

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

## **A comparative study of some of the most prominent Ramayanams**

### **Valmiki Ramayanam**

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Let us now discuss Valmiki Ramayanam. This is one of the most, or rather the most, popular and most descriptive Ramayanam. It starts with Narada's, the godly saint's (Devarshi's), visit to Valmiki, the Brahmarshi (a Brahmin who turned to be a saint) at his monastery on the banks of Thamasa River. No introduction is warranted for the readers about either Narada or Valmiki. Thamasa means ignorance. And the belief is that one who takes bath daily in Thamasa river will not only remove dirt from their physical body but also can remove the ignorance from their mind and hence Valmiki and other great saints who lived near Thamasa river are the brightest in intelligence and wit and also the purest physically.

Narada has been welcomed, received and seated appropriately and then Valmiki requested Narada to explain to him who the most perfect creation of Brahma Deva in all the three worlds of the universe is. Narada's response was: in one respect it is very easy to answer the question as there are either no such perfect creation or if any may be very rare but at the same time in other respect it is so very difficult to answer the question as he has to verify each and every creation of Brahma Deva in all the three worlds of the universe which is very difficult, complex and impractical task.

But in the past, there was a similar question or issue raised by the gods and saints of heaven. After a long debate they decided to test the Trisios and see if they are perfect or any of them is perfect. Godly saint Brighu was assigned with the task. After proper evaluation he determined that even the Trisios are not perfect. His

inference and conclusion were that of the three Lord Maha Vishnu was considered to be the best though he too has a disqualification of laziness, as he was ignorantly sleeping, while Brighu reached there but had to be credited for his special quality of tolerance which was missing for the other two namely, Brahma Deva with dominance of Rajo Guna and Siva or Lord Maha Deva with dominance of Thamo Guna.

Narada based on the above and based on his own experience with other creations of Brahma Deva told Valmiki that now there is Lord Sri Rama Chandra Swamy in Ayodhya who possesses all sixteen qualities required for a perfect creation and he is the most perfect creation of Brahma Deva. Valmiki Ramayanam starts like:

“Thapah swadhyaya niratham thapaswee vagwidam varam

Naradam parippracha Valmikir munipungavam

Konwasmeen sampratham loke gunavan kascha veeryavan

Dharmanjascha krithanjascha sathyavakyo dhridavrithah

Charithrena cha ko yukthah sarvabhootheshu ko hithah

Vidhwan kah kah samarthascha kaschaika priyadarsanah

Atmavan ko jithakrodho thyuthiman koanasooyakah

Kasya bhibhyathi devascha jatharoshasya samyuge.

Ethathichchamyaham srothum param kauthoohalam hi me

Maharshe thwam samarhtosi njathumevamvidham naram.”

Valmiki spelt out all the sixteen qualities needed for a perfect creation in the above lines along with other explanations.

[The sixteen virtuous qualities of a perfect creation are: 1) Gunavaan (The Principled one), 2) Veeryavaan (The Potential one), 3) Ddharmmajjah (The Conscientious one), 4) Krithajjah (The Accomplished one), 5) Sathyavaakyah (One Who is Truthful or One who tells only the truth), 6) Dhridavrithah (One Who is Self-Determined one), 7) Charithravaan (The one Who created good history with exemplary conduct and character), 8) Sarvabhoothahithah (The one Who is a well wisher of all the beings), 9) Vidhwaan (The one Who is a Scholar or an Omniscient), 10) Samarththah (The Smartest or the Ablest one), 11) Sadhaikapreeyadhersanah (The one Who is always lovable, charming and good looking), 12) Aathmavaan (The one Who is Self-Confident or The Courageous one), 13) Jithakroddhah (The one Who has controlled his Anger or the one Who has conquered his Anger), 14) Dhyuthimaan (The Brilliant one), 15) Anasooyakah (The one Who does not have Jealousy) and 16) Kasyabhiyedhi Dhevascha jaatharoshasya samyuge (The one against whom even the gods of heaven are afraid to stand face to face in a war when he is angry or challenged). These are the sixteen qualities spelt out at the very beginning of Valmiki Ramayana.]

Narada told Valmiki that he is visiting as a messenger from Brahma Deva. And Brahma Deva wanted Valmiki to write the story of that perfect creation, Lord Sri Rama Deva. Narada came as a pilot and Brahma Deva would shortly visit Valmiki and would directly request him to write Ramayana, the story of Sri Rama Deva. Narada, praising and worshiping Lord Sri Rama Deva and Lord Sri Maha Vishnu by playing his flute (Veena) disappeared from the monastery of Valmiki.

Valmiki, thinking about the greatness of Lord Sri Rama Deva and about his stories, continued with his daily routines. Valmiki along with his primary disciple Bharadwaja proceeded to Thamasa River to take their routine bath. Valmiki and Bharadvaja were also enjoying the beauty of nature in the thick forest with huge trees like pines, deotharus, etc. Birds were flying, chirping, playing and enjoying themselves. Deer, cows and other animals were running and playing around them. Valmiki happened to notice a pair of love birds (Krouncha Pakshi) on one of the branches of the trees so romantically involved and their sweet chirping, playing and fully getting entertained themselves as well as providing more entertainment to Valmiki and to any of the viewers with a heart and mind.

Valmiki loved beyond words the entire set up and especially those two birds in such a romantic mood.

Alas! Valmiki could not believe his eyes. He saw the male bird fall on the ground crying with pain of death and also, he noticed thick blood oozing out of that bird's wound on the neck. He also noticed a hunter came from nowhere and hooked the bird at the edge of his arrow and put the arrow with the hanging bird on his shoulder and walked away with blood oozing and dripping out of the wound of that poor male bird. Valmiki was very sorrowful and so annoyed and so angry at the hunter and instantaneously from the mouth of Valmiki these curse words came out:

*"Maa Nishada Pratistham Tvamagamahsāsvati Samaa  
Yat Kraunchamithunaadekam Avadhi Kaamamohitam"*

Meaning: "Hey hunter you will never attain permanent peace because you shot to death one of the birds which was romancing with its female mate."

This was so spontaneous.

Then all of a sudden Valmiki thought it is really the privilege granted to hunters to kill animals and birds for survival and that is their livelihood. But then immediately he changed his mind and thought again that his action is fully and perfectly justified as when any creature is romancing no one should disturb them leave alone killing one of the mates. That is cruel, atrocious, evil and sinful. Hence the hunter deserves severe and appropriate punishment and should necessarily be cursed as Valmiki did it so spontaneously but appropriately.

Now Valmiki exclaimed! And called out Bharadwaja and told him hey Bharadwaja looks at it: what just came out of my mouth:

*"Maa Ni sha da Pra ti stham Tva  
Ma ga mah sā sva ti Sa maa  
Yat Krau ncha mi thu naa de ka"*

*mA va dhi Kaa ma mo hi tam''*

It is fabulous, interesting and fantastic. It is in **Anushtup Chandas** meaning eight syllables in each line and of four lines with a total of thirty-two syllables. So far, in all the three worlds of the universe, no one ever uttered anything like this which is so formatted, so systematic and so metrical, so rhymed, and so rhythmic. And because it has been produced out of sorrow it is named as **sloka** or stanza. [Sloka means something which is produced out of or to represent Soka = sorrow or pain or distress.]

As this being the first ever told or written poem it is aptly renowned and well known as first ever poem or in Sanskrit known as **Aadi Kavya**. And Valmiki is definitely and appropriately known as **Aadi Kavi**. [Aadi Kavya = First Poem and Aadi Kavi = First Poet.]

We all are familiar with the first couple of words **Maa Nishada** and is popularly known as **Aadi Kavya**. At this point let us see how this **Aadi Kavya** also became the **Moola Kavya** of Valmiki Ramayanam. Moola Kavya means original poem. And it is so thrilling to learn that these same four lines or the thirty-two syllables depict the whole Ramayanam Story in a nutshell. The story and the background of how this **Aadi Kavya** also turned out to be the **Moola Kavya** of Valmiki Ramayanam and other details of Valmiki Ramayanam will be explained in the next episode.

Valmiki and Bharadwaja returned to the monastery after taking their bath. Though Valmiki got engaged in his daily routine discourses and teaching of his disciples he was really disturbed by the incident of the hunter and the bird. Valmiki was deeply analyzing the whole incident and was still trying to justify the hunter's action of shooting and killing the bird as it was his birthright to hunt and kill animals and birds for his livelihood and survivorship. In that case how Valmiki can justify his action of cursing that hunter. But then he was thinking it is totally incorrect and immoral even to disturb intentionally, leave alone for killing any creature, when they are mating or romancing. So Valmiki thought he was fully

justified in his action. While Valmiki was thinking like this, Brahma Deva visited his monastery as Narada told him early during his visit.

Valmiki was nervous as he was not sure how to welcome and receive Brahma Deva. Brahma Deva being the most respectable god of the universe Valmiki welcomed and received Brahma Deva with utmost respect and washed his feet and sprinkled that most sacred and holy water on his head and body. Valmiki hosted Brahma Deva as the supreme most revered guest. Brahma Deva has been offered and seated most reverently.

Then Brahma Deva after the formal enquiries about the well being and also about his disciples and other saints in the monastery, directly requested Valmiki to write the story of Lord Sri Rama Deva as previously informed by Narada. Brahma Deva reiterated that Narada was sent as a pilot with the same request from Brahma Deva.

Valmiki was really very nervous and was not sure whether he would be able to accomplish this task successfully and would be able to meet the target entrusted on him by Narada and Brahma Deva. He was also not sure whether he is capable and have the required knowledge and the needed language with rich enough vocabulary and grammar to write about Lord Sri Rama Deva who is the only known perfect creation of Brahma Deva and the one who is definitely to be considered superior to Brahma, Vishnu and Rudra the trinities or the trios. These thoughts were really churning the mind and intelligence of Valmiki. Brahma Deva could read out his mind and thoughts. Brahma Deva promptly advised him that he will ask Saraswathi Devi and Panini to help him with knowledge, vocabulary and grammar.

Then Brahma Deva also advised Valmiki to use the same curse words he used earlier at the hunter as the Moola Kavya (word meaning the original poem but here what it means is the most important lines depicting in summary the whole story of Sri Rama Deva as Ramayana.) Valmiki was again puzzled and wondered how the same lines which he used to curse a cruel hunter who shot and killed the

male bird romantically involved with its female mate, can become Moola Kavya to explain the stories of Sri Rama Deva, perfect creation of Brahma Deva. By seeing Valmiki's puzzled situation Brahma Deva reminded him that he will be provided all necessary help from both Saraswathy Devi and Panini. And Brahma Deva disappeared.

Valmiki was sure that he had the blessings from Brahma Deva and his words can never go wrong. So he thought and more carefully analyzed the same lines as the Moola Kavya of Ramayanam:

***Maa Nishada Pratistham Tvamagamahsāsvati Samaa  
Yat Kraunchamithunaadekam Avadhi Kaamamohitam***

Now let us see the new meaning as the Moola Kavya of Ramayanam.

***Maa*** means Mother (of the universe) or Goddess Maha Lakshmi in Moola Kavya instead of No/Never/Do not/Does not/etc. for Adi Kavya

***Nishad*** means sitting or residing in Moola Kavya instead of hunter/one who is born in Nishada (below the lowest of Chathur Varnya) dynasty for Adi Kavya

***Pratistham Twamagamasaswati sama*** means you have attained or secured unparallel fame or established superior name or became the top most of the well known in Moola Kavya instead of you will never attain permanent peace or you can never have peace of mind for Adi Kavya

***Yat Kraunchamithunaadekam Avadhi Kaamamohitam*** means by killing the wicked Ravana who is blindly and foolishly or illusorily in love with Mandodari of the pair (pair of Ravana and Mandodari) in Moola Kavya instead of by killing one of the lovebirds (the male bird) who was romantically involved with its female pair in Adi Kavya.

Or in Moola Kavya the meaning of this stanza is: Oh Lord, Sri Rama Swamy, (Lakshmipathi = Lord Sri Maha Vishnu) you have established the highest of the fame ever possible (incomparable name and fame) by killing demonic/devilish

Ravana (referred as the male bird in aadi kavya) who was ignorantly and illusorily involved in romantic affairs with Mandodari (referred as the female bird in aadi kavya).

The richness of vocabulary of Sanskrit language is so well established here. It is far beyond the imagination of even the gods that the same curse words can be used in such a powerful way to represent as the executive summary of the story of the Lord Sri Rama Swamy, the incarnation of Lord Sri Maha Vishnu. We can see that we do not miss any cardinal and critical points of the epic Ramayana. We can, with no second thought, establish that the twenty four thousand stanzas of the epic Ramayanam is an expansion of this single stanza of four lines. The story of epic Ramayanam has definitely been told most precisely and most clearly in this one single stanza of four lines.

There is a general notion that Sri Rama is not being considered as or treated like an incarnation of Lord Sri Maha Vishnu in Valmiki Ramayana. Let us examine how true that statement is. The fact is that at many places Valmiki did consider Sri Rama as a contemporary prince/king and has depicted the qualities of an ordinary prince/king of that time. But when we study Valmiki Ramayana more deeply it is very clear and obvious that this notion is baseless as we have seen that during the visit of Narada at Valmiki's monastery it has been clearly explained that Sri Rama is the only perfect creation of Brahma Deva. Sri Rama has been positioned at a level equal to or superior to the Trinities; Brahma Deva, Maha Vishnu (This is one of the forms of the Cosmic Lord Sri Maha Vishnu) and Maheswara; which are the three different forms of Lord Sri Maha Vishnu. And in Valmiki Ramayana at appropriate occasions, it has been said that Sri Rama is the incarnation of Lord Sri Maha Vishnu. And even Lord Sri Maha Vishnu himself has assured Brahma Deva as in Adhyatma Ramayana and other popular Ramayanams that Vishnu Bhagawan himself will incarnate in the human form in order to destroy Ravana along with his friends, associates, families and relatives. Therefore, the question whether Sri Rama is considered or treated as incarnation of Lord Sri Maha Vishnu in Valmiki Ramayana is out of place.



Now let us see some of the noticeable additions or deviations from Adhyatma Ramayanam. Obviously Adhyatma Ramayana is discourse given by Lord Mahadeva or Parameswara or Parama Siva to his devout consort Parvathi Devi at her request whereas Valmiki Ramayana is told by Valmiki at the request and advice of Brahma Deva and Narada with the blessings and guidance of Saraswathi Devi and Panini.

Though in Adhyatma Ramayanam Kilippattu we do not see the mention of Santha, the adopted daughter of Romapatha/Lomapada (the king of Anga) and the wife of Risyasinga who conducted the Puthrakameshti Yaga for king Desaratha, we do see in Adhyatma Ramayanam Moolam that:

***“Santhabhartharamaneeya Rishyasringam thapodhanam***

***Asmabhih sahithah puthrakameshtim seeghramachara” .***

Actually, Santha was the daughter of Desaratha and Kausalya thus being the elder sister of Sri Rama and was given in adoption to Romapatha/Lomapatha. Let us see the story in detail based on Valmiki Ramayana, Atbhutha Ramayana, Kamba Ramayana, Aananda Ramayana, etc.

The story goes like this: Aja, the king of Ayodhya and the father of Desaratha, died when Desaratha was only eight months old. Aja did not have any other child. The Preceptor – Kula guru -, Vasishta instructed Sumanthra, the chief minister, to take over charge and rule the kingdom on behalf of the young prince, Desaratha. Sumanthra with the advice of other ministers and with guidance of Vasishta and other Preceptors ruled the kingdom of south Kosala properly from the city of Ayodhya, the capital of south Kosala.

In the meantime, Desaratha was brought up by Marudanva, another guru of Southern Kosala, and given proper education in all the fields like science, archery, Vedas, morality, politics, civics, etc. When Desaratha attained the age of eighteen he was crowned as the king of south Kosala.

When Desaratha grew up to his prime youth he was a very brave warrior and had mastered archery, philosophy, Vedas, etc. He was extremely powerful and

strong. He was also a master driver of chariot with special knowledge to drive the chariot into all ten directions, the eight traditional directions and then upwards (heaven) and downwards (netherworld). The king of his neighboring kingdom, north Kosala, also patronized Desaratha and allowed to rule his kingdom under the control of Desaratha. Desaratha met with the beautiful and young daughter of the king of northern Kosala. Her name was Kausalya.

The king of north Kosala agreed for the marriage of Desaratha and Kausalya. But Ravana came to know from Brahma Deva that Ravana and his dynasty were going to be destroyed by the son of Desaratha and Kausalya. Desaratha at this time was enjoying one of his favorite sports, the boat ride or rafting in the river Sarayu, along with his favorite minister Sumanthra.

Ravana fought with Desaratha and Sumanthra and destroyed their boat into pieces. They both narrowly escaped to the ocean on a floating wooden piece of the boat and were hidden from Ravana. Ravana assumed that they both were killed by drowning into the river during the fight.

Then Ravana abducted Kausalya and took her on the way to Lanka. But then he locked Kausalya in a box and threw it into the river Sarayu so that there won't be a chance for Kausalya to survive and at the same time he will not be accused of killing a lady.

But Desaratha happened to see the floating box and recovered it from the Sarayu River. He was so pleased to see Kausalya alive in the box. Vasishta told him that the time was very auspicious, and omens are positive for the wedding. He brought Kausalya to her father. Her father happily arranged a formal celebration with all festivities for the wedding of his daughter, Kausalya.

In due course a very pretty girl was born to the newly wedded young couples. That daughter was named Santha. Though Santha was slightly handicapped she was very pretty and extremely charming. She was the apple of the eye for everyone in the palace. She was like a butterfly playing in the palace gardens, enchanting each and every member of the palace, especially Desaratha and Kausalya.

Desaratha was a close and intimate friend of Romapada/Lomapada, the king of Anga Rajya. Romapada was very old. One day when Romapada visited Desaratha at his palace in Ayodhya, he happened to notice the pretty little girl playing in the garden. Romapada could not take his eyes away from that little girl. His eyes brightened with happiness, affection and love towards that little girl. He wished and wanted that little girl to be his own daughter.

Desaratha knew the boundless affection and love Romapada had for his daughter Santha and also knew that Romapada wished to adopt her as his daughter. Desaratha was anxious and scared to approach Kausalya to read and find her mind and thoughts as this was the only child and first child they have. But Kausalya had seen and noticed the immense happiness and unbound love shown by Romapada to the child and she was willing and pleased to give Santha in adoption to Romapada. Kausalya convinced Desaratha that they are still very young and have all the chances to produce many more children whereas Romapada had no chance whatsoever in this life to have a child. So Santha was happily and willingly given in adoption to Romapada as daughter by both biological parents, Desaratha and Kausalya, with their full consent.

The adoption law was very strict at that time and was strictly adhered to by all parties involved. Confidentiality was also maintained very strictly by all the parties involved.

We were told by Vasishtha, the Raja Guru, that Santha was handicapped as a result of marriage between closely related cousins as Desaratha was the cousin of Kausalya. Not sure whether this was with the intention of propagating a known scientific fact or a general notion which has been proved to be true in some instances even today.

Also, Rishyasringa came to Anga and wedded Santha with the knowledge and intention that he is going to have the opportunity to perform and conduct the Puthrakameshti Yaga for Desaratha which would enable Lord Sri Maha Vishnu to incarnate as Lord Sri Rama Deva.

Detailed explanation of how Rishyasringa was induced to come to Anga kingdom was also not provided in Adhyatma Ramayanams. The story is that Anga Rajya

was drought stricken for over twelve straight years and the subjects of the country were tortured by continuous famine. The only solution to get rid of this distressful condition was to conduct a sacrifice or yajna by a powerful and celibate performer. And the only Seer capable to conduct this difficult sacrifice was Rishyasringa who was strictly maintaining his celibacy since he was born. As a matter of fact, Rishyasringa did not have any contact with the opposite sex since his very birth. So, he was very cunningly induced by some of the most enchanting professional dancers of Anga Rajya and brought him over to the kingdom. Then Romapada gave his adopted daughter Santha wedded to Rishyasringa so that he would never leave the country. Also, it is told that Rishyasringa knew by marrying Santha will provide him the chance to go to Ayodhya to conduct Puthrakameshti Yaga for Desaratha and thus can sow the seed for incarnation of Lord Sri Maha Vishnu as Sri Rama Chandra Swamy.

In Valmiki Ramayana we can see detailed description of the ancestry and dynasty of Viswamithra. It is interesting to note why Adhyatma Ramayana and other Ramayanams did not describe these stories in detail. In Valmiki Ramayana we can also see that all or definitely almost all of the superpower weapons being advised by Viswamithra to Sri Rama and Lakshmana. The origin of Thadaka, the female demon, had been explained in a couple of episodes. Also, we are told that Maricha and Subahu are the sons of Thadaka. Adhyatma Ramayanams do not provide these stories and do not mention that Maricha and Subahu are sons of Thadaka.

When we read this portion in Valmiki Ramayana, we get the impression that all superpower weapons are provided by Viswamithra to Sri Rama and Lakshmana. And the best of all these is that they do not have to carry any of these weapons physically with them. It can be stored in their brain and can be retrieved and used whenever and wherever they wish to use it. Also, the shooter has the power to withdraw the weapons at any point of time before it hits the target. What we learn from these types of technology is that the power of mind is so supreme and there is absolutely nothing which cannot be conquered by the power of mind. Per Valmiki Ramayanam the purpose of Viswamithra's visit was not only to ensure the meeting of Sitha Devi with Sri Rama and their marriage but also to provide all

these techniques of the superpower weapons to Sri Rama and Lakshmana which were the weapons they could use to defeat, kill and destroy Khara and his associates, Maricha, Ravana, Kumbhakarna, Indrajith and their associates. I sometimes even felt that without the knowledge of these supernatural and super powerful weapons it might have been hard, if not impossible, to defeat all these demons or Asuras with extreme powers and strength obtained from Brahma Deva, Lord Sri Maheswara, etc. with severe austerities for thousands of years.

It is quite but natural that Valmiki Ramayana with about twenty-four thousand stanzas might contain far more descriptions and far more episodes than other Ramayanams, especially the most popular and devotional Adhyatma Ramayana with only about four thousand stanzas. So, I have to exclude many important portions for this study. But I will not be justified if I do not mention the incomparable narrations about Hanuman's visit to Sitha Devi in the gardens of Asokavana in the city of Lanka in Sundara Kanda. I do not think whether anyone other than Valmiki is capable of drawing such a picture perfect and poetic narration about the strength, prowess, power, might and the ultimate devotion to Sri Rama Deva and Sitha Devi of Aanjaneya - Vaayusutha - Hanuman. Especially the portion when Hanuman searches and finally identifies, determines and confirms Sitha Devi, Valmiki is beyond the horizon of our thoughts. What poetic imaginations! It is beyond words and even thoughts.

Let me just give one example and leave it for the readers to decide how superb is the poetic imagination when Valmiki narrates that: Hanuman is capable to read accurately the emotions and feelings going through the mind of Sitha Devi by watching the movement of the hairs of her eyebrow that too by clearly segregating the movements caused by external breeze and those caused by the emotions. Hanuman is capable to read and assimilate and understand the emotions and feelings and even the thoughts of her. How amazing is that thought! This is why Valmiki makes Sitha Devi to say that her husband Sri Rama Deva will not select and send anyone other than Hanuman. That is why Sri Rama Deva himself told Lakshmana that this celibate Brahmin (Hanuman assumed the form of Brahmin Brahmachari) boy is an ultimate linguist and a scholarly grammarian as no one can find any spelling or grammar mistake in his words.

The whole Sundara Kanda itself is a marvelous work. That is true for all other popular Ramayanams as well. Somewhere I read that all sections of Ramayanams are so aptly captioned like Bala Kanda describing the birth, childhood, adolescence and wedding ceremony of Sri Rama; Ayodhya Kanda is the twelve years of post wedding life, preparation for the coronation or crowning ceremony as young prince and the exile of Sri Rama from Ayodhya; Aaranya Kanda is the thirteen years life of Sri Rama with Sitha Devi and Lakshmana in the wild forest; Kishkinda Kanda is the life of Sri Rama in Kishkinda; Yudhddha Kanda is Sri Rama's fight against Ravana and his associates but Sundara Kanda alone is not of Sri Rama but of Hanuman, the Monkey [Sundara has also got a meaning like monkey besides beautiful or charming]. So Sundara Kanda can not only mean the most beautiful section but also the section related to Hanuman, the monkey.

We can write many pages showing interesting additions in Valmiki Ramayanam compared to those of other Ramayanams. But let me conclude this by pointing out a few points why there is a general notion that Valmiki's Sri Rama is considered as contemporary king rather than the incarnation of Lord Sri Maha Vishnu.

From all the Ramayanams we are clear that Valmiki and Sri Rama were contemporaries. So, it is quite but natural for Valmiki to describe Sri Rama as his contemporary. And moreover Lord Sri Maha Vishnu has incarnated into a human form as Sri Ramachandra Swamy and therefore it is most essential for any poetic imaginations to depict the hero as such. Therefore, Valmiki should be fully justified in depicting Sri Ramachandra Swamy as a contemporary king.

In the human form the thoughts and actions should also be that of a human and if divinity is assigned to that form, then the very purpose of incarnating in human form itself would be defeated. We can quote many examples showing that Sri Rama's actions befitting those of an ordinary human being.

Let us just examine the story of Viradha, one of the most horrible and terrific Rakshasa or Asura, at the very beginning of Aaranya Kanda. Viradha was so huge and strong and mighty. Initially he captured Sitha Devi and held her under his arm on his waist and walked away. Sitha Devi was wailing for help from Sri Rama and Lakshmana. And when Sri Rama and Lakshmana tried to resist Viradha from carrying Sitha Devi, he put her down and carried both Sri Rama and Lakshmana on his shoulders and walked away. Sri Rama, Lakshmana and Sitha Devi were all very panicky and Sitha Devi was walking behind Viradha and crying for help to save herself from the wild animals in the forest and also pleading with Viradha to save the lives of her beloved husband, Sri Rama, and his brother, Lakshmana.

At that time Sri Rama was so helpless like an ordinary human being and told Lakshmana that let Viradha carry them because they also have to go to the same direction and let Sitha Devi follow them. Though both Sri Rama and Lakshmana tried their best to subdue Viradha, they could not. Then they understood that Viradha could not be killed by them in normal course with strength and power as he had a boon that he could not be killed by any weapon. But Viradha wanted Sri Rama to kill him and hence advised them to bury him alive. That is how Sri Rama finished Viradha. The question asked could be if Sri Rama was an incarnation of Lord Sri Maha Vishnu, then why should he seek and accept help from a demon to kill him. The whole incident can be considered as a cunning and shrewd action by a human being.

And for another example: In the forty second chapter of Uthara Kanda:

“Sithamadaya hasthena madhu maireyakam suchi

Payayamasa Kakusthah sacheemiva Purandarah.”

Meaning: “Sri Rama held the hands of Sitha and offered the seat and made her drink sweet and tasty wine just like Devendra does it to Indrayani, his consort.”

“Mamsani chu samrishtani phalani vividhani cha

Ramasyabhyavavaharartham kinkarasthoornamaharan.”

Meaning: “Varieties of well cooked and tasty meat preparations and various types of fruits also were brought quickly for Sri Rama.”

“Upanrithyamscha rajanam nrithageethavisarathah

Balascha roopavathyascha sthriya panavaasanugah.”

Meaning: “The most beautiful and highly talented young girls of proper shape and form were singing and dancing to entertain them in the party hall [Sri Rama and Sitha Devi and party].”

These episodes are quoted here to illustrate that Sri Rama was a natural and in that sense was created as a perfect human being possessed with all qualities befitting to the king of Solar Dynasty. And of course, Sri Rama Deva was an incarnation of Lord Sri Maha Vishnu incarnated as son of Dasaratha and Kausalya who were in their previous birth Kasyapaprajapathi and Adithi respectively. With that let me conclude Valmiki Ramayanam for the time being.

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