

Purna Vidya Plays



*One's wisdom and appreciation of beauty
manifests through various forms of one's culture.
And the study of one's cultural heritage leads to
the appreciation of beauty and wisdom in life
..... Pujya Swami Dayananda Saraswati*



Written & Directed by Kumud Singhal

Stage Show (May 2007)

The curtain opens and all the kids are standing in a group

Pranav: We welcome you to our Purna Vidya stage show. Thankyou all for coming.

Sandhya (steps forward): Puja is one of the most beautiful ways to bring the devotee within oneself and establish a relationship with God. A Puja is performed in order to express our gratitude to God for all he has given us. The very creation in which we are born is a gift of God. We will now do the first three steps of the sixteen step puja. The first step is to light a lamp and offer flowers chanting:

Everyone fold their hands and look upto the audience and chant loudly

All: दीपज्योतिः परं ब्रह्म दीपज्योतिर्जनार्दनः । दीपो मे हरतु पापं दीपज्योतिर्नमोऽस्तु ते ॥

Next step is to take a sip of water after chanting each of the following mantras:

All: ॐ अच्युताय नमः । ॐ अनन्ताय नमः । ॐ गोविन्दाय नमः ।

Next we offer prayer to our teachers.

All: गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः । गुरुस्साक्षात् परं ब्रह्म तस्मै श्रीगुरुवे नमः ॥

And then we offer prayer to Lord Ganesha, remover of all obstacles.

All: शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् । प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

Sandhya joins the group; A pause of few minutes

Aditi G: We offer this prayer to Sarasvati, goddess of knowledge

All: सरस्वति नमस्तुभ्यं वरदे कामरूपिणी । विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥

Roopal: We offer this prayer to Lord Krshna, son of Vasudeva and Devaki.

All: वसुदेवसुतं देवं कंसचाणूरमर्दनम् । देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

Aditi M: We offer this prayer to Lord Rama.

All: रामाय रामभद्राय रामचन्द्राय वेधसे । रघुनाथाय नाथाय सीतायाः पतये नमः ॥

Aditya: We offer this prayer to Lord Siva

All: नागेन्द्रहाराय त्रिलोचनाय भस्माङ्गरागाय महेश्वराय । नित्याय शुद्धाय दिगम्बराय तस्मै नकाराय नमश्शिवाय ॥

Sangavi: We will now say few words of wisdom:

All: सत्यं वद Speak the truth धर्मं चर Do the right thing;

मातृदेवो भव Treat mother as God

पितृदेवो भव Treat father as God;

आचार्यदेवो भव Treat the teacher as God;

अतिथिदेवो भव Treat the guest as God

विद्या ददाति विनयं Learning gives modesty

Every one leaves except Lavanya Sanjana, Pratyod, Vishnu Anamaya

Sandhya and Nithya gets cast ready for true- friendship & ant-pigeon back stage

Lavanya: We have been reading Panctantra stories in our Purna Vidya class. These short stories have animals as the main characters and teach us what is right and what is wrong. The story of the monkey and crocodile taught us that ***Wise people are not easily fooled.***

Sanjana: The story of the hare and lion taught us that ***Where there is a will, there's way***

Vishnu: The story of frog and snake taught us that ***Think before you act.***

Pratyod: The story of elephant and mice taught us ***A friend in need is a friend indeed.***

Ananmaya We will now present to you two panctantra stories.

Every one leaves; Nithya enters

Nityha: We present to you a panchtantra story entitled ***"True Friendship"***.

Play: True Freindship

Pranav(mouse); Roopal(turtle); Sanghvi (crow) enter

Nitya: One hot day four friends, a mouse, a crow, a tortoise met by the lake.

They waited for their fifth friend , the deer, but there was no sign of her. They sensed danger.

Mouse turtle and crow look worried and looking for their friend deer

Tortoise: Where is our friend the dear?

All: We must find out what has happened to him.

Crow: If I fly at once, I may be able to see what is holding her back.

Tortoise: Good idea, we will wait here for you to return.

The crow leaves flapping his wings; and enters aftr couple of minutes

Crow: Yes, our friend is trapped in a hunter's net. She needs our help at once.

Each one looking at each other for ideas

Mouse: If someone can take me there, I will bite the net and free her.

Crow: Come on mouse, jump on my back, I will carry you there.

All the animals leave. The deer enters with a net over him and sits down; After a

while the crow and mouse enter.

Mouse: Here is our friend dear. I will nibble his net and let him free

The mouse start nibbling the net. The deer is freed.

Dear: Thank you mouse for nibbling the net and freeing me.

The tortoise enters and join in

All: We are so happy, we are all together again.

Heavy footsteps in the side

All: We hear footsteps, someone is coming; Oh dear! It's the hunter ! Quick let's hide.

Crow , dear & mouse run and leave; turtle walks very slowly and the hunter comes in

Hunter: Ah! What is this, yet another catch.

Hunter puts a bag over the turtle

Hunter: Tonight, I will have a hearty dinner. (looks around) Hey the deer is gone; Never mind I will settle for this plum tortoise

The hunter and the tortoise leave; The mouse, deer ,crow enter

All: How shall we save our friend, the tortoise.

Dear: Listen, I will stand in the path of the hunter pretending to eat the grass. When he sees me he will drop the sack and run after me. Meanwhile, you both untie the sack and free our friend.

mouse and crow leave; the hunter and turtle with the bag over him enter.

The hunter starts chasing the deer; couple of rounds; The deer and the hunter go away from the stage; The tortoise also comes out of the sack and goes away.

The hunter enters

Hunter: I should have been satisfied with the tortoise. I wanted too much and now I have nothing.

The hunter leaves; all the five friends come in joining hand they say loudly

All: *United as friends, we can overcome all odds*

Everyone leaves; After 5 minutes Sandhya and Nithya enter as Narrators

Sandhya: Next we present to you the story *The Ant and the Pigeon*.

Nithya: One hot day, an ant crawled up a tree searching for food. Suddenly, a strong wind threw the ant into a nearby river. He fell in and could not get out. A pigeon was flying past. She saw the ant in danger.

The ant running and the lying down; the pigeon enters

Pigeon: I must help the ant. If I pick up this leaf and drop it in the water, the ant can get onto it. It will be like a boat.

Pigeon dropping the leaf into the water

Pigeon: Climb onto the leaf little one. You can float on it till you reach the bank.

The ant stood on the leaf

Ant: Thank you bird; you saved my life today. I will always remember your help. If you should ever need me, I will be there to help you. Let us be friends forever.

Pigeon and ant stay in a corner; The hunter enters walking with bow & arrow

Sandhya: One day a hunter came in the forest with a bow and arrow. The ant saw a hunter. He was walking towards the pigeon's favorite tree.

Ant: I hope that the hunter does not plan to kill my friend the pigeon.

Nithya: The ant followed the hunter to see what he was going to do. The hunter spotted the pigeon and started getting his bow and arrow ready. But the pigeon did not see the hunter who took aim. Just as the hunter was about to shoot the pigeon, the ant bit him hard on his foot. The hunter jumped in pain and his arrow missed the pigeon.

Ant biting the hunter

Hunter: Ouch! I have been bitten by an ant.

Hunter runs after the ant and leaves the stage

Pigeon: Thank you little friend, you saved me. I never realized how helpful a little creature like you can be.

Ant: I am very happy that I could help you.

Sandhya & Nithya: ***One good turn deserves another.***

Everyone leaves; Sandhya and Nithya enter the stage and set two chairs

Shiva, Parvati Ganesha enter; Shiva & Paravati on chairs and Ganesha on the floor ;

Sangavi enters as narrator

Sanghavi: Ganesha was the son of Lord Shiva and Goddess Paravati. He was a short, fat boy with an elephant's head. He was very fond of Ladoos. Kubera was the richest man in the world. He was very proud of his wealth and thought he was greater than anyone else in the world. To show off his wealth, Kubera wanted to invite Lord Shiva and his family to a feast. He went to Kailasha to invite Lord Shiva.

Kubera enters

Kubera: O Lord, I am grateful to you for all your blessings. I am now the richest man in the world. I have come here to invite all of you to a feast in my house.

Shiva: Paravati and I cannot come but my son Ganesha will go with you.

Paravati: My son Ganesha go with Kubera to his house

Kubera walks out holding Ganesha's hand. Shiva & Paravati also leave

He again enters the stage and asks Ganesha to sit down.

Kubera: Please bring food for Ganesha.

The servants (pranav and pratyod) start bringing food and Ganesha finishing all it

Ganesha: Bring me more food ; I am still very hungry

Kubera: Bring more food quickly

The servants bring more food and Ganesha quickly eats all up

Ganesha: You wanted me to eat here. Give me some food or I shall have to eat you.

Kubera took fright and started running. Ganesha runs after him. Kubera runs faster and Ganesha was just behind. They run couple of times on the stage and leave .

Lord Shiva and Parvati enter and get seated Kubera enters panting and falls at Shiva's feet. Ganesha follows him.

Kubera: O Lord , please save me, help me.

Shiva: What is all this?"

Ganesha: Kubera did not give me enough to eat and I am still hungry.

Kubera: Oh! Lord I was wrong in being proud Lord Ganesha has taught me a good lesson. Please ask him to stop eating.

Shiva: Parvati give Ganesha some food..

Paravati : Come my son I will give you food to eat.

Kubera knelt at Lord Ganesha's feet

Kubera: Please forgive me Lord.

Ganesha: You are right. You cannot win me over with wealth. I am pleased with offerings given with devotion and humility.

Sangavi: Kubera learnt his lesson. ***Pride always takes a fall.***

All the children standing as a group with indian flags in their hand; Roopal, Aditi M & Sanjana standing as narrators wearing orange; green and white

Roopal: We have been learning many things about India in our Purna Vidya class. On August 15th, 1947 India gained independence after nearly 200 years of British rule. The Constitution of India came into effect on Jan 26, 1950 and is celebrated as the Republic Day.

Sanjana: We also celebrated the Republic day by making India flags and learning the national anthem of India.

Aditi M: The india flag has three colors. The orange symbolizes purity, courage and sacrifice, The white stands for peace, unity and truth and the green stands for fertility and prosperity

Pratyod: The navy blue wheel is called Ashoka's Dharma Chakra, with 24 spikes.

Pranav: Each spike depicts one hour of the day, portraying the prevalence of righteousness all 24 hours.

All the children sing the national anthem of India

All:

Jana-gana-mana-adhināyaka, jaya he
Bhārata-bhāgya-vidhātā.
Punjab-Sindhu-Gujarata-Marāthā
Drāvida-Utkala-Bangā
Vindhya-Himāchala-Yamunā-Gangā
Uchchala-Jaladhi-tarangā.
Tava shubha nāme jāge,
Tava shubha āshīsha mānge,
Gāhe tava jaya gāthā,
Jana-gana-mangala-dāyaka jaya he
Bhārata-bhāgya-vidhātā.
Jaya he, jaya he, jaya he,
Jaya jaya jaya, jaya he!

Vishnu: Hope you enjoyed the show. Thankyou for coming

THE END

Stage Performance (March 2 2008)

(all the kids standing on the stage; Vishnu steps forward)

Vishnu: We welcome you all to our performance. Thankyou for coming. We start our show with a morning prayer कर दर्शनम् (kara darśanam) .

(Opening Prayers: all kids looking at their hands and chanting)

कराग्रे वसते लक्ष्मीः करमध्ये सरस्वती । करमूले स्थिता गौरी प्रभाते करदर्शनम् ॥

(Aditi G: Now we will chant मधुराष्टकम् (Madhurāṣṭakam). Glory to Lord Kṛṣṇa.

अधरं मधुरं वदनं मधुरं नयनं मधुरं हसितं मधुरम् ।

हृदयं मधुरं गमनं मधुरं मधुराधिपतेरखिलमं मधुरम् ॥

वचनं मधुरं चरितं मधुरं वसनं मधुरं वलितं मधुरम् ।

चलितं मधुरं भ्रमितं मधुरं मधुराधिपतेरखिलमं मधुरम् ॥

वेणुर्मधुरो रेणुर्मधुरः पाणिर्मधुरः पादौ मधुरौ ।

नृत्यं मधुरं सख्यं मधुरं मधुराधिपतेरखिलमं मधुरम् ॥

गीतं मधुरं पीतं मधुरं भुक्तं मधुरं सुप्तं मधुरम् ।

रूपं मधुरं तिलकं मधुरं मधुराधिपतेरखिलमं मधुरम् ॥

करणं मधुरं तरणं मधुरं हरणं मधुरं स्मरणं मधुरम् ।

वमितं मधुरं शमितं मधुरं मधुराधिपतेरखिलमं मधुरम् ॥

गुञ्जा मधुरा माला मधुरा यमुना मधुरा वीची मधुरा ।

सलिलं मधुरं कमलं मधुरं मधुराधिपतेरखिलमं मधुरम् ॥

गोपी मधुरा लीला मधुरा युक्तं मधुरं भुक्तं मधुरम् ।

दृष्टं मधुरं शिष्टं मधुरं मधुराधिपतेरखिलमं मधुरम् ॥

गोपा मधुरा गावो मधुरा यष्टिर्मधुरा सृष्टिर्मधुरा ।

दलितं मधुरं फलितं मधुरं मधुराधिपतेरखिलमं मधुरम् ॥

(Pranav steps forward : Now we will chant Guruvandanam)

श्रुतिस्मृतिपुराणानाम् आलयं करुणालयम् । नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥

शङ्करं शङ्कराचार्यं केशवं बादरायणम् । सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने । व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥

गुकारस्त्वन्धकारो वै रुकारस्तन्निवर्तकः । अन्धकारनिरोधित्वाद् गुरुरित्यभिधीयते ॥

सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् । अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥

Play 1 तत् त्वम् असि

(The older kids Ramita, Nithya, Sandhya, Apoorva and Mitali leave and go dress up as jewelery; I set up the stage with the golden tree and golden basket and a golden chair for the necklace to sit on. Alekhya enter stage with the chart in her hand. She puts the chart down and talks to the audience)

Alekhya: We will present to you a play based on the mahāvākya तत् त्वम् असि .

Mahāvākyas are very important statements from the Upaniśads that reveal the fundamental reality of life which is unity or oneness. तत् त्वम् असि is from the Cāndogya Upaniśad of the Sāmaveda.

तत् means **that** and stands for God , meaning everything known and unknown.

त्वम् means **you** a person, an animal , a plant, or any object.

असि establishes the **identity** between **that** and **you**

so तत् त्वम् असि means you are God

To understand this mahāvākya , kids from the younger group will read you a verses of the poem entitled “Unity in Diversity”

(Alekhya leaves the stage; Roopal enters the stage and recites)

Roopal: There are tables, there are chairs

There are desks, there are doors

But all are made of Wood

Tables, chairs, desks and doors are all different forms of WOOD!

They are different, yet they are the same

There is Unity in Diversity

This Unity is God.

(Roopal leaves the stage and Lavanya enters)

Lavanya: There are shirts, there are shorts

There are jeans, there are skirts

But all are made of FABRIC

Shirts, shorts, jeans and skirts are all different forms of FABRIC

They are different, yet they are the same

There is Unity in Diversity

This Unity is God

(Lavanya leaves the stage and Aditi G, Aditi M and Sanjna enter)

Aditi G, Aditi M and Sanjna: There is Sangavi, there is Aditya;

There is Vishnu, there is Pranav, there is Anirudh

There is Mihir, there is Ananmaya

We are different yet we are the same

There is Unity in Diversity

This Unity is God

So we love each other, Be kind to each other

Not be jealous of others

(Aditi G, Aditi M, and Sanjna leaves the stage and Ahaladini enters)

Ahaladini: Now I want all of you to imagine a city made of Gold. Mountains, rivers, trees, flowers, animals, everything is made of gold. All the golden jewellery are like people, they can think, they can talk. Welcome to the City of Gold.

(Ahaladini puts the otherside of the chart on the stage. She stands on the side. Ramita(ring), Sandhya (bangle), Nithya (earring), Apoorva (necklace) walk on the stage. The necklace goes and sits on the chair looking sad. The ring, bangle and the earring face the audience)

Ramita(ring; talking to the audience): Oh I am just a little ring! I am so tiny and insignificant. Nobody even notices me. I am always hidden under a glove in winters. The bangles make so much noise and the necklaces are so pretty and everyone notices and likes them more. I also do not weigh as much as they do. I am very sad and unhappy. I definitely will be very happy when I become a bangle or a necklace.

Sandhya(bangle; Talking to the ring): You know ring the fashion these days is changing and they wear bracelets more. No body loves me anymore. I am always sitting in a drawer. I am very lonely and sad. Look at those nose rings, tongue rings and belly rings. Everyone is wearing them these days. I am very jealous of them, they have more friends than I do. I will pray to God to make me a bracelet.

Nithya (earring; talking to the audience): I also do not like being an earring. These days they wear not one earring but 9-10 of them. But the boys only wear one. I wish they also have 10 holes on each ear and wear me. Then I will be more in demand and that will make me very happy. I also wish I am more visible and they do not cover me with their hair.

(Ahaladini enters the stage again and talks to the audience)

Alahidini: The necklace was sitting alone by itself. She looks very sad. The ring, bangle and earring go to her and ask her:

Ramita: Hey Necklace..... why are you so sad?

Sandhya: Yea why are you so sad?

Apoorva (necklace): You know I am very afraid and scared. I have been here for a long time and soon I will be melted back into gold and be no more. Oh! what shall I do. I do not want to be melted. What will happen to my baby necklaces! I want to live more.

(Alahadini enters the stage again and talks to the audience)

Alahidini: All the jewelry people are very unhappy and sad. Some are jealous, some wanted to

be different, not happy with what they are. They are like us humans. They all have problems. Here comes along a wise toe ring from India, very calm and happy with a big smile on her face.

(Mitali (toering) walks with a very happy face slowly into the center of the stage)

Mitali (toering): Hey guys ! you all look so sad and gloomy. There is no reason to be sad and unhappy. Ring! You are not tiny and insignificant! only your form is tiny. You are the unlimited Gold which includes all forms; and you necklace once melted----- only the form necklace will cease to exist ; but you will exist as Gold. You have always existed as Gold. You are not the form. The form is **Mithya**; You are Gold the truth, the **Satyam**. So all of you cheer up.....You are all Gold. तत् त्वम् असि

(the kids leave the stage and the golden props removed)

Play 2 पूर्णमदः

(The stage is set up with the Purna...chart; a stool for the Pundit to sit on; Sandhya (Pandit); Mitali and Ramita (englishmen) leave to dress up ; Ahaladini enter the stage)

Ahaladini: Now we will tell you about a very profound prayer verse which is the Śānti Pāṭhaḥ (शान्ति पाठः) of the ईशावास्योपनिषद् Īśāvāsyopniṣad from Yajurveda .

(Ahaladini chants this verse)

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

(Alahadini leaves the stage and Apoorva and Nithya enter the stage)

Apoorva: (shows the chart of the verse): This is an innocuous looking verse: one noun, two pronouns, three verbs and a participle for emphasis. Yet, someone once said: "Let all the Upaniṣads disappear from the face of the earth - I don't mind so long as this one verse remains."

Nithya: Can one small verse be so profound? "Of course not. Utter nonsense!" would have been the response of a certain Englishman, who did not find the verse sensible at all, let alone profound. This Englishman, who was something of a scholar, asked a pundit to teach him the Upaniṣads.

(Apoorva and leave the stage leaving; Pundit enters the stage with Veda in her hand and sits on the stool; After he has been seated the two englishmen enter slowly and sit before the Pundit and fold their hands)

Ramita(Englishman speaks to he Pundit): Namaskar Punditji ! We want to learn from you about Hindu Scriptures. I have heard they are very profound and teach us about God.

Mithali(Englishman 2): Please teach us the Upaniṣads.

Sandhya (Pundit): Please take a seat. Alright I will teach you both. Traditionally with new students we begin the course of study with Īśāvāsyopaniṣad. The text begins with the prayer verse (The pundit recites the verse)

Now I will explain to you the meaning of this verse. Pūrṇa means whole and the verse means:

That is whole; This is whole;

From that whole this whole came;

From that whole, this whole removed;

what remains is whole.

Ramita(Englishman 1): This sounds more like a donut hole! This is all rubbish!

Mitali (Englishman 2): This is utter nonsense! Upaniṣads are the prattlings of an infantile mind.

Ramita&Mitali (Englishmen): We do not want to study any further!

(the two englishman walk away very disappointed; Then the pundit stands up and mutters to the audience in a disappointed tone)

Pundit: They do not understand! They do not understand!

(Pundit leaves the stage walking away very slowly; Alekhya walks in with a chart and speaks to the audience)

Alekhya (shows the chart): The englishmen are wrong!. This verse is wondrous and very

profound. I will now explain to you the meaning of this verse using the example of gold and necklace.

पूर्णम् अदः – completeness is that (Gold is complete; that stands for Gold)

पूर्णम् इदम् - completeness is this (necklace is complete as it is also Gold; this stands for necklace)

पूर्णात् पूर्णम् उदच्यते - from completeness completeness comes forth (necklace which is complete as it is also Gold manifests from Gold which is complete)

पूर्णस्य पूर्णम् आदाय ः taking away completeness from completeness or adding completeness to completeness.(taking necklace away from Gold or adding another necklace to the Gold)

पूर्णम् एव अवशिष्यते – completeness alone remains (Only Gold remains)

This verse explains that I am पूर्णम्, complete, Nothing limits me, I am God; which is fullness.

(all the older kids leave the stage)

Play 3 : Value of Values

(a chair is put in the center for the teacher to sit)

Sanghavi: The younger group will now present to you two plays. **Value of Values** and **The wise son**. Physical growth is with reference to the body and takes place naturally with the passage of time. All life forms grow just as a seed grows into a plant and a kitten into cat. As humans, we have to grow emotionally and follow the universal values. Universal values like noninjury, truthfulness, purity, friendship, love etc are values that do not change with place or time. They are values to be followed by all people at all times. We will now tell

you value of these values and and what harm it does to us if we do not follow them.

(Sanghavi leaves the stage and Lavanya enters)

Lavanya: Value of Speaking the truth

Speaking the truth is easier , for one lie leads to another and soon becomes a long chain of lies, and then we do not feel good inside and are always scared that someone will find it out and then we will get into trouble. A student does not come to school one day. His uncle and family were visiting, and they went to an amusement park. So the student decides to miss school and go with them. The next day in school this is what happens:

(Anirudh (teacher walks in with some books in his hand and sits on the chair; when he is seated Pranav walks in and stands in front of the teacher)

Pranav (student): Good morning

Anirudh (teacher): Good morning, You were absent yesterday, what happened?

Pranav(student; with her head down): I was not well, teacher.

(all kids say loudly “That is a Lie”)

Anirudh: Oh! What happened?

Pranav: I had a temperature, teacher.

(all kids say loudly “That is Lie # 2”)

Anirudh: Did you see a doctor?

Pranav: Yes teacher

(all kids say loudly “That is Lie # 3”)

Anirudh: Are you taking medicines?

Pranav: Yes I am , teacher

(all kids say loudly “That is Lie # 4”)

Lavanya: In this manner lies causes an inner split between the thinker (one who knows that is lying) and the doer (one who lies). Also , one lie leads to other lie.

(all kids say loudly “We should never lie”)

(the teacher and the student leave the stage; Sanjna enters the stage)

Aditi M: Now we will talk about the value of non injury or non violence. We should not physically hurt anyone including plants and animals. Hearing evil, seeing evil, speaking evil and thinking evil are all differnt forms of violence which harm us and harm others.

(Three kids Vishnu; Pranav; Anirudh come on the stage and stand in a line ; one has hands on both ears; one hand on both eyes; one hand on the mouth. First one says “HEAR NO EVIL”, second on says “SEE NO EVIL” and third one says “SPEAK NO EVIL”. they go away.

Aditi M: Gandhiji was one of the great followers of truth and non-violence. Gandhiji, the father of our nation will now give his meassge to us.

(Roopal walks in dressed as Gandhiji; as she walks the kids say “Gandiji kii jai” number of times)

Roopal: India is our motherland, and unity is our strength,

Love, Peace and Equality, is my message to you,

Hear no evil, See no evil, speak no words untrue,

"Satyameva Jayate" should be our motto too.

North, South, East or West, no matter where you stay,

Do your duty, come what your way, do it day by day,

No ones high, no one is low, treat everyone as equals

No matter where they are born, in England, America or China

No matter where they worship, in church , mosque or temple

No matter what color their skin is, black, white or brown

No matter what language they speak, english, hindi or chinese

Let us all pledge today,

With truth, non-injury as our theme,

We will fulfill our dreams.

Play 4 The Wise Son

(the stage is set up with Shiva and parvati sitting, Ganesha and Kartikeya with the peacock sitting at their feet with peacock)

Ananmaya: We will now present before you the play entitled “The Wise Son”. One day the devas decided to pay their respects to Lord Shiva and Goddess Paravati. They took with them a specially prepared sweet Modaka and presented to them.

(Devas Lavanaya, Sanjna, Aditi M enter the stage with Sanjna holding a thali with modaka on)

Aditi (deva): We devas have come here to pay our respects. Our salutations to you. We have brought a gift for you.

Sanjna(deva; presents the tali to Lord Shiva & Paravati; They take it). This modaka is for you . It is prepared with the rare ingredients and dipped in nectar It is very sweet and delicious.

Lavanya (deva): You can give it to Kartikeya and Ganesha.

Vishnu(Shiva) and Paravati (Aditi G): Thankyou very much

(The devas leave the stage)

Kartikeya (Aditya): Please can I have it

Ganesha (Mihir): Oh..... please can I have it.

Aditi G(Paravati): Whoever goes around the world and comes back first will get the modaka.

Aditya (Kartikeya; talking to the audience): I cannot wait to get started. I am a warrior and I am sure to win the race. My vechicle is peacock who flies so fast, Ganesha's vechicle is just a tiny slow mouse. **(bows to Shiva and Paravati)** Please bless me. **(talks to his vechicle, peacock);** You have to fly your fastest today and take me around the world..

Sanjna(peacock): Yes master; I will fly very fast and I will make sure you win the race. Get ready there we go.

(Aditya and Sanghvi leave the stage)

Aditi G(Paravati asking Lord Shiva): Who do think will win the race?

Shiva (Vishnu): Wait and watch.

(Mihir, Lord Ganesha gets up and very slowly walks around Siva and Paravati three times; he bows and touches their feet)

Ganesha (Mihir; stetches her hand before them): Please give me the modaka.

Shiva (Vishnu): Son! that was vey fast

Paravati (Aditi G): Did you go around the world?

Ganesha (Mihir replies with a cute smile): Mother Parvati and Lord Shiva, you are the whole universe. The world is in you and you are my world. So, by going around you, I have gone around the universe. Now I am the first and I should receive the modaka.

(Mihir; Ganesha stretches his hand out; Paravati gives me the modaka)

Shiva: Alright, you win.

(Kartikeya and the Peacock returns feeling very happy and pleased)

Saghavi (peacock): Master I think we have won the race. Your brother is still sitting here.

Aditya (Kartikeya): Yes , I have won the race and now I will have the modaka

(Kartikeya now looks at Ganesha and was shocked to see Ganesha holding the modaka)

Kartikeya (Aditya talks to Ganesha): Ganesha ! How can you have the modaka? You did not go around the world!. I have won, and I should get the modaka.

Shiva (Vishnu): Your brother was wise.

Paravati (Aditi G): He was devoted to his parents. He went around your father and me as we are his world

Kartikeya (Aditya): Please forgive me. I thought that I was a wise person but now my brother has taught me that I must think before doing! Thank you Ganesha.

Ananmaya: This story teaches us that we should give our parents the highest respect as is also said मातृदेवो भव mātṛadevo bhava ; पितृदेवो भव pitṛadevo bhava meaning parents are God.

(The stage is cleaned; all the kids come and stand in a group with younger in front and older in the back)

Pranav: We end our show by chanting all the prayers learn last year.

दीपज्योतिः परं ब्रह्म दीपज्योतिर्जनार्दनः । दीपो मे हरतु पापं दीपज्योतिर्नमोऽस्तु ते ॥
गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः । गुरुस्साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः ॥
शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् । प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥
सरस्वति नमस्तुभ्यं वरदे कामरूपिणी । विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥
वसुदेवसुतं देवं कंसचाणूरमर्दनम् । देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥
मूकं करोति वाचालं पङ्क्तुं लङ्घयते गिरिम् । यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥
रामाय रामभद्राय रामचन्द्राय वेधसे । रघुनाथाय नाथाय सीतायाः पतये नमः ॥
नागेन्द्रहाराय त्रिलोचनाय भस्माङ्गरागाय महेश्वराय ।
नित्याय शुद्धाय दिगम्बराय तस्मै नकाराय नमश्शिवाय ॥
नमस्समस्तभूतानाम् आदिभूताय भूभृते । अनेकरूपरूपाय विष्णवे प्रभविष्णवे ॥

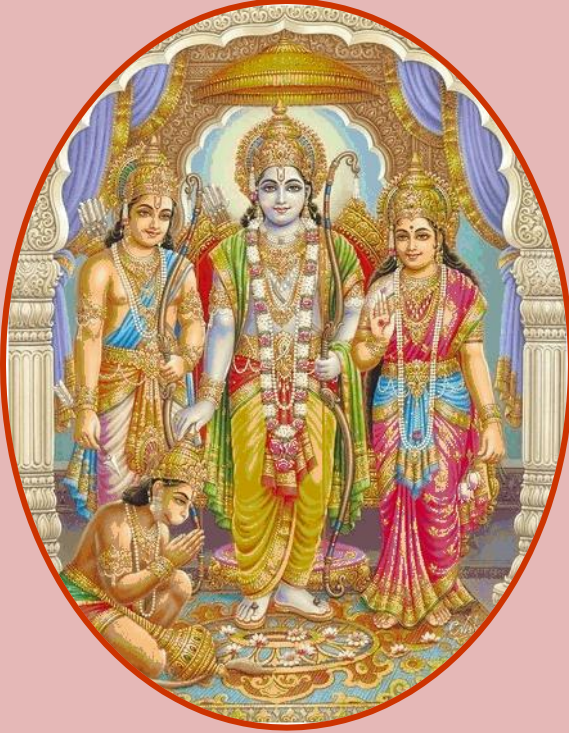
Annual Stage Performance

The Pūrṇa Vidyā Children invite their
families & friends to the

Annual Stage Performance

On Sunday March 28, 2010
from 10:30 AM to 12:00 PM

The performance will be followed by lunch



रामाय रामभद्राय रामचन्द्राय वेधसे ।
रघुनाथाय नाथाय सीतायाः पतये नमः ॥

Ramayana Play March 2010

(The kids line outside the garage)
Opening remarks by Kumud Singhal

(Kids walk in; Aditi M does the puja; Kumud moves back shows her thumb)
Shobha: Every morning we look at our hands and say the morning prayer

Everyone: Karāgre.....

Sasmit: We offer our salutations to Lord Gaṇeśa

Little kids: ॐ गणेशाय नमः

Bigger kids: शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

Anika: We pray to Saraswati, Goddess of Knowledge

Only Little Kids : सरस्वति नमस्तुभ्यं वरदे कामरूपिणी ।

विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा ॥

Lekha: We offer our prayers to Lord Krshna

Little Kids: ॐ कृष्णाय नमः

Bigger kids वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

(The little kids leave the stage and sit down on the side)

Aditi G : We will now chant guru vandana and first five verses of guru stotram

(Everyone recite guruvandna and guru stotram; after the prayers big kids leave the stage; and go the driveway; Lavanya enter)

श्रुतिस्मृतिपुराणानाम् आलयं करुणालयम् । नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥
शङ्करं शङ्कराचार्यं केशवं बादरायणम् । सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥
ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने । व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥
गुकारस्त्वन्धकारो वै रुकारस्तन्निवर्तकः । अन्धकारनिरोधित्वाद् गुरुरित्यभिधीयते ॥
सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् । अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् । तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥१॥
अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया । चक्षुरुनमीलितं येन तस्मै श्रीगुरवे नमः ॥२॥
गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः । गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥३॥
स्थावरं जङ्गमं व्याप्तं यत्किञ्चित्सचराचरम् । तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥४॥
चिन्मयं व्यापि यत्सर्वं त्रैलोक्यं सचराचरम् । तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥५॥

Lavanya: We now present the Ramayana play. The word Rāmāyaṇa refers to the story of Rāma. The word ‘āyanam’ means path and here refers to a movement in time. Thus the word Rāmāyaṇa means the life history of Rāma. The Rāmāyaṇa written by sage Vālmīki is known as the Vālmīki Rāmāyaṇa . The Rāmāyaṇa is an epic, itihāsa, depicting the traditions, ideologies and heroes of ancient India. Ramayana has been a source of spiritual and cultural inspiration for centuries. Its heroic characters have influenced the lives of many people. The panorama of its beauty and its message has penetrated the cultures of South East Asia in dance, drama, and paintings. An attempt is made here to bring out the essence of this glorious epic as narrated by sage Vālmīki himself.

(Lavanya leaves the stage)

Valmiki (says his prayers) On the banks of the Sarayu River stood the beautiful city of Ayodhyā, the capital of Kosālā. King Daśaratha, a descendant of the solar dynasty, was ruling the kingdom of Kosālā from Ayodhyā. He had three queens, Kausalya, Kaikeyī and Sumitrā . His subjects were happy and his kingdom was prosperous. He had everything in life that one could desire, except a son who could inherit his kingdom. (pause)

Scene 1: Meeting of King Daśaratha, the queens and Rāj Guru Vasiṣṭa

(King Dasharata and VashisTa enter with. The three queens come from the driveway and sit down)

Dasharatha: O revered guru, My subjects are happy and the kingdom is very prosperous. I have everything in life one could desire except a son who will take my place on the throne.

Vashita: Do not be dishearten my King. Perform the Putrakamesti yagna to seek the blessings of God for children

Dasharatha: I will go at once to make preparations for the yagnā

(Everybody leaves the satge)

Valmiki: In the mean time Lord Viśnu, decided to manifest himself as the eldest son of Daśaratha in order to kill Ravaṇa the powerful rākṣhas king who was harassing the sages and good people on earth. As the Putrakāmeṣṭi-yagñā performed by King Daśaratha was about to end, a divine being appeared from the fire alter with a pot of pāyasam, kheer. King Daśaratha distributed the pāyasam to his three queens. He was later blessed with four sons: Rāma born of Kausalyā, Bharata born of Kaikeyī and Lakṣmaṇa, and Śatrughna of Sumitrā. Of the four, Rāma excelled in all princely qualities. He was brave, brilliant, handsome, righteous, and loved by all. (pause)

Once Sage Viśvāmitrā visited King Daśaratha's court and asked the king to send Rāma and Lakṣmaṇa with him to the forest to protect ṛṣis from the demonic deeds of the rākṣas Subāhu and Mārīca. Though the king was reluctant to part with his beloved sons Rāma and Lakṣmaṇa, he agreed. (pause)

Scene 2 Sage Viśvāmitra takes Rāma and Lakṣmaṇa to the Forest

Scene 2: Sage Viśvāmitrā takes Rāmā and Lakṣmaṇa to the Forest

(Sage Viśvāmitrā, followed by Rāma and Lakṣmaṇa enter the stage from the driveway slowly Viswamitra first; Rama then Laksmana)

Sage: We are now entering the forest which is dense and damp.

Rāma: O sage, why is this forest so dark and frightening? It appears to me that no human being lives here.

Sage: What you say is correct. This forest is inhabited by the demoness Tārakā and her son Subāhu and Mārīcha. They harass the rishis and other human beings, making this an unsafe place to live.

(as they are talking, they hear thunder and ha ha sound. Suddenly Tāṭakā rushes towards them from laundry rooms with stones in both hands)

Rāma and Lakṣmaṇa: Give us your permission, and we shall teach her a lesson.

Sage: So be it

(Rāma and Lakṣmaṇa shoot arrows at her while she throws stones at them)

Sage: Kill her now, for she gets stronger at sunset.

(Rāma shoots the fatal arrow which pierces her chest. Tāṭakā falls.)

Sage: We are very close to my kutia now. We will be there soon

(The sage, Rāma and Lakṣmaṇa exit the stage; sage 1 walks in and start doing yagna; Visvamitra, Ram & Laksmana again enter the stage. Viswamita sits down and start doing the yagna; and Ram and Laksmana stand on either side))

Rāma: It is our duty to free this forest from the demons. Take careful aim Lakṣmaṇa.

(Demons Subāhu and Mārīcha appear from the driveway and start throwing bones and blood in the yagña)

Marichi & Subhau: We will spoil this yagna

Rāma and Lakṣmaṇa shoot arrows and finally kill them. Marichi and Subhau fell on the ground and then slowly get up and walk out the stage through the driveway;

Sage1 & Vishvamitra: Chant the Swasti PataH

स्वस्ति प्रजाभ्यः परिपालयन्ताम् । न्याय्येन मार्गेण महीं महीशाः ।
गोब्राह्मणेभ्यश्शुभमस्तु नित्यम् । लोकास्समस्तास्सुखिनो भवन्तु ॥
काले वर्षतु पर्जन्यः । पृथिवी सस्यशालिनी ।
देशोऽयं क्षोभरहितः । ब्राह्मणास्सन्तु निर्भयः ॥
सर्वे भवन्तु सुखिनः । सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु । मा कश्चिद् दुःखभाग् भवेत् ॥
असतो मा सद्गमय । तमसो मा ज्योतिर्गमय ।
मृत्योर्मा अमृतं गमय ॥ ॐ शान्तिः शान्तिः शान्तिः ।

(everyone leaves the stage)

Valmiki: After completing the yagña, with the help of Rāma, Sage Viśvamitrā took Rāma and Lakṣmaṇa to Mithilā, King Janaka's kingdom. King Janaka had a beautiful daughter, Sītā, whose svayamvara had been arranged. The king announced a challenge for young princes to lift and string Lord Śiva's powerful bow. The successful prince would wed Sītā. (pause)

Scene 3 Rāma weds Sītā

Scene 3 : Rāmā weds Sītā

(King Janak enters and stands; Sage Viśvamitrā with Rāma and Lakṣmaṇa enter standing on the right; three princes standing on the left; with Shiva's bow on a small table in the middle)

Janaka (Bowing to the Viswamitra): I am fortunate that you have all assembled here to grace this occasion. Who ever will lift and break this Lord Shiva's powerful bow will marry my beautiful daughter Sita. With your presence, I know it will be success.

Viśvamitrā: Long Live King Janaka. May the blessings of all the Gods adorn your kingdom always. I have brought with me the princes of Ayodhyā. They will try to break Shiva's bow.

Janaka: I am honoured. Please be seated. Let the svayamvara start.

Narrator: The crown prince of Mālava

Prince of Malava: Oh this bow! I will easily break it

(The prince walks to the bow with arrogance and attempts to lift the bow, standing, then sitting, then lying down. He feels ashamed, since other two prince

laugh, and staring at the bow in disgust, he returns to his seat; the other three prince laugh)

Narrator: The crown prince from the country of Vidarbha

Prince of Vidharbha : Just see everybody.... how I break this bow

(The prince approaches the bow, shows off his muscles, strokes his moustache, and standing tries to lift the bow. He applies all his strength and with his body shaking, head down in shame, he returns to his seat; all the three prince laugh again)

Narrator: The crown prince from the country of Kashi

(The prince approaches the bow, tries to lift it with both hand; could not do it and returns with is head down)

Narrator: The crown prince from the country of Ayodhyā

(Rāma gets up, bow to Viśvāmitrā, bows to king Janaka; walks to the bow, bows to the bow,, lifts it very slowly and breaks it. Everyone stands up and claps.

Janaka: Please bring Sita to the court.

(Sītā with her four friend holding a jaimala in her hands walks very slowling towards the center of the stage. Rama moves forward and she places the garland on him. A garland is given to Rama and he places the garland on SIta. Ram and Sita bow to King janaka and Sage Visvamitra. All face the audience. And leave the stage;

Vālmīki: After their wedding, Rāma and Sītā returned to Ayodhyā. King Daśaratha felt it was time for Rāma's coronation and began planning for it. While the whole city was enjoying the festivities, Mantharā, the hunchback of Kaikeyī, planted a poisonous seed of jealousy in Kaikeyī, resulting in a treacherous plot

against Rāma. Kaikeyī asked king Daśaratha for her boons, and bound by his word, he fulfilled his promise to her. (pause)

Scene 4: Kaikeyī's Boons

(Kaikeyī, with her hair loose and ornaments spread on the floor, sits on the floor; Dashratha enters; Daśaratha looks at her sadly who is seated on a bench.)

King: Why do you appear to be so upset? Are you not well? Has some one insulted you? Tell me, my beloved, what is troubling you?

Kaikeyī: Only you can satisfy me. Promise me that you will do what I ask. Only then will I be happy.

King: Certainly Kaikeyī. You know how much I love you. I will do anything you ask of me.

Kaikeyī: Well then, I wish to ask you to fulfill the two boons you gave me years ago. The first is that I want my son Bharata to be crowned instead of Rāma. As for the other boon,, Rā,ma should spend fourteen years in the forest.

(The king, shocked, faints and then recovers)

King: How can you ask this of me? This is not possible! What a cruel, wicked woman you are Kaikeyī. Please don't do this to me. I beg you, Kaikeyī, have pity on me!

Kaikeyī: If you do not call Rāma this very moment and tell him what I want, I shall do it myself.

(The king shakes his head sadly, his hand pleading with Kaikeyī for sympathy)

Kaikeyī: Guard, tell Rāma that his father wishes to see him immediately.

Guard: Yes my Queen

(The guard exits and soon after Rāma arrives and salutes his father and mother)

Kaikeyī: Rāma, years ago I received two boons from the king. I have now asked him to fulfill them. For your father's words to come true, you must execute them. I demand the throne for Bharata and exile for you for fourteen years.

Rāma: Is that all mother? I am happy that I could be useful in keeping father's promise. Father should not feel unhappy on this account. I shall leave this very moment

(Rāma bows and exits; and Dashratha and Kaikii leave the stage; Dashratha leaves to dress as demoness guarding Sita; Kaikii leaves to dress as Ravana)

(The stage is cleared; Valmiki enters and stands)

Vālmiki: Rāma left for the forest for his fourteen years of exile. Sita & Lakshmana accompanied him. On their way they met Ṛṣi Bharadavāja who advised them to set up a hut in the Citrakūṭa mountains. (pause)

Scene 5: Bharata comes to the Forest

(Ram and Sita sitting outside their kutia looking at the plants and birds. Sita making a garland; Lakshmana is fixing his bow. They hear drums and distant sounds)

Rama: Lakshmana, what is that sound? It sounds like an army. Look who it is.

Lakshmana (showing anger and returning in a hurry): Quick brother! Hurry You both go inside the Kutia. (Lifting his bow and Arrow) I will take care of this villain. who is coming with his whole army to kill us

Rama: Who is it?

Laksamana: It is Bharata—the cold blooded rascal. Let him come. I will kill him today for the crimes he has committed against you..

Rama: Laksmana, don't get excited. Bharata has a pure heart. He has great love for me. If you want the kingdom, I'll ask him to give it to you, but don't be harsh towards him on my account.

Lakshmana: I am sorry brother for saying harsh words against Bharata Bhaiya. Please forgive me

Rama: It is all right. But be nice to him when he arrives.

(Bharat, Shatrughna, Vashita, three queens and other enter. Bharat falls at the feet of Rama. Shatrughna embraces Laksmana. Ram and Laksmana bow to the guru and the queens.

Rama: Bharata How is our father? How are people of Ayodhya?

Bharata: O beloved brother! Where can I begin? What can I say? (with a pause and sadness in voice) After you left, father died of grief.

Rama: Oh no! Father, dear Father (Covers his face with his hands). Have the mothers and Guruji also come?

Bharata: Yes; They walk slowly . They will be here shortly. (pauses for a moment)

Bharata: All these tragedies happened because of me. It is all my fault. Brother, please come back to the kingdom and relieve me of my burdens. Take your rightful place as king.

Rama: I gave my word to our father and it is my duty to uphold that Dharma

Bharata: Brother I don't want to be the king. The kingdom belongs to you. I will stay in the forest for fourteen years in your place.

Rama: No Bharata, I cannot do that.

Bharata: Alright, Atleast give me your sandals. I shall place them on the throne and serve the people as your representative until you return. At the end of fourteen years, if you do not return, I shall prepare a fire and burn myself.

Rama: Bharata, don't worry. I shall definitely return.

(Rama gives Bharata his sandals and blesses him;). May the Lord bless you

(everyone leaves the stage)

Vālmīki: After Bharata left the forest, Rāma felt heavy at heart. Since the hut in Citrakūṭa often reminded him of Bharata and others, he decided to move further in the forest to a place called Pañcavaṭī to start a new life. One day, the demoness Śūrpaṇakhā, sister of Ravaṇa, visited the place and tried to entice Rāma & Lakṣmaṇa into marrying her. Retaliating against her attempt to harm Sītā, Lakṣmaṇa cut off her Śūrpaṇakhā's nose and ears and sent her away. Angry, Śūrpaṇakhā went to Ravaṇa's court in Laṅkā and persuaded him to kidnap Sītā to revenge the humiliation. Ravaṇa convinced Mārīca, his uncle, to change into a beautiful deer and distract Rāma and Lakṣmaṇa, while Ravaṇa snatched Sītā away.
(pause)

Scene 6: Golden Deer

(Rama & Sita sit outside the hut on a bench, while a golden deer enters the stage and walks hopping)

Sītā: Oh, look! That deer is so beautiful. Please get it for me.

Lakṣmaṇa: Rāma, my brother, I am sure this is not a deer. This must be a form of a rākṣasa. It looks unnatural to me.

Rāma: Lakṣmaṇa, Sītā wants this deer. I will try to get it for her. You stay here and guard Sītā and I will return with the deer, dead or alive.

(Rāma hunts the deer and chases it backstage. A few seconds later, a backstage cry is heard)

Backstage Cry: O Lakṣmaṇa! Save me

Sītā: Lakṣmaṇa, did you hear that? My Rāma is in great trouble.. Go immediately and help him. He needs you.

Lakṣmaṇa: No, I won't go. This is the rākṣasa's trick. I know that no harm can come to Rāma.

Sītā (furious): I thought you were loyal to your brother. What a conniving person you are. You are just waiting for your brother to die so that you can take me.

Lakṣmaṇa: Oh, no! please don't say that. How can you ever suspect me? I shall go at the risk of disobeying my brother. But promise me you will not cross this line.

(Lakṣmaṇa draws a line and leaves after bowing to Sītā. Sītā walks up and down twice nervously, and anxiously awaits their return. Rāvaṇa enters hermit)

Rāvaṇa: Will the kind lady offer me some food? Bhikshaam dehi ; bhikshaam dehi

Sītā: Please wait. I shall be back.

(She leaves and returns with a plate of food)

Rāvaṇa: I am tired. Please bring it out to me.

(As Sītā steps forward, she is grabbed by the sage who changes his outfit to be Ravana)

Rāvaṇa: I am Ravana , king of Lanka You are such a beautiful maiden. You don't deserve to be living in this forest in a hut. I will take you to Lanka and make you my queen)

Sītā: You monster! Leave me alone. If my Rāma comes, he'll tear you to pieces.

Rāvaṇa: Ha, Ha, ha! You are mine now, Sītā! Ha, Ha, Ha!

(Rāvaṇa drags Sītā across the stage)

Sītā (Screams): Someone save me, O Rāma, O Lakṣmaṇa, save me!

Rāvaṇa (Laughing): Ha,Ha! No one can save you now, my beloved, you are mine, Ha, Ha!

Vālmīki: Rāma and Lakṣmaṇa return from the pursuit of the golden deer and to find that Sītā is missing. As they search for her, they meet an old eagle , Jaṭāyu, who lies wounded on the ground. As Jaṭāyu , gasps for breath, he tells them about his fight with Rāvaṇa, and begs forgiveness for being unable to save Sītā. With these words, the brave Jaṭāyu dies. During the search, Rāma forges friendship with Sugrīva, the king of monkeys and Hanumān, his wise minister. Rāma helps Sugrīva kill king Vāli, Sugrīva's brother. Sugrīva offers to help with the search for Sītā by sending hundreds of monkeys out in different directions. Hanuman flies over the ocean to Laṅkā, where he finds Sita sitting under a tree, a captive in Rāvaṇa's garden. (pause)

Scene 7: Hanumān meets Sītā

(Sita is sitting quietly and very sad when Sītā Rāvaṇa stomps in with two demonesses accompanying him; Ravana played by Aditi) M)

Rāvaṇa: Oh lovely Sītā! Why do you turn your head away from me? I have never begged anyone like this before. Marry me and I will make you very happy and give you all the wealth of the other worlds.

Sītā (with anger and disgust): You dull-headed beast! Listen to me. I am already married to Lord Rāma and I belong to him. You are wasting your time. Change your adharmic thinking and return me to Rāma. Otherwise he will come and kill you

(Ravana comes closer to her)

Sita: Stand back! Don't come near me, unless you want to be burnt to death.

Ravana (Furious): You stubborn creature! I give you two months time to decide; If you don't change your mind. I will kill you and eat you up!

(Ravana grunts, turns around and leave)

Demon1: Sita why don't you marry the most powerful king Ravana. If you don't marry him we will cut you into pieces and eat you up for breakfast!

Sita (cries out): O Rama, where are you? Please save me. O Lord! My heart yearns to be with you. Please come or I will throw myself in fire.

Demon2 (puts her hand on her shoulders): Sita don't cry! You are tired, Get some rest and go to sleep. We will leave you now.

(The two demonesses leave)

(Sita closes her eyes; Hanuman enters slowly and bows to Sita and sits behind her; and starts telling the story of Ramayana)

Hanuman: Dashratha, king of Ayodhya had four sons. His eldest son Ram married the beautiful daughter of Janaka. Rama was to be crowned king of Ayodhya but

Queen sent him to forest for fourteen years. In the forest the wicked Ravana stole her and brought her to Lanka.....

(Sita opens her eyes and look around and says)

Sita: Who is this telling me the story of my Lord Rama. Come forward

(Hanuman comes forward)

Hanuman (with folded hands): I am Hanuman, minister of King Sugriva.

Sita: But you are a monkey, I know you to be You are Raksha appearing as a monkey. Go away and leave me alone.

Hanuman: No I have come here as a messenger of Lord Rama. He sent me to look for you and to bring back news about you.

Sita (Joyfully jumps up): Oh Dear Vanara friend , tell me how is Lord Rama and brother Lakshmana. When will they come to save me

Hanuman: Mother, Do not worry. Rama will come soon (Taking out a ring). This is my Lord's ring. He asked me to give it to you to assure that he will come soon and save you.

Sita: Taking the ring and looking at it with joy: O son of Vayu. Take this jewel to my Lord and tell him that I anxiously wait for him (She removes the jewel from her hair and give it to Hanuman)

Hanuman: I will give this to Lord Rama. Now I will go and make some mischief; find out Ravana army also scare Ravana by showing him the strength of Rama's army.

(Hanuman bows to Sita and leaves; Sita stands looking at the ring or a second and leaves;

Vālmīki: After leaving Sītā, Hanuman created havoc by uplifting the trees in the garden. After being summoned by Rāvaṇa, he challenged Rāvaṇa to return Sītā to Rama if he wanted his life spared. Hanuman's tail was set on fire. Hanuman took advantage of this situation and put the city of Laṅka in flames. Upon receiving the good news of Sītā's well-being, Rāma took his army to shores of Laṅka by building a stone bridge over the ocean. The war commenced and hundreds of warriors on both sides died. (pause)

Scene 8 The war

Scene8: The War

(War scene; Rama's (all the monkeys and Hanumana) and Ravana's soldiers (soldier, indrajit & Kumbhakarna) enter the stage; The two groups fight;for a while; Indrajit comes in the center of stage)

Indrajit: Where are Rama & Lakshmana. Are they scared and hiding somewhere. I do not want to fight with the monkeys! Come forward Rama ; Come forward Lakshmana! Come and fight with me!

(Lakshmana enters the stage from the driveway)

Lakshmana: Here I am Indrajit It will be decided today as how brave you are. You will also be killed as your brothers were.

Lakshmana and Indrajit fight. Indrajit shoots an arrow towards Lakshmana and he falls)

Indrajit: I have killed Lakshmana! Ha ha Ha

(Indrajit leaves the stage)

Kumbhakarna & Ravana's soldiers (jumping with joy): Lakshmana has fallen! Lakshmana has fallen

Rama (comes running to the stage): Laksmana! Dear brother, what has happened to you! You cannot give up your life for me. I will not live if you leave me, Laksmana!

(Rama takes Laksmana's head on his lap and weeps. Hanuman enters with a physician; the physician puts his head down and listens the heart beat of Laksmana and says to Hanuman)

Physician: Hanuman--- If you could get the sanjivini herb from a mountain located in Kailash then Laksmana could be saved.

(Hanuman exits and brings the mountain)

Physician: Hanuman! You have bought the whole mountain. I needed only the Sanjivini herb.

Hanuman: I did not know which was Sanjivini herb.

Hanuman (addressing Rama): O Lord! We have nothing to worry about. With these herbs, Lakshmana will be ok

(the physician pulls out the herbs. The physician brings herbs close to Laksmana's face and Laksmana wakes up.)

Laksamana: Where is Indrajit? Where is my bows & arrows... I will kill him; I will kill him

(puts his bow and arrow on)

(All are happy. the physician & Rama leave the stage with the mountain . The war resumes; Indrajit enters)

Indrajit: You are still alive. Today I will kill you surely.

Lakshmana: We will see

(fight continues between Lakshmana & Indrajit; Lakshmana shoots an arrow at Indrajit; He falls down)

Hanumana & Rama's Soldiers: Indrajit has been killed! Indrajit has been killed! On to the victory!

(Kumbhakarna comes in the middle of the stage; Rama enters the stage. Fight between them. Kumbhakarna falls down; Rama's army jumps with joy)

Hanumana & Rama's Soldiers: Kumbhakarna has been killed!. Now victory is ours!

(Ravana enters the stage. Rama and Ravana fight, finally killed by Rama)

Hanumana & Rama's Soldiers: Ravana has been killed! Victory to Rama! Victory to Lakshmana!

(While Ravana leaves the stage, Sita comes forward slowly and all eyes turn to see her)

Rama: Come, Sita, the reign of adharma is over. Let us return to Ayodhya and enjoy the fruits of this victory.

(everyone leaves the stage)

Vālmīki: After the war, Vibhīṣṇa, the younger brother of Ravana became the king of Laṅka. Since the fourteen years of exile had come to an end, Rāma, Sītā and others return to Ayodhyā. Rāma was crowned the king and a rule of joy and glory began in the world. (pause)

Scene 9 Rama is Crowned King of Ayodhya

(Rama & Sita seated; Laksmana; Hanuman sitting in the front, VasishTa enters; He first puts tika on Rama & Laksmana and the crown and the flowers. crowns Rama and Sita and put roli tika and throws flowers He bows down and chants ॐ रामाय नामः ॥

Lavanya sings her Ram Bhajan

Valmiki enters and saya bolo siyavar ramchandra ki jai and asks the audience to do the same.

Everyone in the audience throw flowers at hem and say the same