

Epic Ramayana: Sociological Thought, Culture & Ancient Indian Science

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Abstract:

In this article We have tried to investigate the Poetical Discourse of the Indian epic Ramayana. Beside this, we have tried to justify its scientific and cultural values. The word 'Ram Rajya' used in ramayana implied an ideal state with good citizens and values. In Ramayana we have seen Rama and Ravana both used Pushpaka Vimana. Point to be noted that, Ramayana is also a symbolic Epic of world brotherhood. Because it also teaches us 'Bande Vrataram' (universal brotherhood). We are all known that brother Lakshmana had leaved his palace for his love and service to elder brother Rama. He is also a symbol of sacrifice. Sita, wife of Rama has also known for her genuine purity, devotion and sacrifice. Through all the episodes of Ramayana we have seen such many Philosophical item of life and scientific life-style of Ramayana Characters. For these kind of human values, Shree Aurobindo Ghosh described Ramayana as 'Oceanic Poetry'. We had tried to prove this thought.

Key Words: Epic, Ramayana, Valmiki, Ayodhya, Rama, Ramarajya, Ravana, Sita, Hanumana, Risshyasringa, culture, Technology in Ramayana, NASA, Environment in Ramayana

Introduction:

According to general conception, the Ramayana has described as Epic by the western philosophers and critics, but in ancient Indian point of view the Ramayana has generally known as history ('Itihasang Puratanam'). It is the story of famous Suryabangsa of ancient India. The king Rama was from that ancient Indian race. In India Rama appeared in many books as national hero. Beside this, he has also appeared in hearsays and folk beliefs. His story of life has considered as Epic. According to the Oxford Dictionary the term 'Epic' means – 'a long poem narrating the deeds of heroic or legendary figures or the past history of nation'. To discuss the symptom of the epic Aristotle has said that '(It) should be based on a single action, one that is a complete whole in itself, with a beginning, middle, and end, so as to enable to work to produce its own proper pleasure with all the organic unity of a living creature' (The Poetics, translation : Ingram By-water). In this respect there are only four epics had found in

world culture and literature. These are Ramayana, Mahabharata, Iliad and Odyssey. In general, these four literary genius has called as Authentic epic or Epic of growth or National epic. Beside this, another type of epic has found in world literature, which had known as literary Epic. Such as Vatti Kavyam, Kalidas's Raghubansham, Milton's 'Paradise Lost', Madhusudan Dutta's 'Meghnad Badha' etc. In Indian context of view, we may think the famous Epic Ramayana has related in wide range with our national culture. Many ancient poets had written Ramayana in various point of view, such as Advuta Ramayana, Adhyatma Ramayana, Yogabashistha Ramayana etc. And in later period of civilization Ramayana had translated and written in all modern Indian Languages. Such as Krittibasi Ramayana in Bengali, Tulsidas's Ramayana in Hindi, Kamban's Ramayana in Tamil, Bhanubhaka's Ramayana in Nepali, Madhab Kandali's Ramayana in Asamiya etc. Beside these Indian versions there are so many other versions of

Ramayana had found in non-Indian Languages, such as Chinis, Cambodian, Indonesian, Filipino, Thai, Burmese and Malaysian etc. Another wondering thing is that, year after year and poet's after poet are describing the story of Ramayana in their own verse and own style till date. So there are many poets of Ramayana had found in the history of Indian literature. But one thing has to be remember that the poet Valmiki was the pioneer writer or the first collector of stories of the Ramayana as known. Beside story telling the poet also described the natural and geographical, sociological, historical and cultural elements of ancient India. So his Sanskrit Ramayana had suggested not only the story of Indian myth but also clarified the old Indian culture philosophy and historical parameter. We are all known that in ancient period of Indian history there is a rich culture of our society and nation. In Valmiki Ramayana we have seen such many facts and wisdoms which were scientific in nature. Truly this epic is based on ancient Indian historical facts and movements. The hero of the *Ramayana* is Rama. He is not only a character of Ramayana, but also an hero of Indian civilization. Like Krishna, Rama is also the popular deities worshipped in the Hindu religion.

In Ramayana there is an evidence that how it was written. According to that information that the poet Valmiki had heard the story of Rama from the God Brambha. And sage Narada told him to write this in the metre of *Anustubha*. When Valmiki had came to the beautiful river Tamasa for his bath, he had seen a dead male curlew and the female curlew overwhelmed with sorrow. The male curlew had haunted by a fowler. The heart of poet gets mournful. Then he expresses his thought in Sloka and wrote 'Ma nishad pratisthang twamagama shaashwati sama / Jat krounchomithunadekambadhi kammohitam'. This is the first verse of Valmiki, generally known as *Adikabita*. After this incident Valmiki has started to write Ramayana.

Poetical Discourse of Ramayana:

The Ramayana was written by the famous Indian sage Valmiki, who was the contemporary writer of the king Rama. He had written this epic in Sanskrit language, which is a famous classical

language of the world. Ancient Indian vedas and Mahapurans had written also in this language. Ramayana has containing 24000 verses, 500 cantos (Sarga) or parichhed and 7 kandas. The name of seven kandas are Bal Kanda, Ayodhya Kanda, Aranya Kanda, Kishkindha Kanda, Sundara Kanda, Lanka Kanda, Uttara Kanda. And the metre, which formed the verses is called 32 syllabic Anustubha. The *Ramayana* was an important influence on later Sanskrit poetry and Hindu life and culture. Like the *Mahabharata* the *Ramayana* is not just a story: it presents the teachings of ancient Hindu sages (Vedas) in narrative allegory, interspersing philosophical and devotional elements. The characters Rama, Sita, Lakshman, Bharata, Hanuman and Ravana are all fundamental to the cultural consciousness of India,

Generally it has known as the story of Arya Vijaya. Ravana, the king of Lanka was not from the race of Arya. He was from 'Raksha-Bangsha'. According to Indian myth God Brahma had created this 'Raksha-Bangsha' to serve the people as patron. Madhusudan Dutta, the great poet of Bengal sketched him as Grand fellow, true patriot and an honest king in his book "Meghnada Badha". But in Valmiki Ramayana, the character Ravana has been described as bad fellow. In our sociological point of view, Ravana bears a bad image till now. He had kidnaped Sita and raped Rambha, Bedabati and many other women. We are known that In Dashera festival general people neglect the Ravana. Because Ravana is a king of dark. Our great writer Rabindranath Tagore described Ravana as a symbol of croud, greed and disorder. He had written in Prabasi patrika, Baishakh, 1332 Bangabda, that – "to make the honour and pride of humanity, in the plot of Ramayana entered the character Ravana as Danaba. Wherever this type of conflict may be shown in the mind of a single man and on the otherside it could be shown between two classes of men." We have to remember that it is the basic concept of moral science in Indian context. Indians believed Rama was ideal son and king, Lakshman was ideal brother, Sita was ideal wife and Hanuman was the ideal preist. All these four character have true sense of life, morality and logic. They are pride of Indian Philosophy and Culture. They are also essence of Indian History.

The name of seven kandas are Bal Kanda, Ayodhya Kanda, Aranya Kanda, Kishkindha Kanda, Sundara Kanda, Lanka Kanda, Uttara Kanda. The story of Ramayana consists in these chapters.

Balkanda: There was a famous kingdom in ancient India, named Ayodhya. Dasaratha was the king of this state. He had three main queens. They are Kausalya, Kaikeyi and Sumitra. The king was very brave and happy. But he was childless for a long time. According to Ramayana he performs a fire sacrifice in Ayodhya, which has known as *Putra-Kameshti Yagya*. After the success of this fire sacrifice, Rama was born to Kausalya, Bharata was born to Kaikeyi, and Lakshmana and Shatrughna was born to Sumitra. These four sons were very popular as the princes of the realm. They received instructions from the scriptures and in warfare. When Rama was 16 years old, the sage Vishwamitra had come to the court of Dasharatha in search of help against demons, who were disturbing sacrificial rites. He chooses Rama, who is followed by Lakshmana, his constant companion throughout the story of ramayana. Rama and Lakshmana received instructions and supernatural weapons from Vishwamitra, and proceed to destroy the demons. Beside Ayodhya, there was another kingdom, named, Mithila. Janaka was the king of Mithila. He was the father of Sita. But one thing has to be remembered that Sita was not born by human organ. She was the 'miraculous gift of God'. King Dashratha had founded her in the deep furrow dug by his plough. So Sita has also known as the child of soil or the child of World (Dharitri). In swayamvara programme at Mithila Rama gets married to Sita.

Ayodhya Kanda: After twelve years of the marriage of Rama and Sita, Dasharatha expressed his desire to crown Rama. But Kaikeyi, with her jealousy claimed two boons that Dasharatha had granted her, long ago. She demanded Rama to be exiled into wilderness for fourteen years, while the succession passed to her son Bharata. Dashratha, constrained by his rigid devotion to his given word, accedes to Kaikeyi's demands. So Rama accepted his father's reluctant decree with absolute submission and calm self-control. He had joined by Sita and Lakshmana. But Rama had asked Sita not to follow him, then Sita said, 'the

forest where you dwell is Ayodhya for me and Ayodhya without you is a veritable hell for me.' After Rama's departure, king Dasharatha, unable to bear the grief and died. But Bharata refused to profit from his mother's wicked scheming and visits Rama in the forest. He had requested Rama to return and rule. But Rama had determined to carry out his father's order and refused to return before the period of exile. So Bharata carried Rama's sandals, and kept them on the throne. And he ruled the kingdom as Rama's agent.

Aranya Kanda: Rama, Sita and Lakshmana had started their journey to southward along the banks of river Godavari. They built cottages and lived off the land. One day at Panchavati forest they are visited by Surpanakha. She was the sister of king Ravana. She attempted to seduce both brother but failed in this, she again attempted to kill Sita. But Lakshmana stopped her. And he had cut her nose and ears. Hearing of this incident king Ravana, resolved to destroy Rama by capturing her wife Sita. With the aid of the *rakshasa* Maricha Sita was forcibly carried away by the evil Ravana. But Jatayu, tried to rescue Sita and brutally wounded. At Lanka Sita was kept under the heavy guard. Greedy Ravana demanded Sita marry him, but Sita, eternally devoted to Rama. She had refused Ravana. Rama and Lakshmana learned about Sita's abduction from Jatayu, and then immediately set out to save her. During their search, they met the demon Kabandha and the ascetic Shabari. They had directed them towards Sugriva and Hanuman.

Kishkindha Kanda: Rama and Lakshmana met Hanuman. He was an adherent of Sugriva. Rama made friendship with Sugriva and helped him by killing his elder brother Vali. To rescue Sita, Sugriva had sent search parties to the four corners of the world. The southern search party under the leadership of Angada and Hanuman learned from a vulture named Shampati that Sita was taken to Lanka. Then Rama had learned this news from them.

Sundara Kanda: Sundara Kanda is the episode of Hanuman's adventures. After learning the news of Sita, Hanuman assumed a gargantuan form and makes a colossal leap across the ocean to Lanka.

Then Hanuman explored the city of Lanka. He also located Sita in Ashoka grove. He reassured her and gave Rama's signet ring as a sign of good faith. At that time Hanuman offered to carry Sita back to Rama. But Sita refused. Because she would not like to allow herself to be touched by a male other than her husband. She told Hanumana, that Rama himself must come and avenge the insult of her abduction. Hanuman wreaked havoc in Lanka by destroying trees and buildings. He also killed Ravana's warriors. He gave a bold lecture to Ravana to release Sita. And when he was condemned and his tail is set on fire, but he escaped his bonds and, leaping from roof to roof, sets fire to Ravana's citadel and made the giant leap back from the island.

Lanka Kanda: This chapter described the battle between the army of Rama and Ravana. According to Hanuman's report on Sita, Rama and Lakshmana proceed with their allies towards the shore of the southern sea. There they joined by Ravana's renegade brother Vibhishana. 'Nal' and 'Neel' had constructed a floating bridge (known as *Rama Setu*) across the ocean. By the help of this bridge Rama and his army crossed over to Lanka. At the end of battle Rama killed Ravana and installed Vibhishana as the king of Lanka. Rama returned to Ayodhya with Sita and Lakshmana, where the coronation is performed. This was the beginning of Ram Rajya, which implied an ideal state with good citizens and values.

Uttara Kanda: After being crowned king Rama was pleasantly living with Sita. One day suddenly The king Rama heard bad comments on Sita from some Ayodhya people. Rama yielded to public opinion and reluctantly leaved Sita to the forest. Valmiki provided her shelter in his *ashrama* (hermitage). Here she gave birth twin boys. They are Kusha and Lava. They become pupils of sage Valmiki. Valmiki composed the Ramayana and taught Lava and Kusha to sing it. Later, Rama holded a ceremony during *Ashwamedha yagna*. Valmiki attended this ceremony with Kusha and Lava. There Lava and Kusha sang the Ramayana in the presence of Rama and his vast audience. When Lava and Kusha recited about Sita's exile, Rama becomes

grievous, and Valmiki produced Sita. Sita called upon the Earth, her mother, to receive her and as the ground opens, she vanished into it. Rama then learned that Lava and Kusha are his children. Later a messenger from the Gods appeared and informs Rama that the mission of his incarnation was over. Then Rama returned to his heavenly abode.

Characterization:

DASHARATHA: Dasharatha was the king of Ayodhya and the father of Rama. He had three queens, Kausalya, Kaikeyi and Sumitra, and three other sons: Bharata, Lakshmana and Shatrugna. Kaikeyi, Dasharatha's favourite queen, forced him to make his son Bharata crown prince and send Rama into exile. Dasharatha died heartbroken after Rama goes into exile.

RAMA: Rama, the main character of the tale of Ramayana, had Portrayed as the seventh avatar of the God Vishnu. All kind of human beauty appeared on him. He was the eldest and favorite son of the King Dasharatha, and his Queen Kauslyia. He had portrayed as the epitome of virtue and ideal son. He was the accomplished king of ancient India.

SITA: Sita, the beloved wife of Rama was the daughter of king Janaka. Rama went to Mithila (current day Janakpur, Nepal), and got a chance to marry her by lifting a heavy Bow in a competition organized by King Janaka. The competition was to find the most suitable husband for Sita and many princes from different states competed to win her. Sita was the avatar of Goddess Lakshmi, the consort of Vishnu. Sita had portrayed as the epitome of female purity and virtue. She followed her husband into exile and is abducted by Ravana. She was imprisoned on the island of Lanka until Rama rescued her by defeating the demon king Ravana. Kusha and Lava were the sons of her.

LAKSHMANA: Lakshmana was the younger brother of Rama. He had chosen to go into exile with Rama and Sita. He was the son of King Dasaratha and Queen Sumitra, and twin of Shatrughna. Lakshmana has portrayed as ideal brother. He spent his time protecting Sita and

Rama.. Lakshmana was married to Sita's younger sister Urmila. He had two son, named Angad and Chandraketu.

JATAYU: Jatayu was the son of Aruna and nephew of Garuda. A demi-god who had in the form of an vulture that tried to rescue Sita from the evil Ravana. Jatayu was very old, Ravana soon got the better of him. As Rama and Lakshmana chanced upon the stricken and dying Jatayu in their search for Sita, he informed them the direction in which Ravana had gone.

BHARATA: Bharata was the son of Dasharatha and Queen Kaikeyi. When he learned that his mother Kaikeyi had forced Rama into exile and caused Dasharatha to die brokenhearted, he stormed out of the palace and goes in search of Rama in the forest. When Rama refused to return from his exile to assume the throne, Bharata obtained Rama's sandals, and placed them on the throne as a gesture that Rama , the true king. Bharata then ruled Ayodhya as the regent of Rama for the next fourteen years. He was married to Mandavi. He had two son,named Taksha and Puskal.

SATRUGHNA: Satrughna was the son of Dasharatha and Sumitra. He was the youngest brother of Rama and also the twin brother of Lakshmana. He had married to Shrutakirti.He had two son, named Subahu and Shatrughati.

HANUMANA: Hanuman was the chief among devotees of the world. According to the story of Ramayana Hanumana was the famous Vanara belonging to the kingdom of Kishkindha. In some versions, (other than Valmiki's) he was portrayed as the eleventh avatar of God Shiva (He is also called Rudra) and an ideal devout of Rama. He was born as the son of Kesari, a vanara king, and the Goddess Anjana. He played an important part in locating Sita and in the ensuing battle. He believed to live until our modern world.

SUGRIVA: Sugriva was a vanara king. He helped Rama regain Sita from Ravana. He had an agreement with Rama through which Bali – Sugriva's brother and king of Kishkindha-would be killed by Rama in exchange for Sugriva's help

in finding Sita. Sugriva ultimately ascended the throne of Kishkindha after the slaying of Bali, and fulfilled his promise by putting the Vanara forced at Rama's disposal.

RAVANA: Ravana was the king of Lanka (Sri Lanka). After performing severe penance for ten thousand years he received a boon from the creator-God Brahma: he could henceforth not be killed by Gods, demons, or spirits. He was portrayed as a powerful demon king who disturbed the penances of sages. Vishnu incarnated as the human Rama to defeat him. His wife was Mandodari.

INDRAJIT: Indrajit, famous heroic son of Ravana, who had defeated God Indra. He had defeated Lakshmana twice in battle, before succumbing to him the third time. An adept of the magical arts, he coupled his supreme fighting skills with various stratagems to inflict heavy losses on the Vanara army before his death. He was a vigorous character.

KUMBHAKARNA: Kumbhakarna a brother of Ravana,was famous for his eating and sleeping. He would sleep for months at a time and would be extremely ravenous upon waking up, consumed anything set before him. His monstrous size and loyalty made him an important part of Ravana's army. During the war, he decimated the Vanara army before Rama cut off his limbs and head.

SURPANAKHA: Surpanakha was Ravana's sister. She has fallen in love with Rama. She had the magical power to take any form she wanted. Her husband Biddytjuha was killed by Ravana.

VIBHISHANA: Vibhishana was younger brother of Ravana. He was against the kidnapping of Sita, and joined the forces of Rama when Ravana refused to return her. His intricate knowledge of Lanka was vital in the war. He was crowned king after the fall of Ravana. He has a humble character.

The Concept of Ramarajya and Sociological Thought:

We have to remember that this **Epic** is not only a story but also connected with our country's

history, science and philosophy. Many people of our country had believed till now that the story of the Ramayana happened truly. When common people of our society used the word – Ramarajya, it carried the meaning of all kind of peace, beauty, joy and richness of advanced society. From **Balakanda** we had taken the concept of **Ramarajya** as -

‘Prohristamudito lokostustah pusto sudharmikah/
Niramoyo hyarogascha durvikshabhayabarjitah/
Na putramaranang kechiddrakshanti purushah
kwachid/
Narjyaschabidhaba nityang bhabishyanti
patibrataha/ 1/90-91

.....

Ramarayamupasitwa Bramhalokong prajasyati/
Edang pabitrang papghnang punyang
bedoischasammitam’

It’s meaning Ramarajya was such kingdom that where there is no human or natural crisis, where all the people of society lived together with happy mind, where there is no violence, where there is no natural disaster like famine, where there is no premature death, where females were always faithful to their husband, where there is no sin. This kind of kingdom established by the king Rama. It was the best model of public administration of our world civilization as known. So we may tell that, we are all wanting this type of kingdom in our state or country. If this type of practices should be done by our leaders then all world will be peaceful.

Science & Technology in Ramayana:

Now-a-days we believe in true sense that the term – ‘science’ is not only an area of laboratory and technology but also in broad sense of nature, science has intense relation with our society, culture, art, history and invention. So there are many branches of science, like – natural science, applied science, moral science, social science, political science, pure science, bio-science etc. According to Oxford Dictionary the meaning of word ‘science’ is – “a branch of knowledge requiring systematic study and method, especially dealing with substances, life and natural laws.” In literary point of view science is also an essential element to discuss the literature

for its importance to understanding. All are known that “**Sailee Vigyan**” is a new kind of system to verify the knowledge of writer, which has been launched before a few decades. Apart that, **Science Fictions**, another branch of literature are mainly based on science. It is a very popular branch of literature. Another popular literature of our country is the Epic. There are two Epics in our country. First one is the Ramayana and the second is the Mahabharata. This type of rich kingdom of Ramayana is always our dream. But one thing is to be borne in mind that, this can be possible only by the help of science. But it happened in the period of Rama. Our **technology** was very strong in that period. We know that there are many types of **vimana** in ancient India, such as Tripura Vimana, Rukma Vimana, Shakuna Vimana, Pushpak Vimana. In Ramayana we have seen Rama and Ravana both used Pushpak Vimana. Rama rescued his wife Sita and returned by flying in Pushpak Vimana. Rama told it “**Vimana-shrestha Pushpak**”. So it was the best Vimana of the age Rama. But originally the owner of this Vimana was Kuber. He had served this type of communication. This Vimana has been described as an “aerial and excellent chariot going everywhere at will”. Another interesting thing that the Vimana had human voice like modern robot. In **Uttar-Kanda** this Pushpak Vimana told Rama to receive and use him.

NASA – a renowned institution of American space research and science had newly discovered the ancient setu or bridge of Ramayana which was founded by the great king Rama for the Lanka-war to rescue his wife Sita. It is a good kind of scientific approach to discover the history. That mysterious **ancient bridge** is located in the Palk Strait between India and Sri Lanka. That bridge was discovered and currently named as **Adam’s Bridge**, which is 30 km long. **Nala**, an artist of ‘**Kapi-Bangsha**’ and technologist of Ramayana made it. The bridge has unique curvature and composition by revealing age evidence. So it had proved that the said ancient bridge was man-made. The legends as well as **Archeological studies** reveal that the first signs of human inhabitants in Sri Lanka date back to the primitive age, about 1,750,000 years ago and the bridge’s age is also almost equivalent or nearer to the said period. It has no doubt that the Ramayana had

written in **pre-Buddha age**. Famous writer and historian A. Berriedale Keith had written in his book 'History of Sanskrit Literature' that – "Valmiki and those who improved on him, probably in the period 400 – 200 B.C., are clearly the legitimate ancestors of the court epic." Jacoby and Macdonald, both famous historians, told that the Ramayana was written in the period 800-500 B.C. . Another subject, we have to remember that the poet Valmiki was contemporary of Rama. As Narada told Valmiki that Rama was the famous king of '**Ikshaku- Bangsha**', who had revealed all kinds of beauty of man. In mind he is like the sea and in patience he is like the Himalaya.

Environment in Ramayana:

Environment is one of the important parts of our society. In History and also in science no one can ignore the environment. It has been polluted by time after time. But one thing is wondering that we have seen in ancient period that the environment was so beautiful. We have seen those forests, rivers, mountains, seas, animals in Ramayana who had made friendship with man. The bird **Jatayu**, monkey, squirrels had solved many problems of Rama and his society. We want to say that these non-human beings were well trained in nature by science. Is this type of society wanted or not ? This is a big question of our society and culture. In our point of view **Rishyashringa muni, Moy danaba, Sita, Ravana, Hanuman** – all were scientist in nature. They changed many impossible facts to possible. It happened only by the use of science. We have seen such many facts in Ramayana which were **scientific** in nature. Such as – 1. Birth of Rama by the fertilization adviser Rishyashringa muni 2. Birth of Sita from non-human kinds 3. Ten headed Ravana's technology 4. Fire Examination of Sita 5. Impression of the Character Hanumana as scientist, researcher and detective 6. Making of Lanka-Bridge etc.

Conclusion:

Famous literary critic Hudson said that '...the epic of growth is fresh, spontaneous, racy, the epic of art is learned, antiquarian, bookish, imitative'. In Ramayana we have seen these features, which had made this epic as literary genius of India. For these reasons we must have seen that the influence

of Ramayana has regulated many areas of art, literature, sociology and culture in India as well as in many south-east Asian countries still now. Beside this we may find this influence also in Indian Folk-lore. Many Folklorist has described this in many articles and in many books. In many villages of India the story of Ramayana has sang by pre-artist kathak in the 'Gajan utsava' (The God Shiva). Chitrakar or Patua artist of India are also making various Pata in based on various story of Ramayana till now. Rama is the best king. Rama is the best son and Rama is a man of power, Rama is man of wisdom. According to Hindu myth and tradition, king Rama is an incarnation of the famous God Vishnu. The main purpose of this incarnation is to destroy evils and sin. He has also demonstrated the righteous path for all kind of living man and woman on . And Sita, his single wife is the ideal woman of Indian culture. Sin has not able to touch her body and mind. But now-a-days we have seen that Modern Indian culture as well as world culture has suffering from bad practices, which has must come from western civilization. So there are many cruelty, many type of corruptions has happened in India through out the past decades of 20th century as well as till now. Our politician had not taken the lessons of Rama. In the time of freedom movement of India only Mahatma Gandhi had taken this lesson. We can remember his famous song 'Raghupati Raghava raja Ram / Patita pavana Sita rama'. It is also very unfortunate that the brutal rape incidents are also increasing in India. We had not taken the suggestions from the noble epic Ramayana. Finally, we want to say that ancient India has many pride areas of **science-culture**. According to vedic conception it is an important part of the Indian literature of Smriti. In broad sense it has considered as *itihāsa*. It portraying ideal characters like the ideal father, the ideal son , the ideal brother, the ideal friend, the ideal wife, the ideal servant and the ideal king. Beside this it has also depicts the duties of all kind human relationships, which are very important to the purpose of meaningful life.

We are all known about the works of famous ancient **scientist** Brahmagupta, Aryabhata, Lilabotee, Konad, Budhayan and many other inventors . Zero, the most important and miracle number of **numerology** was invented also by our

great thinkers. In the epic Ramayana this type of science-culture had been included in deep root. Most of all we want to say that the culture ,science and technology used by the king Ravana and the famous kings, sheers and worriors of Ramayana has wondering us till now.



Modern painting by Raja Ravi Varma, Ravana kidnapped Sita and gave fight with Jatayu.



Sculpture based on the story of Ramayana