

Om Sri Ramaya Namah! Om Sri Ramaya Namah! Om Sri Ramaya Namah!

A comparative study of some of the most prominent Ramayanams

Adhyatma Ramayanam Kilippaattu

Om Sri Ramaya Namah! Om Sri Ramaya Namah! Om Sri Ramaya Namah!

**Adhyatma Ramayanam Kilippattu in Malayalam by Thunjathu Ramanujan
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This is the most popular Ramayanam among Malayalees. One of the reasons is that it is highly devotional with a lot of worship and prayers of Lord Sri Ramachandra Swamy. The other main reason can be attributed to the flow and easiness of the “Manipravalam (mani = gem and pravalam = coral)” style used in writing the book. Malayalam itself is not an independent language. It is derived mainly from Tamil and Sanskrit and then borrowing some words here and there from other Dravidian languages. The beauty of Adhyatma Ramayanam Kilippattu is that we cannot easily distinguish which is Sanskrit and which is Malayalam, and the combinations and mixings are so well sublimated with faultless synchronization. It is truly an amazing work and the greatness of it is far superior and beyond words when we know that the author never had to discount the meaning, devotion and holiness for the purpose of such synchronization. So, this Manipravalam is a beautiful mix of Malayalam and Sanskrit.

There are other Malayalam Ramayanams like Kannassa Ramayanam written by Kannassa Panickers, Bhasharamayanachambu, Ramachandravilasam, Raghuv eeravijayam, etc. But Adhyatma Ramayanam Kilippattu secured the most prominent supreme position and became the most popular Ramayanam due to the greatness of devotional aspects and a number of worship and prayers in it.

There is no considerable variations in Adhyatma Ramayanam Kilippattu and in Adhyatma Ramayanam Moolam but for that the Kilippattu is narrated by Sri Maha Deva to Sri Parameswari or as a conversation or questions and answers by Parvathy Devi and Parama Siva or literarily between Uma and Maheswara and that is evidenced from “Ithyadhyatma Ramayane Uma Maheswara Samvade ...” at concluding of each section. And the other major addition is that wherever the author gets an opportunity to use the word Sri Ram he has successfully inserted a whole worship about Sri Rama. The whole book is written as if it is melodiously sung by a young parakeet (kilimakal).

The description of the greatness of Ramayanam starts like:

“Sreeramayanam pura virinchavirachitham

Noorukoti granthamundillithu bhoomi thannil”

Means:

“Sreeramayanam was created long time ago by Lord Brahma Deva

One hundred crore stanzas are there, and they are not available on this earth.”

That means the original Adhyatma Ramayanam created by Brahma Deva had one billion stanzas. But our Kilippattu version has twenty thousand one hundred and six lines or about five thousand twenty-seven stanzas. This is just to provide an idea of how brief and abridged this version we read. Though this Adhyatma Ramayanam Kilippattu in Malayalam is not a word-by-word translation of Adhyatma Ramayanam Moolam in Sanskrit, the author does not have major deviations from the Moolam.

A little bit of background about the conversation between Uma (Sri Parvathy Devi) and Maheswara (Sri Parameswara) would definitely be beneficial to the readers in this context. In the previous birth Uma was Sathi or Dakshayani, the youngest daughter of Daksha Prajapathi and his wife Prasuthi. Sathi was a staunch devotee and votary of Lord Maha Deva (Parama Siva or god of gods). She has from the

very childhood heard and listened to all great and sacred and divine stories of Lord Siva.

Lord Siva is one of the Trinities or Thrimoorththees. The trinities are Brahma Deva, Maha Vishnu and Rudra or Parama Siva. These are actually the three different forms of the Cosmic Form of Lord Sri Maha Vishnu. Of this Brahma Deva is responsible for creation or manifestation, Maha Vishnu for sustenance or maintenance or protection of all creations and Maha Deva for destruction or dissolution. This means the ultimate control of the universe is entrusted in Maha Deva. From the stories told by the great saints and even from her own parents she had developed steadfast devotion and love towards Maha Deva. She also naturally thought that Maha Deva is the supreme most of the Trios or Trinities as he has control and destruction power of anything created by Brahma Deva and protected and maintained by Maha Vishnu.

She is being the youngest and most affectionate child of her parents, her parents wholeheartedly agreed to fulfill her wish to get married to none other than the most powerful of the Trios, Lord Maha Deva. And her parents arranged the wedding ceremony with magnanimous pomp and pride with all festivities and celebrations befitting to Daksha Prajapathi, the son of Brahma Deva.

Sathi, the newlywed bride, noticed even during the pompous marriage procession the groom, Lord Maha Deva, or Deva-Deva, none other than the most powerful of the Trios was chanting RAMA, RAMA, RAMA Sathi genuinely thought that her Lord was playing a game with her just to confuse her and joke around and tease her. And even after reaching Kailas Lord Siva continued to mutter RAMA, RAMA, RAMA So, Sathi Devi lost her patience and asked Lord Siva what it is that 'you are always muttering or chanting Rama Rama Rama.' Who is this Rama? Lord Siva very happily responded "Oh Sathi Devi I am a votary of Lord Sri Rama. I am a steadfast devotee of him. Only because of His mercy and blessings we are all able to survive. Even our very existence is totally dependent on him."

Sathi Devi in her mind doubted whether whatever Lord Siva talked about Sri Rama is true or not. She told Lord Siva 'Oh my Lord you are the most powerful of the Trinities. How can there be someone superior to you?' Lord Siva again tried to

convince Sathi Devi by telling her 'Devi! Please do not tell or even think like that.' "Sri Rama is the Omnipotent and Omnipresent. Sri Rama is the one who creates, maintains and protects and annihilates all these universes and the entire species therein. Lord Sri Rama who is the incarnation of Lord Sri Maha Vishnu only has assigned Brahmadeva and me these forms and responsibilities. (Assumption is that there are multitudes of universes, and our earth is within one of such universes.)

Sathi Devi, though the ultimate chaste wife, had developed a natural suspicion on all that her consort, Lord Siva, was telling her. And her chastity did not permit her to counter question Lord Siva. At the same time Sathi Devi wanted to test and see if what her lord was telling was true or not. She got a golden opportunity to test it when they both were returning from a Yenja/Sacrifice, for the benefit of and to appease Lord Sri Rama, conducted by Agasthya Muni at his monastery near Panchavati. Sathi Devi was sitting in front of Lord Siva on their Rishabha (Bull) vehicle, Nandikesa, and going back to their abode in Kailas.

And of course, Lord Siva was chanting Rama-Rama-Rama and Sathi Devi asked him Oh Lord , where or how can I be able to see 'this Rama?' Lord Siva immediately with no hesitation responded that you can definitely see Sri Rama always and at anywhere. He is Omni-present and Omni-potent. Sathi Devi insisted that she wished to see Sri Rama right there and right then. Lord Siva's response was most certainly and asked her to look down so that she could see Sri Rama.

Sathi Devi looked down. She could not stop laughing at what she saw. Two youngsters with matted and knotted hair wearing the dresses made of tree barks were running around the trees and looking at the birds and sky and wailing aloud. Sathi Devi was sure that they were insane or fully crazy guys.

Sathi Devi asked her Lord Siva, if Lord Sri Rama is your master, then why is he behaving like a crazy or insane person? Lord Siva told Sathi Devi that these are all illusions created by him. Even this entire universe is created by His illusion. I and you are not in a position to understand what he is playing all these games like. Sathi Devi being a chaste wife did not want to question her Lord. But the thought

is why the Ultimate Supreme God should wander, wail and roam around like this in search of his wife? And also, how can or why should the Supreme God miss his wife? And why should he cry aloud like this if he is really the Master of her Lord, Maha Deva? And a multitude of related questions disturbed Sathi Devi. But the steadfast faith and devotion Lord Siva has on his Master, Lord Rama Deva, did not permit her to ask any more questions to Lord Siva. But she decided to test it out by herself secretly.

Lord Siva, of course, could read the mind of Sathi Devi. Sathi Devi took the form of Sitha Devi as exactly how she looked while Sri Rama went after the golden deer. She went over to where Sri Rama Deva and his younger brother Lakshmana were looking to find Sitha Devi. The disguised form of Sitha Devi approached Lakshmana and asked him 'what is that both of you are looking around in the wild forest.'

If you are looking for me, I am here now. Lakshmana very ridiculously looked at Sathi Devi as if to say who she is trying to fool here. And he simply told her that Rama Deva is there, and she can meet him. She went to Sri Rama in the same exact attire and form of Sitha Devi. As soon as Sri Rama Deva saw her, he greeted with utmost respect and asked her how she is doing and also how Lord Maha Deva is doing. And he asked her why she chose to come alone. Then she knew how great and supreme Lord Sri Rama Deva was? She looked up to Kailas thinking that her Lord would pardon her and help her. But she saw only Sri Rama in Kailas. She looked up to Sathyaloka thinking that Brahma Deva would help her. But she could see only Rama Deva there. Sathi Devi was nervous and panicky and looked all around her. She could see only Sri Rama everywhere. In the entire universe Sathi Devi could see nothing other than Sri Rama Deva. Now she realized that Sri Rama is the Omnipresent and Omnipotent and Omniscient and why her Lord Sri Maha Deva is always worshiping Him and why Lord Sri Maha Deva is a staunch devotee and votary of Sri Rama Deva.

Also, now Sathi Devi was convinced in her mind and heart that she is no longer fit to serve Sri Maha Deva as his consort as she somehow developed a stigma of questioning or rather wanted to test the faith of her chaste Lord Sri Maha Deva.

She knew that the physical body of Sathi is corrupted and maligned with unchaste thoughts and faith in her divine consort, Lord Sri Maha Deva. And she wanted to come up with a chaste and devotional means to purify her mind and wash away the stigma inflicted on her mind and the material body. But she knew that the body which held that impure mind and heart can never be purified and refined as long as she carries the same material body. And thus, she resolved that she has no alternative other than to destroy the body which was stigmatized like that. But she also knew well that she cannot do any of those without the permission of her consort, Lord Sri Maha Deva.

Lord Maha Deva knew what was going through the mind of Sathi Devi and her faith and her most sincere love and affection towards himself. And for her faith, love and affection he was unable to separate her from him or abandon her. So, he decided to go on severe austerity for a long seventy thousand *divya varshas* (*divine years = three hundred and sixty thousand times seventy thousand human years*). All these years Sathi Devi was preparing flowers and arranging the materials needed by Lord Maha Deva for his austerity, penance and worship and was lying down at his feet and praying for his mercy and pleading to him to pardon her ignorance. And while Lord Maha Deva opened his eyes and came out of his austerity a number of air chariots were flying above Kailas the abode of Lord Maha Deva.

[Now let us briefly flash back to one of the Brahma Sabhas (Town Hall meetings held by Brahmadeva at Sathya Loka). This was immediately after Daksha being installed as the Chief of Prajapathis (word meaning lord of subjects or creatures). Daksha being the Prajapathi, he was dressed and adorned with multitudes of ornaments made of diamonds, pearls, jewels, and other precious materials so fabulously and so pompously. While he entered the assembly everyone including Brahma Deva got up and greeted him with respect due to his newly assigned position as Chief Prajapathi and because of his pompously ornamented attire. But Lord Maha Deva was the only exception, and he did not either get up or greet him or wish him. Lord Maha Vishnu, Brahma Deva, Lord Maha Deva all were Prajapathis of the same order and Lord Maha Vishnu was the first Prajapathi.]

[Daksha was so unhappy that Lord Maha Deva did not pay respect to him. Daksha thought that Lord Maha Deva should have been the first one to greet and pay respect to him because he is the husband of Sathi Devi, Daksha's daughter. So, Daksha is in a fatherly status irrespective of the fact that Lord Maha Deva is one of the Trios. Daksha considered him as the lord of devils, ghosts, globins, etc. and cultureless. He kept that wrath on Lord Maha Deva and stopped offering duly eligible sacrificial portions and stopped worshiping Lord Maha Deva. Not only that he also ensured that even none of his associates or relatives ever got in touch with Lord Maha Deva or for that matter even to his own youngest daughter, Sathi Devi, simply because she had been wedded to Lord Maha Deva. Daksha conducted a great sacrifice and invited all his friends, relatives, saints, gods but intentionally excluded Lord Maha Deva and his own youngest daughter Sathi Devi who was the wife of Lord Maha Deva.]

The air chariots flying above Kailas while Lord Maha Deva came out of his long austerity were carrying gods and saints to Daksha's sacrificial ground as invited guests to attend the yajna/sacrifice. Sathi Devi was notified by her maids that all these air chariots are carrying the invitees to attend the sacrificial ceremony being conducted by Daksha, her beloved father. Sathi Devi wanted to attend the sacrifice as well. She requested Lord Maha Deva to take her to her beloved father's sacrificial ground. Though Lord Maha Deva tried to convince Sathi Devi, why she should not go for the sacrifice as neither Maha Deva nor Dakshayani was not only not invited but intentionally excluded from the list of invitees. But still then Sathi Devi insisted that she has to go though she was not invited, as Dhaksha is her own father. Sathi Devi asserted that it is only the duty of a daughter to attend such a grand function conducted by her parents. Lord Maha Deva again told her that if she goes, she would definitely be insulted, humiliated and be ridiculed not only by her parents and siblings but also by the other invitees as well. Ultimately Lord Maha Deva permitted Sathi Devi to go and attend the sacrifice and asked Nandikesa, his associate, to accompany her. Sathi Devi was insulted and ridiculed not only by her parents and relatives but also by the sages who were performing the sacrifice. Sathi Devi unable to tolerate the insult inflicted not to her but to her husband, Lord Maha Deva, as he was not being

worshiped or offered the due reverence in the sacrifice, she immolated herself in the sacrificial fire. As mentioned above the other reason for Sathi Devi to immolate herself in the sacrificial fire was because she knew that her physical body of that birth was not fit to serve Lord Maha Deva as she had been unchaste to him.

Thereafter Sathi Devi was reborn or reincarnated as Parvathi Devi or Uma as the daughter of Himavan (mount Himalaya) and Menaka Devi or Minakam (lady mount Minaka). Parvathi Devi from the very childhood was a staunch devotee of Lord Maha Deva and started severe austerity to appease Lord Maha Deva. When Lord Maha Deva was very pleased and was ready to bless with boons to fulfill her wishes, Parvathi Devi requested Lord Maha Deva to be her consort. Lord Maha Deva granted her the boon and wedded goddess Parvathi Devi. With the grace of Lord Maha Deva, Parvathi Devi was able to recollect everything that happened during her previous birth as Sathi Devi. Now Parvathi Devi understood who Sri Rama Deva was from the experience she had in her previous birth as Sathi Devi. She from her previous birth, as Sathi or Dhaakshaayani, resolved to be the staunchest devotee of Lord Sri Rama Deva like her consort Lord Sri Maha Deva. Now, in this birth, Parvathi Devi wished to know everything possible about the Omnipotent and Omnipresent and Omniscient Ultimate Reality, Lord Sri Rama Deva. So, Parvathi Devi with utmost humility and extreme devotion requested Lord Sri Maha Deva to explain the stories of Lord Sri Rama Deva:

“Kailsachale suryakotisobhithe vima-

Lalaye ratnapeete samvishtam dhyananishtam

Phalalochanam munisidhadevathi sevyam

Neelalohitham nija bhartharam visweswaram

Vandichu vamotsamge vazhunna bhagavathi

Sundhari haimavathy chothichu bhakthiyode:”

Sri Parvathi Devi, the most beautiful daughter of Himavan (divine form of mount Himalaya), the goddess who was sitting on the left lap (of Sri Parameswara =

Param + Eswara = Ultimate Protector/Leader/Ruler/Controller) humbly and devotedly after worshipping with prostration asked her husband who is the protector and controller of the whole universe who is in metallic blue color and who has an eye on his forehead and who was worshiped by all great saints, celestial bodies and the gods (dhevaas) and who was meditatively sitting on his precious diamonds and coral throne at mount Kailas which was with the brilliance of tens of millions of suns.

And Adhyatma Ramayanam Kilippattu is the answer provided by Lord Sri Parameswara to Sri Parvathi Devi for her questions. Initially, Sri Maha Deva told Sri Parvathi Devi the story in a brief but then Parvathi Devi told him that the brief story of Sri Rama Deva and Sitha Devi was able to remove the ignorance from her mind and now she is fully equipped and really capable to understand the greatness of Lord Sri Maha Vishnu's incarnation as Lord Sri Rama Deva and she was definitely not satisfied the least with the brief story and therefore if Lord Sri Parameswara has any mercy on her he should narrate and explain the story in detail to her for her better understanding as well as for the benefit of other devotees of Lord Sri Rama Deva. Sri Parameswara told Sri Parvathi Devi that what he is going to tell her is exactly what Sitha Devi explained to Aanjaneya/Hanuman at the instance and at the request of Sri Rama Deva himself after defeating Ravana and his friends and associates and relatives and after having his own coronation ceremony at Ayodhya. See how Kilippattu is explaining the situation:

"Sundararoopē! Hanumane nēe kandayallee?"

Ninnilumennilumundellaneravumivan-

Thannullilabhedhayayulloru bhakthi nathe!

Dhanye! Santhatham paramatmanjanatheyozi-

Njonniumorunerasayumillayallo.

Nirmalanatmanjanathinnivan pathramathre

Nirmaman nithyabrahmacharikalmumpanallo.

Kalmashamivanethumillennu dharichalum

Thanmanorathathe nee nalkanam madiyathe.

Nammude thathwamivannariyickenamippol

Chinmaye! Jaganmaye! Sanmaye! Mayamaye!

Brahmopadesathinnu durllabham pathramivan

Brahmanjanarthikaliluthamothamanedo!”

So, this Adhyatma Ramayanam Kilippattu is the philosophical and ethical explanations provided by Sitha Devi to Hanuman who according to the words of Sri Ramachandra Swamy himself is the best of the best who deserved to be advised the principles and purposes of the incarnation of Lord Sri Maha Vishnu as Lord Sri Rama Deva and his consort Sri Lakshmi Devi as Sitha Devi. What an accomplished devotee is Aanjaneya! What more a true devotee can wish from his Master! When Sri Rama Deva requested Hanuman to ask for any wishes he wanted to be granted, Hanuman asked for permanent life (as immortality or eternity should not be asked or could not be granted). Devotees! Please see Aanjaneya’s reason for permanent life. Not that he wanted to live forever to enjoy this material life and the material comforts attached to it, but he wished to live long to listen to the chanting and or recitals: RAM-RAM-RAM and or he wished to be present and listen to all those who worship or pray Sri Rama Deva anywhere in the world at any time. Such a staunch devotee was Hanuman. So, we believe that Hanuman is always listening with utmost concentration and full meditative devotion whenever anyone reads Ramayanam. According to Adhyatma Ramayanams, both original and kilippattu, Hanuman is the staunchest devotee of Sri Rama Deva but for Lord Sri Maha Deva who is in a far supreme level being one of the Trios and hence not to be compared with Hanuman. We consider ourselves as so lucky that we got the opportunity to read or listen to this great devotional story of Sri Ramachandra Swamy in Adhyatma Ramayanams.

Lord Parameswara had intensely listened to the discourses and advices of Sitha Devi and Sri Rama Deva to Hanuman and Lord Parameswara reproduced it to

Parvathi Devi at her request with utmost devotion and full faith in both Sri Rama Deva as well as in Lord Sri Parameswara or Sri Parama Siva. See Parama Siva's assurance and promising commitment to Sri Parvathi Devi:

“Dhanye! Vallabhe! Girikanye! Parvathee! Bhadre!

Ninnolamarkumilla bhagawatbhakthi nathe!

Sreeramadevathathwam kelkkenamennu mana-

Tharilakamkshayundayi vannathu mahabhagyam.

Munnamennoditharum chodyam cheytheela, njanum

Ninnane kelppichithillareyum jeevanathe!”

Means: Sri Parama Siva told Sri Parvathi Devi that the entire Ramayana described by Sitha Devi and Sri Ramachandra Swamy to Aanjaneya is afresh in his mind and so far, nobody has ever asked or requested it to him and he has not told it to anyone. And now he can reproduce or rewind and play it back to her in its entirety. And that is what we have in Adhyatma Ramayanams. So, we are all so fortunate to have the opportunity to read or listen to this most devout and sacred story of Sri Rama Chandra Swamy in Adhyatma Ramayanams.

Now let us see some of the glaring exceptions we notice in Adhyatma Ramayanams and other Ramayanam/s. In Valmiki Ramayanam we are told that Dasaratha had eight ministers whereas in Adhyatma Ramayanams we do not see the ministers other than Sumanthra. We also see Santha, the adopted daughter of Romapatha the king of Anga, and the wife of Risyasringa. The biological parents of Santha were the same Dasaratha and Kausalya. This means Santha is the biological sister of Sri Rama Deva. We do not see any mention of Santha in Adhyatma Ramayanams.

Valmiki Ramayanam has explained in detail about the advice of various divine and super power arrows and other weapons to Sri Rama and Lakshmana by Sage Viswamithra. According to Adhyatma Ramayanam Moolam:

“Thathoathihrishta parirabhya Ramam

Moordhanyavakraya vichinthya kinchit

Sarvasthrajalam sarahasyamanthram

Preethyaabhiramaya dadou muneendrah”

Means as the great saint extremely pleased with Sri Rama he hugged and kissed him on his forehead and after thinking for a while advised all special arrows with divine superpowers with the secret tricks to use them with full contention.

And per Adhyatma Ramayanam Kilippattu

“Kausikamuneendranum divyasthrangaleyella-

Masu Raghavaanupadesichu saLakshamanam”

Means Viswamithra immediately advised all special superpower arrows to Sri Rama along with Lakshmana.

And thus, Adhyatma Ramayanam Kilippattu has abridged about the divine weapons in two lines as above. Whereas we can see two full chapters of one hundred and two stanzas or in other words four hundred and eight lines of descriptions about these weapons and the magical and divine powers of them in Valmiki Ramayanam. What is most distinctive and truly impressive about this portion in Valmiki Ramayana is not just the descriptions of the various supremely and unimaginably powerful arrows or weapons but also tricks on how to use them. It does not even conclude with that. These advice also include the means to ensure how to carry these weapons always with them without physically possessing them. What a supreme imagination. The benefit of knowing these tricks is that in a flash Sri Rama and/or Lakshmana would be able to acquire any or all of these arrows and or weapons and would be able to use them most effectively. These are all so compact and well contained in your mind.

After we read these chapters, we are assured that Sri Rama, or for that matter anyone who is aware of these manthras, would always be victorious even if he is not an incarnation of Lord Sri Maha Vishnu. We would still be at a loss to

conceive that such poetic imagination is possible. What a concept! Even in this ultra modern – that is what we claim – age it is beyond the horizon of our imagination something like this is possible. What Valmiki told us in Ramayanam is that somebody can so coolly walk around so unassumingly with the technical knowledge and the ultimate capacity and power to destroy an infinite number of universes in a flash. This poetic imagination is truly beyond words but when we learn that it is not just imagination but so down to earth technically feasible and very practical supreme powers and pure knowledge and capacity of mind we do not know how technically and scientifically advanced our Rishis were?

In both the Adhyatma Ramayanams, Moolam in Sanskrit and Kilippattu in Malayalam Manipravalam, the Ayodhya Kandam starts with Narada - Raghava Samvadam (means conversation between Narada and Sri Rama) which is not in Valmiki Ramayanam. Narada visited Sri Rama as a messenger from Brahma Deva to remind Sri Rama that he is the incarnation of Lord Sri Maha Vishnu with the purpose of destroying Ravana and his dynasty and it is possible to forget all those as he is in the human form. Therefore, Brahma Deva humbly and respectfully reminded his creator, maintainer and protector of the need to fulfill his commitments. It is to mention, though not in Adhyatma Ramayanams, that Sri Rama Deva of course knew that Narada would be visiting him, and he directly wanted to experience Narada's, his grandson's, intelligence, wit and the utmost devotion. It is nothing but natural that the grandparents always enjoy and get entertained by the prattles of grandkids as a privilege granted to them. Here also Sri Rama Deva wanted to have the same entertainment. So, he acted (actually there was no need to act but he was) like a young to be crowned prince and greeted Narada as a great godly saint. Let us see how Sri Rama Deva opens up the conversation per Moolam:

“Uvacha Naradam Ramah preethya paramaya yuthah

***Samsarinam** munisreshta durlabham thava darsanam*

Asmakam vishayasaktha chethassam nitharam mune

Avaptham me poorvajanmakrithapunyamahodayaiih

Samsarinapi hi mune labhyathe satsamagamah”

And per kilippattu:

“Vande padam karunanidhe! Sampratham

Nanavishayasaukhyampoondumevina

*Manasathodu **samsarikalayulla***

Manavanmaraya njangalkku chinthichal

Njanियakum thava padapankeruham

Kandukolvanathidurllabham nirnnayam

Pandu njan cheythoru punyaphalodayam-

Kondu kanmanavakasavum vannithu

Pundareekotbhavaputhra! Mahamune!

Ennude vamsavum janmavum rajyavu-

Minnu visudhamay vannu thaponidhe!

Ennaliniyenthu karyamennum puna-

Rennodarulcheykavenam theyanidhe!

Enthoru karyam niroopichezhunnelli?

Santhoshamulkkondarulcheykayum venam

Mandhanennakilum karunyamundenkil

Sandhehamilla sadhippanellame.”

These words are crafted so beautifully with the possibility of having double meaning but apparently looking like Sri Rama Deva as an ordinary prince who is entrapped in the material pleasures of this universe. Narada’s response was so befitting, and Sri Rama Deva was able to enjoy it thoroughly and of course it

revealed the supreme devotion Narada has on his master Lord Sri Rama Deva. Narada gave such an explanation for his satirical term used to describe himself as **Samsari = Materialistic**. Narada did very intelligently establish how that term is so accurate and befitting for Sri Rama Deva as he is the one who created and who is maintaining and who is at appropriate time destroying this whole materialistic universe and therefore none other than him can claim to be a true Samsari or Materialistic. Then the whole chapter with Narada's responses is with various witty and accurate interpretations which are not transparent to an ordinary materialist.

There is an episode called the secret of the incarnation of Sri Rama Deva and Sitha Devi (**Rama Sitha Rahasya**) is missing in Valmiki Ramayana. As the subjects of Ayodhya were eagerly and enthusiastically awaiting throughout the night without even closing their eyes for a second and longing to participate the crowning ceremony of their favorite prince as the young emperor of their kingdom, they got words that Dasaratha had to change his decision as he was obligated to fulfill the wishes he granted to his wife, devilish Kaikeyi. So, they were cursing Manthara, Kaikeyi, the King Dasaratha and their own misfortune. Also, they all loudly took a decision that if they are unable to convince Sri Rama Deva to stay back without going to the forest per the wish or the orders of Kaikeyi then they all will also follow Sri Rama Deva to the forest. At that time Vamadeva, [Vamadeva is the oldest of eight Preceptors Dasaratha had in his palace as advisors. And Vasishtha of course is the Chief Advisor] the oldest of the Preceptors or Advisors, Dasaratha explained to them that Sri Rama Deva is actually the seventh incarnation of Lord Sri Maha Vishnu and incarnated to kill Ravana and destroy the entire dynasty of demons. Of course, he gave full discourse about all the ten incarnations of Sri Maha Vishnu also.

We also do not see Sri Rama Deva's visit to the monastery of Valmiki as well as the explanations provided about his life history by Valmiki to Sri Rama Deva in Valmiki Ramayana. In Adhyatma Ramayanams we can read that Sri Rama Deva asking or requesting Valmiki to show him an appropriate place for his stay with Sitha Devi and Lakshmana. Here again we see that Valmiki explains the greatness of Sri Rama Deva and tells him that he is the Omnipresent and Omnipotent. How

can Valmiki or for that matter anyone else give proper direction? This is the time Valmiki explains to Sri Rama Deva that he became a great Sage of his stature and fame only because of his constant and meditative chanting of those two syllables of **RAMA** in the reverse order repeatedly like **MARA-MARA** for hundreds of thousands of years. This story is very familiar to all Adhyatma Ramayanam readers. Then Valmiki told Sri Rama Deva that according to the norms of ordinary people as he is being the one incarnated into a human form Valmiki will direct to an appropriate place and take him to Chithrakooda where he also helped him to construct a beautiful monastery. In Valmiki Ramayana it was Bharadwaja, the principal disciple of Valmiki, who advised Sri Rama to go to Chithrakooda.

Now let us discuss the Maya (Illusory) Sitha concept. In Valmiki Ramayana this concept is not there. In Adhyatma Ramayanams and other Ramayanams this concept might have been introduced to ensure that Sitha Devi, the incarnation of goddess Maha Lakshmi, should never be stigmatized having been abducted by Ravana and then stayed with him under his full custody for almost one year. Valmiki might have thought that his Sitha Devi can and will never be stigmatized though the original Maha Lakshmi has stayed with Ravana. There are various interpretations and discussions about the introduction of Maya Sitha. Let me leave it for further discussions at another appropriate time.

Om Sri Ramaya Namah! Om Sri Ramaya Namah! Om Sri Ramaya Namah!