

## 5. The Divine Retinue: Vishnu's Eternal Associates as Rama's Brothers

### Ramayana Collection

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 **Description:** An exploration of the fifth Rahasyam revealing how Lord Vishnu's divine weapons and eternal servants took birth as Rama's three brothers - Lakshmana, Bharata, and Shatrughna

 **Tags:** ramayana, lakshmana, bharata, shatrughna, vishnu, divine-incarnation, adisesha, panchajanya, sudarshana, rahasyam, divine-weapons

## The Divine Retinue: Vishnu's Eternal Associates as Rama's Brothers

The Fifth Rahasyam (secret) of the Ramayana is known as "The Divine Retinue that Followed Bhagavan". This secret focuses on the principle that the Supreme Lord (Bhagavan) did not incarnate alone as Rama but was accompanied by his divine paraphernalia and associates, who took birth as his brothers. This fifth Rahasyam specifically identifies Lord Vishnu's principal attributes and His eternal couch, Ādiśeṣan, as having been incarnated on Earth to serve Rama.



### The Principle of Divine Entourage

The foundation of this Rahasya lies in the theological concept that whenever the Lord (Vishnu/Perumāl) descends to Earth in a human form (*Vibhava Avatāra*), His eternal consort (*Nityeśā*), His weapons (*Āyudhās*), and His principal servants (Retinue) also take birth to accompany and serve him. Perumāl (Viṣṇu), the one filled with six qualities (*Ṣāḍguṇya Paripūrṇa*), took birth as Rāma. His consort, Śrī (Mahālakṣmī), accompanied him as Sītā.



## Identification of the Divine Retinue

The sources identify Rama's three brothers with the personified divine weapons and the serpent couch of Viṣṇu. **Ādiśeṣan (Anantan)** incarnated as **Lakṣmaṇa** (Younger Brother), the eternal servant (*Śeṣa*), embodying the quality of unconditional service (*Śeṣatva*). **Pāñcajanya (The Conch)** took birth as **Bharata** (Second Brother), representing auspiciousness (*maṅgala vādya*), peace, and the sound that marks the beginning and end of conflict. **Sudarśana (The Discus/Chakra)** became **Śatrughna** (Youngest Brother), the personification of divine protection, capable of wielding the trident (which he won from Lavanāsura).

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### Ādiśeṣan as Lakṣmaṇa (Śeṣatva)

Lakṣmaṇa, as Ādiśeṣan, embodies *Śeṣatva* (subservience or service). Ādiśeṣan performs all forms of service (*Kainkaryam*) for Viṣṇu, serving as His bed, cushion, garment, and umbrella. Lakṣmaṇa demonstrates this *Śeṣatva* by insisting on accompanying Rama to the forest, stating, "I shall perform every type of service (*Aham sarvam kariṣyāmi*) whether you are awake or asleep (*Jāgrathāḥ svapatascha te*)". This commitment shows that his devotion supersedes even Rama's command to stay behind. Rama himself acknowledges Lakṣmaṇa's great service, stating that Lakṣmaṇa performed the duty of a father (*Pitāmama*) to him, and he learned that Lakṣmaṇa built the *parṇaśālā* (hut) based on his needs, even though Rama did not explicitly state those needs (*Bhāvajñena*).

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### The Roles of Bharata and Śatrughna

**Bharata (Conch/Śaṅkha):** The Conch is described as a *mangalavādya* (instrument of auspiciousness). Bharata is associated with initiating action (like the conch signals the start of battle). The battles that Rama fought (Virādha, Kabandha, Kara, Dūṣāṇa, etc.) began after Bharata left Ayodhyā, carrying Rama's sandals (*Pādukās*), effectively concluding the Ayodhyā Kāṇḍa. Bharata also later defeats the Gandharvas and establishes a settlement in the Northwest.

**Śatrughna (Discus/Chakra):** The Discus (Sudarśana) is a powerful protective weapon known to protect women who are pregnant. In the Uttar Kāṇḍa, when

Sītā is pregnant, Śatrughna leaves Ayodhyā to defeat the powerful demon Lavaṇāsura. The placement of Śatrughna (the Chakra) in the narrative is structurally significant, as he is placed in the next canto (Uttar Kāṇḍa) just when Sītā (who is pregnant in the Āśrama) needs protection. The Discus is also associated with a degree of anger (*krodhana*), which Śatrughna demonstrated when he violently attacked Mantharā.

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## Connection to the Pādukā Incident

This Rahasya is dramatically illustrated by the Pādukā (sandal) incident. In a previous context (Śrī Vaikuṇṭham), Viṣṇu's weapons (Conch and Discus) and Ādiśeṣan had once ridiculed the Pādukās for their lowly status. Viṣṇu told the Pādukās not to worry, as they would be served by these powerful associates one day.

This prophecy was fulfilled in the Ramayana when, upon Rama's exile, Lakṣmaṇa (Ādiśeṣan) carried the Pādukās on his head, while Bharata (Conch) raised them to the throne, and Śatrughna (Discus) served them by waving the whisk (*cāmara*). This event confirmed the status of the Pādukās as symbols of service, showing that the divine retinue (the brothers) was dedicated to the Lord's service through His sandals.



## Reference

This blog post is based on notes taken from the following video : **Video Source: Watch on YouTube** For a more detailed explanation, I highly recommend watching the original video.



## Acknowledgment & Disclaimer

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