging Laxmana to kill Indrajit. Even before this battle, Vibhishana had, in verse 6-84-18, specifically asked Laxmana to engage Indrajit.

Finally, Laxmana gets the message and engages Indrajit, but before the battle begins, he gives a lecture on virtue and righteousness to Indrajit. Since Indrajit is sitting in a chariot, Laxmana ascends upon Hanumana’s back and begins a fierce battle with Indrajit. In verse 88-6-41, Vibhishana asks Laxman to hurry and kill Indrajit. In verse 88-6-79, seeing that Laxmana is getting tired, Vibhishana fights Indrajit, but he cannot bear the thought of killing his nephew (also, he was no match for his nephew in the battle). Laxmana joins battle again and after a long and fierce battle, Laxman shoots a missile presided over by Indra, with a prayer to Shri Ram, to kill Indrajit. Finally, in verse 90-6-74, Indrajit’s head falls to the ground, and Laxman settles the score with Indrajit.

When Laxman and Vibhishana tell this news of victory to Shri Ram, he becomes happy. In verses 91-6-9 through 12, Shri Ram places Laxmana on his lap and smells his head repeatedly. **In verses 91-6-13 through 18, Shri Ram says, “When Indrajit is killed, Ravana is as good as killed, so I am victorious.”**

In these verses, he gives the credit of victory to Hanumana and Vibhishana too, as they all collectively killed Indrajit. After receiving medical treatment from Sushena, Laxmana, and the rest of the army recover completely from the wounds of the war. In verse 91-6-27, Shri Ram, Laxmana, Sugriva, and the army celebrate this victory, the celebration continuing for a long time.

Earlier in this book, we saw the character of Ravana represents the Ahamkara. The character of Mandodari represents rationalizing intellect. Samkhya tells us that “The Consciousness created the faculty of rationalizing intellect / Buddhi. The Ahamkara and the rationalizing intellect together created the mind.”

By mere substitution of words, we get: Ravana representing the Ahamkara and Mandodari representing the rationalizing intellect together gave birth to Indrajit, who represents the mind. Indrajit as the mind itself fits perfectly with the character of Indrajit. Mind can control the sense organs, which is why his name means “one who won Indra”. Indra word comes from Indriya, which mean sense organs.

In chapter 6-48, we saw that Indrajit could bind Shri Ram and Laxman with a network of serpents, which we interpreted as wicked desires of the mind. In this chapter, we saw the symbols of agility, visibility, and power on Indrajit’s chariot. They make sense when we consider Indrajit as the mind.

In this chapter, we saw that Shri Ram chose not to fight against Indrajit and that Vibhishana kept insisting that Laxmana kill Indrajit. Thus, according to sage Valmiki, Indrajit is not the equivalent of Shri Ram. However, Laxmana and Indrajit are equal and opposite processes within the mind itself.

**The difficulty in considering Indrajit as the mind is Laxmana represents the devoted mind, which is a part of the mind. With this information, we get a two-way split of the mind of an advanced Yogi. A Yogi has both processes of mind - a devoted mind and the opposite-of-the-devoted-mind. They are the two processes within the mind represented by Laxmana and Indrajit.**

The next series of questions are about Indrajit’s ritual sacrifices, which work as a source of power for him. We saw that once Indrajit completes his ritual sacrifice, no one can defeat him, not even Shri Ram. What then is its source of power? What is it that temporarily charges this component of the mind so much that even the Consciousness cannot stop it?

Sage Valmiki does not give any details about this power source, except that it is an external power supply. Probably it represents some kind of powerful spell started by the opposite-of-the-devoted-mind, which grips a Yogi at this advanced stage. According to sage Valmiki, so long as this spell is active, a Yogi cannot do or should do anything to fight this spell. Sage Valmiki recommends that the best thing to do is to wait it out, because even though the spell is powerful, it is short-lived. Sage Valmiki mentions that Indrajit’s battery life, powered by an external source, is rather limited. Once his battery is down, he is vulnerable. Laxmana, with the help of Hanumana and Vibhishana, took him out.

**With this event, sage Valmiki gives us a crucial warning that there is a possibility that a Yogi may come under some kind of spell started by the opposite-of-the-devoted-mind. He recommends waiting it out until the spell ends, and then, guided by the Sattva Guna, to use the devoted mind and the practice of Pranayama to finish the opposite-of-the-devoted-mind.**

The question, that arises next, is: Since Indrajit is equal to and the opposite of Laxmana, does Laxmana depend upon a power source too? Does he have a limited battery too? **Although not the same as Indrajit, we saw several instances before where a wounded Laxmana recovered merely by coming in contact with Shri Ram, which is his power source.**