## Ravana at His Best

After hearing the news of Indrajit’s death, Ravana becomes furious. In verses 92-6-20, 92-6-34 and 92-6-44, he plans to kill Sita to take revenge. Luckily, in verse 92-6-62, Suparshava, meaning “good-behind,” a good-natured minister of Ravana stops him from killing Sita. He tells Ravana to win Sita by killing Shri Ram in war. It is the first time when Ravana accepts advice from a good-natured minister.

In verse 93-6-6, Ravana dispatches the demon army to the battleground, and, in verse 93-6-18, Shri Ram, joins the battle right away. Verse 93-6-21 tells us that the demons cannot see Shri Ram, who is hitting them, and they end up hitting each other. **Verse 93-6-23 again mentions the demons cannot see Shri Ram, just as created beings cannot see the Consciousness operating behind the senses.** According to verses 93-6-29 and 30, the demons see Shri Ram as the discus of Lord Vishnu, killing the demons like the wheel of time.

For the first time in the war, we learn in verse 93-6-23, that Shri Ram kills several demons. However, no named demon is mentioned among those dead. After hearing the news of a defeat of the demons at the hands of Shri Ram, Ravana enters the battlefield, according to verse 6-95-28.

In verse 6-96-16, Sugriva battles Virupaksha, whose name means “not-good-looking-eyes.” After a fierce battle, Sugriva kills the demon. Thus, this demon becomes the second named demon Sugriva killed. In verse 6-97-9, Mahodara, meaning “big-belly,” enters the battlefield. Sugriva responds again, and, in verse 6-97-33, kills Mahodara. In verse 6-98-1, Mahaparshava or “big behind,” attacks Angada, and, in verse 6-98-22, Angada kills Mahaparshava.

Now, the only remaining named demon is Ravana. In verse 6-99-6, he attacks Shri Ram. Instead of fighting with Ravana himself, Shri Ram makes Laxmana fight him. However, Ravana overpowers Laxman and attacks Shri Ram. While Ravana battles Shri Ram, Laxmana, and Vibhishana destroy Ravana’s chariot and horses in verses 6-100-13 through 18.

In verse 6-100-25, Ravana plans to kill his brother Vibhishana with a great spear designed by demon Maya. Laxmana attempts to stop Ravana. Therefore, instead of throwing a spear at Vibhishana, Ravana shoots it at Laxmana. In verse 6-100-34, the spear goes through Laxmana’s chest, making him fall to the ground again. In verse 6-100-44, Shri Ram takes out the spear from Laxmana’s chest and breaks it into two pieces.

In verse 6-100-48, Shri Ram vows to either kill Ravana or die in battle the same day itself. However, in verses 6-101-3 through 23, Shri Ram is ready to give up the war, because Laxmana is almost dead. In verse 6-101-24, Sushena tells Shri Ram not to despair, as Laxmana did not die. In verses 6-101-31 through 33, Sushena asks Hanumana to bring life savings herbs again. In verse 6-101-35, Hanumana plans to take the mountain of herbs with him to Lanka. In verse 6-101-45, Sushena administers the herbs to Laxmana, and Laxmana becomes fit.

When Laxmana becomes fit to talk again, he reminds Shri Ram of his oath to kill Ravana that day itself. In verse 6-102-7, seeing that Shri Ram is a foot soldier and Ravana is on a chariot, Indra sends his chariot driver to Shri Ram. Indra stands for Indriya, which means sense organs. In previous stories, we saw that the chariot is a reference to our body. Thus, this puzzle resolves to a simple statement: **now, the sense organs are helping the Consciousness fight the battle against the Ahamkara.**

In chapter 6-105, sage Agastya advises Shri Ram, who is exhausted because of the battle, to worship the Sun God. Unlike most of the characters we have seen, sage Agastya represents someone outside of our Body-Mind-Energy-Consciousness framework. In fact, he represents someone who can see what is happening within our Body-Mind-Energy-Consciousness. Thus, he can guide or help us during the critical moments of war between our Consciousness and our Ahamkara. In chapter 6-105, sage Agastya praises the Sun God as Lord Brahma, Vishnu, and Shiva. Sage Valmiki adds this odd chapter here, so he can duplicate its content, when Shri Ram learns about his actual nature.

In verse 6-107-55, Shri Ram chops off Ravana’s head, but a second head appears. Verse 6-107-57 tells us that Shri Ram chops off hundreds of heads of Ravana and each time new heads appear. The battle goes on for seven days, with no break even for a moment.

In verse 6-108-2, Indra’s charioteer Matali suggests using a missile presided over by Lord Brahma against Ravana. In these verses, we get to understand the details about the missile presided over by Lord Brahma. **Verse 6-108-6 tells us it has feathers; its endpoint has fire; it is heavy as mountains, and its shaft is made of space. From the description, it looks like sage Valmiki is pointing to something made of the five elements, except that the water element is missing here. Verse 6-108-7 corrects that right away; it tells us that the arrow is made of all the five elements and with the illuminating power of the Sun.**

We know our body is made up from the Energy and the Consciousness. The Energy has created five elements, and we are a combination of these elements. In chapter 6-105, we saw that sage Agastya relates Sun to Lord Brahma. Therefore, the words “illuminating power of the sun” lead us to the Consciousness. **Thus, Shri Ram using a missile presided over by Lord Brahma signifies the higher Consciousness using all the Body-Mind-Energy-Consciousness. When every single fiber of us, visible or not, is filled with a higher Consciousness, the Ahamkara has no place to hide, and can be defeated for good.**

The Ahamkara has been defeated in the previous six incarnation stories, and it will be defeated in the next two incarnation stories too. However, the way it is defeated in this seventh incarnation (Shri Ram) story is uncommon among all these stories.

In verse 6-108-18, the blazing arrow presided over by Lord Brahma falls upon Ravana’s heart and tears it off. In the other versions of Ramayana, Shri Ram is asked to shoot an arrow into Ravana’s stomach. **In all versions of Ramayana, Ravana does not die when Shri Ram tries to chop off his head, as a new head keeps appearing in its place. It is a critical warning sign Sage Valmiki is giving that even the higher Consciousness cannot defeat the Ahamkara in a head-to-head battle.**

**We know that our Ahamkara is an expert in giving arguments that seem to be very logical. Thus, a head-to-head battle with the Ahamkara means attempting to defeat it by logical arguments. The Ahamkara might lose an argument, but that does not stop it from giving more arguments. One seemingly logical argument replaces another seemingly logical argument, so that eventually, the Ahamkara is back in full force.** Ravana having a new head reflects this phenomenon, where the Ahamkara repeatedly rises, even after its complete defeat. Shri Ram can eliminate him only by piercing through his heart or stomach, the heart, or the stomach representing his source of power. Our Ahamkara is like a very resilient weed (an undesirable grass in the garden) that grows back after we remove it. Only if we uproot it completely, we can get rid of it. Likewise, the Ahamkara needs to be eliminated entirely from its source.

In verse 6-109-25, Shri Ram tells Vibhishana to perform Ravana’s funeral. Until now, they were throwing the bodies of the demons into the ocean. He also says that hostilities end with the enemy’s death. Shri Ram says, “Ravana is as good as mine as yours” and repeats it in verse 6-102-111.

In other versions of Ramayana, after Ravana’s death, Ravana’s soul merges into Shri Ram, showing that the Ahamkara finally merges into the Consciousness. Sage Valmiki just leaves it at “he is as good as mine as yours”; the reason could be that Shri Ram is yet to assume his real god-nature.

## The Real Nature of Sita and Shri Ram

In verse 6-112-24, Shri Ram sends Hanumana as his messenger to Sita again. Sage Valmiki dedicates chapter 6-113 to describe the discussions between Sita and Hanumana. In verse 6-113-34, Hanumana requests Sita for her permission to kill all the female demons that tormented her. She refuses this permission, saying female demons did all the bad things to her on Ravana’s order and she forgave those female demons.

After the defeat of Ravana, the war ends, and Vibhishana becomes the king of Lanka. Shri Ram asks Vibhishana to bring Sita to him after making sure that she takes a bath and dresses up well. Sita wants to see her husband right away, but Vibhishana follows Shri Ram’s instructions not to bring her to Him in an as-is condition. Vibhishana brings her in a covered vehicle, but Shri Ram asks her to walk, so that everyone can see her. Back then, it was uncommon for royals to walk in front of everyone.

Now, we know why he wants her to be clean and well dressed. Despite it being a sweet moment where, after winning the war, Shri Ram gets to see Sita after a long time, Shri Ram knows that it is a Public Relations moment too. **While it is what our logical mind thinks, the reality is very different. Sage Valmiki is just setting the stage for the duplication of her walking into the fire.**

When we studied the main characters, we studied Sita and Shri Ram. We will not review the events like Sita jumping in fire and then coming out of fire unharmed. Later Lord Bramha told Shri Ram that He is Lord Vishnu. We saw their real nature as Energy and Consciousness. There is no need to repeat the same content here. Those verses are the most important verses of entire Valmiki Ramayana. Please read them carefully.

In verse 6-121-10, Vibhishana suggests that Shri Ram should take the Pushpaka airplane, so they can reach Ayodhya in a day. In verse 6-122-6, Shri Ram asks Vibhishana to reward the monkey army with gifts of precious gold and ornaments.

Shri Ram disbands the army and asks Sugriva to return to Kishkindha and Vibhishana to rule Lanka. In verse 6-122-16, Shri Ram tells Vibhishana that Lanka is now under his protection, and even Indra cannot attack Lanka.

In verse 6-122-17, Shri Ram bids adieu to everyone and says that he will go to Ayodhya. However, Vibhishana requests to accompany him to Ayodhya to see his coronation ceremony. Shri Ram gladly accepts this request.

In verse 6-122-24, everyone, including Sugriva and Vibhishana, along with his counselors, board the Pushpaka airplane. After Shri Ram duly allows the Pushpaka airplane to take them to Ayodhya, it takes off in the sky toward Ayodhya.

## Arial Journey Back to Ayodhya

Ramayana has three remarkable journeys. We have already seen Hanumana’s critical journey to find Sita in Lanka, and Shri Ram’s journey to Lanka. After Sita and Shri Ram realize their true nature, it is time for the third journey. **Sage Valmiki dedicates the complete chapter of 6-123 to Sita’s journey to Ayodhya from Lanka.** It highlights the importance of this journey.

The path followed by Pushpaka is nothing but the path of the Sushumna Nadi in the spine. Therefore, we see Pushpaka going from the Muladhara Chakra to the top of the head. On its way, it has to go through all the chakras, and thus, in chapter 6-123, we see that sage Valmiki describes all the previous places again.

Sanskrit word Sushumna is a combination of “su,” which means “gracious” and “shamna,” which means, “to extinguish the fire.” “Su” changes “shamna” and makes it “shumna.” Thus, the word Sushumna means “a gracious way of extinguishing the fire.” The Energy takes this path, when it is entirely free from the Muladhara Chakra and never returns to the Muladhara Chakra. It the context of the Kundalini, Sushumna as a “gracious way to extinguish the fire” sounds more appropriate than other meanings of it found on the internet.

If you consider the geographical positions of Ayodhya, Kishkindha, and Lanka, you get a triangular shape. An aerial vehicle need not to go over Kishkindha. It does not fall on the direct aerial route to Ayodhya from Lanka. Just to confirm that we understand this, in verse 6-123-25, we have Sita asking for a stop to pick up Tara, Sugriva’s wife. Thus, we see that sage Valmiki is showing to readers that, for Pushpaka, these three locations are in a straight line.

This journey is the final ascent of the Energy toward the Sahasrara. The Energy will not come back to the Muladhara Chakra after this. **It is the most documented, coveted and celebrated journey, and yogis call it Kundalini’s ascent to the Sahasrara**. There is a lot of information available on this topic. The reader is advised to read the original documents like Hatha Yoga Pradipika or Yoga-Kundalini Upanishad and other sacred texts.

## Uttara-Kanda as a Sequel to Ramayana

Now, we will study the Uttara-Kanda. It is an integral part of Ramayana, and it adds value to our knowledge of Yoga. According to The Cultural Heritage of India, Volume 4, Chapter 1 by R. C. Majumdar, sage Valmiki did not write the Uttara-Kanda. Since the Uttara-Kanda does not follow the law of duplication that sage Valmiki used extensively, sage Valmiki did not write it. However, someone with knowledge and compassion comparable to sage Valmiki wrote a few chapters of Uttara-Kanda. Hence, it is treasured along with Valmiki Ramayana. We will study those parts of Uttara-Kanda which add to our knowledge of Yoga.

Valmiki Ramayana by Sage Valmiki ends when Sita and Shri Ram leave for Lord Brahma’s abode. Uttara-Kanda means “Last Chapter”; it takes a step back and starts the story after Shri Ram becomes the king of Ayodhya.

To be fair to the authors of the Uttara-Kanda, we have to acknowledge the significant challenges they faced and successfully met. They had to work within the framework of Valmiki Ramayana, and they had to meet its very high standard of quality in various aspects. They took a complex document, written way before the period to which they belonged, and changed it to keep it alive. If they had not altered Valmiki Ramayana, we might have lost the entire Valmiki Ramayana.

There can be one more reason for the modification of Valmiki Ramayana through the Uttara-Kanda. By the time they wrote the Uttara-Kanda, the society changed its spiritual practices. It switched from the Energy-Consciousness based practices (path of Yoga) to devotion or karma practices (path of Bhakti and Karma). With this change, it becomes necessary to adapt Valmiki Ramayana to these new practices. With the Uttara-Kanda, Ramayana became a simpler document, with easy to remember stories and with a focus on the devotional tradition, and de-emphasis of the framework of Energy-Consciousness. Adhyatma Ramayana and many other versions of Ramayana later followed this trend.

We will refer to the website <http://ramayana.tigercoder.com/template.php?c=07uttara>. It has all the chapters of Uttar-Kanda. There are 111 chapters of the Uttar-Kanda given on this website. Let us see what information we can find in them. **We are interested only in those chapters, which add to our knowledge about Energy-Consciousness.**