

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

A comparative study of some of the most prominent Ramayanams

Adhutha Ramayanam

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Adbhutha Ramayanam

Adbhutha Ramayanam is relatively smaller in size but very interesting. In this one, both Sri Rama and Sitha Devi have equal importance. Bharadwaja, the principal disciple of Valmiki, once asked his Preceptor that the original Ramayanam which is popular in Sathyaloka or Brahmaloaka, the abode Brahmadeva, is with one billion stanzas whereas the one on this earth is only twenty five thousand stanzas. Therefore many important and secret points might naturally be unavailable for mankind on earth. Though it is impossible to explain all the points, he wished to learn the most cardinal points missing in the version popular on earth.

Valmiki was pleased with the question of his primary disciple, Bharadwaja, and briefed him on the cardinal points missing in the Ramayanam on earth. Let me quote for clarity the introductory stanzas of Adbhutha Ramayanam in Sanskrit:

Thamasaatheerani layam nilayam thamasaam gurum

Vachasaam prethamam sthanam Valmikim munipunggavam

Vinayaavantho bhoothvaa Bhaaradvajo mahamunih

Aprichcchathsammathah sishyah krithaanjjaliputo yeyau

Meaning: Bharadwaja, the primary and most affectionate disciple of Valmiki, with humility prostrated his Preceptor, who was residing on the banks of the river Thamasa, and requested as follows:

Ramayanamithikhyatham sathakoti previstharam

Preneetham bhavathaa yechcha Brahmaloce prethishtitham

Sruyathe Brahmanaa nithyamrishibhih pithribhih suraih

Panjchavimsathisaahasram Ramayanam bhuvih

Thadhaakarni thasmaabhih savisesham mahamune

Sathakoti previsthare Ramayana mahaarnnave

Kim geethamiha mushnaath thanme kathaya suvratha

Akarnyadharinah prishtam Bharadwajasya vai munih

Hasthamalakavathsarvam sasmaara sathakotikam

Omithyukthvaa munih sishyam provaacha vadhathaam varam

Brief meaning: The Ramayanam you have created for Brahmaloce or Sathyaloce is with one hundred crore (one billion) stanzas and that is what Brahmadheva, the godly saints and gods of heaven read and worship daily. You have abridged that to twenty five thousand stanzas and published for mankind on earth and we are familiar with that. I may now earnestly request you to explain the essence of most important and secret principles and philosophies incorporated into the Ramayanam of Brahmaloce which is not included into the earthly Ramayana.

Valmiki listened to the above request of Bharadwaja recollected the Ramayana with one hundred crore stanzas in his mind and started speaking as stated below:

Bharadwaja! Chiranjeeva saadhu smaarithamadhya nah

Sathakotiprevisthare Ramayanamahaarnnave

Ramasya charitham sarvamaascharyam samygeeritham

Panjchavimsathisaahasram bhooloce yeth prethishtitham

Gunam hi sadhrisam Ramacharitham varnnitham thathah

Seethaamaahaathmyasaaram yedhviseshathre nokthavaan

Meaning: Hey Bharadwaja! May you live long! You have reminded me now of one of the noblest things. In that Ramayana of one hundred crore stanzas the nobility and greatness of Sri Ram have been narrated in exemplary fashion as incarnation of

Supreme God, Lord Sri Maha Vishnu. And in earthly Ramayana of twenty five thousand stanzas Sri Rama has been portrayed as a model human being who can be upgraded to a superman. Not only that but the nobility and greatness of Sitha Dhevi has not been narrated and portrayed with any super qualities.

Valmiki Said: Now I will explain to you the nobility and greatness of Sitha Dhevi who is the incarnation of Goddess Maha Lakshmi and by all means she could match with that of Sri Rama in supreme Godliness. Please listen to me carefully.

It is the story of the Nature of the Universe which has incarnated in the Form of Goddess Sitha Dhevi. She is the controller and destiny of the universe. It is more wonderful than the most wonderful and more glorious than the most glorious deeds and stories of Sri Rama Dheva and his consort Sitha Dhevi which is kept and maintained in Brahmaloaka secretly as the most confidential treasure. I am going to explain it for the benefit and clarification and knowledge of my most favorite and primary disciple, Bharadwaja.

Janaki or Sitha Dhevi is the embodiment of nature. She is the most Primeval and Transcendental Primary creation of the universe. She is the essence and total sum of austerities. She is the embodiment of all virtuous qualities or Sathwa Gunaas. She is eternal. She is superior to achieving heavenly comforts and divinities. She is the embodiment of Prosperity. She is the embodiment of all supreme and virtuous qualities and at the same time she is totally independent and beyond all the qualities. Goddess Sitha Dhevi is the origin of the Universe and the entire species therein. The very existence of all the movables and immovable parts of this universe is because of her splendor. She is the embodiment of universal energy.

Hey Bharadwaja Mune! Lord Sri Rama Swamy is beyond any definitions and beyond our imaginations. He is the sole creator, sustainer and annihilator of this universe and the species therein. He is the embodiment of blissful happiness. Lord Brahmadheva, all the great Rishees, all the gods including Dhevendhra, all heavenly saints and all other devotees are always worshiping and praying to Lord Sri Rama Swamy along with his beloved consort and permanent associate Goddess Sitha Dhevi. The formless supreme God, Lord Sri Maha Vishnu, and Goddess, Sri Maha Lakshmi, incarnated with obvious form as Lord Sri Rama and Sitha Dhevi in order to bless the mankind of this universe by destroying the demonic forces of Asuraas.

Now let us examine the reason why Sri Rama was incarnated into the Solar Dynasty and Sitha Dhevi into the Lunar Dynasty as the daughter of Bhoomi Dhevi according to Adbhutha Ramayana.

Long time ago there was a very famous emperor in Soorya Vamsa or Solar Dynasty called Thrisanku whose original name was Sathyavratha. [The story of how Sathyavratha became Thrisanku is very popular. Sathyavratha was a staunch devotee of Lord Sri Maha Vishnu. He has performed one hundred Aswamedha Yaagaas. One who has performed one hundred Aswamedha is eligible to become Dhevendhra or King of Heaven. Here, Sathyavratha wanted to ascend to heaven in the same form without renouncing his physical form. He approached his Family Preceptor or Kula Guru, Vasishta and requested to help him to ascend to heaven in physical form. Vasishta rejected his request. So Sathyavratha approached Viswamithra. Viswamithra promised to help and he lifted Sathyavratha in his physical form to heaven with his Yogic Power. But Dhevendhra pushed him down as no one in the human form is eligible to enter to heaven. As the Yogic Power of Viswamithra was lifting him up he could not fall back on earth. Viswamithra ultimately created a separate heaven to accommodate Sathyavratha and kept up his promise. This heaven created by Viswamithra is known as Thrisanku Swargga or Thrisanku Heaven and name of Sathyavratha was changed to Thrisanku.] And wife of Sathyavratha was with the same name as Lady Sathyavratha from Kekaya lineage. Lady Sathyavratha was also a very staunch devotee of Lord Sri Maha Vishnu and worshiped Him with severe austerity.

Lord Sri Maha Vishnu was very pleased with the severe austerity and penance and her regular and uninterrupted observance of Ekaadhese and Dhvaadhese Vratha for over ten thousand years continuously. One Dhvaadhese night after observance of Vratha while both Sathyavratha and his wife were sleeping in front of the idol of Lord Sri Maha Vishnu, Lady Sathyavratha had a vision of Lord Sri Maha Vishnu. He told her that he was very pleased and wanted to bless them by fulfilling her wishes and asked what boon He could grant her. She requested for a son who is going to be a staunch devotee of Lord Sri Maha Vishnu and who would be the embodiment of all good qualities or Sathwa Guna. They were granted with the boon and the result was Ambareeksha. [The story of Ambareeksha is very popular in Sreemadh Bhaagawatham. And the story is clear evidence to show that Lord Sri Maha Vishnu is always at the service of His devotees.]

When Sathyavratha was old he renounced material interest and entrusted the kingdom to his son, Ambareeksha, and went to the forest for austerity and penance.

Ambareeksha, being a staunch devotee of Lord Sri Maha Vishnu, entrusted the responsibility of running the country and taking care of the subjects to his Ministers and Preceptors and went for long and severe austerity for one thousand years. At the conclusion of this austerity Lord Sri Maha Vishnu disguised as Dhevendhra appeared in front of Ambareeksha. According to Adbhutha Ramayana:

Samkham chakragedhaapadmam ddhaarayantham chathurbhujam

Sudhddhajaambunadhanibhram BrahmaVishnuSivaathmakam

Sarvvaabharanayuktham peethaambaraddharam prebhum

Sreevathsavakshasam dhevam purusham purushoththamam

Thatho Gerudamaaroohya sarvvadhevairabheeshtuthah

Aajagaama sa visvaathmaa sarvvalokanamaskrithah

Brief Meaning: At that time Lord Sri Maha Vishnu appeared there with all his special decorations like Samkhu, Chakram, Gedha, Padmam, etc.

Airavathamivaa chinthyya krithvaavai Gerudam Harih

Svayam Sakra ivaaseenasthamaaha nripasaththamam

Indhroahamasmi bhadhram the kim dhedhaami thavaadhya vai

Sarvvalokeswaroaham thvaam rekshithum samupaagethah

Lord Sri Maha Vishnu converted Geruda like in the form of Airavatha, the official vehicle of Dhevendhra, and Himself took the form of Dhevendhra and told Ambareeksha: “Hey Mahaaraajan, I am Dhevendhra. What do you wish to have? I am Lord of all the worlds of the universe. I came here to protect and grant your wish.”

Ambareeksha responded by addressing Dhevendhra, the king of heaven, and told him that he was not performing the austerity and penance with the purpose of appeasing him. I do not wish to receive anything from you. Therefore, you may please return to your abode. Please do not waste your time here in my monastery.

Thereafter Lord Sri Maha Vishnu appeared in front of Ambareeksha with his original identity. Then Ambareeksha prostrated and started worshiping Lord Sri Maha Vishnu. Ambareeksha proclaimed some of the glories of Lord Sri Maha Vishnu and concluded that it could even be possible to count of the number of dust particles on the face of

this earth, but it would definitely be futile even to try to enumerate the wonderful deeds and glorifying stories of Lord Sri Maha Vishnu. Ambareeksha requested Lord Sri Maha Vishnu to shower mercy and compassion on him who would always remain as his servant at the lowest strata. But Lord Sri Maha Vishnu finding Ambareeksha as sincere most and staunchest devotee granted him to attain Vaikunta and Ultimate Salvation also provided with the service of Sudharsan Chakra to safeguard him from any type of miseries and distresses.

Ambareeksha came back to Ayodhya and took over the charge of ruling his kingdom. He was the most virtuous emperor. He took care of the welfare of his subjects and at the same time ensured that all his subjects are also staunch devotees of Lord Sri Maha Vishnu with full liberty to choose their deity or deities of choice. There was no sickness, no agonies and distresses and all his subjects were very happy and prosperous and peaceful. Ambareeksha conducted one hundred Aswamedha Yaagaas and one hundred Vaajapeya Yaagaas.

In due course of time Ambareeksha was blessed with a daughter. Her name was Sreemathi. When Sreemathi grew up, she was very beautiful like Goddess Maha Lakshmi.

[Here in Adbhutha Ramayana, we see a different version of the story narrated in Thulasi Ramayana about Naaradha, Shilaniidhi and Viswamohini with some twists and changes. More importantly in Thulasi Ramayana this story is only a supplementary side story. In Adbhutha Ramayana the story in reference is rather very important.]

One day Naaradha, the heavenly saint, visited the palace of Ambareeksha. Ambareeksha received Naaradha, the staunchest devotee of Lord Sri Maha Vishnu, with respect and reverence. At the same time another great heavenly sage named Parvatha also reached there. Parvatha was also a staunchest devotee of Lord Sri Maha Vishnu. When Naaradha and Parvatha were being treated in the palace they noticed a very young and pretty girl like an Apsaras or Celestial Beauty passing by. Naaradha and Parvatha called Ambareeksha separately to the corner and asked who that goddess-like girl was? Ambareeksha told them that Sreemathi was his only daughter, and he was looking for a suitable husband for her Swayamvara. And her Swayamvara festival had already been arranged for the very next day. [Swayamvara is the traditional arrangement where the girl selects a suitable match according to her wish and liking from a large number of suitable invitees of multiple qualities.] Both Naaradha and Parvatha called Ambareeksha to the corner and conveyed their unbound interest and affinity towards Sreemathi and requested him to marry Sreemathi to each of them.

Ambareeksha was able to come out of the dilemma as both Naaradha and Parvatha are fully aware of what a Swayamvara means. In the Swayamvara the bride has the sole privilege and authority to choose her future husband according to her will and wish. Parents or friends or relatives or Preceptors cannot interfere and involve in that privilege of the bride. If there is any sort of interference of external force or influence, then it cannot be called as Swayamvara. Both Naaradha and Parvatha were fully convinced and satisfied with the response of Ambareesha and went away with a promise to attend the Swayamvara the next day.

Both Naaradha and Parvatha were sure that there was no other matching competent to contest with them in the Swayamvara in respect of intelligence, brilliance, knowledge, scholasticism, splendor or in any other competitive field. But at the same time between Naaradha and Parvatha it would be difficult to predict who is going to be the winner. So Naaradha immediately went to Vaikunta to seek help from his Master, Lord Sri Maha Vishnu. Naaradha had been welcomed and received with due respect and reverence in Vaikunta. Without wasting any time Naaradha immediately explained the situation and opened up his mind and requested with demand that Parvatha's face be converted like a monkey when Sreemathi looks at him the next day. But for all others Parvatha should look exactly how he is. Naaradha being one of the staunchest votaries of Lord Sri Maha Vishnu his wish was granted. Naaradha happily returns to the palace of Ambareesha thinking that Sreemathi is going to choose him as her suitor as Parvatha is now out of the picture. Immediately after that Parvatha also went to Vaikunta to meet his Master, Lord Sri Maha Vishnu. He also made a similar request and demanded to convert the face of Naaradha into a monkey when Sreemathi looked at him. And to all others Naaradha should look exactly as he is. Parvatha was also granted with the boon demanded. He also returned to the palace of Ambareesha with the hope that he would be the most suitable match and Sreemathi is going to put the Swayamvara garland to him as Naaradha is now out of scope.

I am not sure whether the readers are able to make accurate guess work as to what happened at the Swayamvara. During the Swayamvara Ambareesha told his daughter, Sreemathi, who was the bride of the occasion that both Naaradha and Parvatha wished to be her husband and she may choose either one of them according to her wish. When she was making the round, by holding the Varana Maala or the garland to put on the groom selected by her, among the assembled suitors some of the expert maids would be explaining the details of the suitors. Naaradha and Parvatha were seated side by side. When Sreemathi approached them Ambareesha himself announced that they both wish to marry her, but she can select whoever she wishes

according to Swayamvara regulations. She found both of them with monkey faces and was naturally hesitant to choose either one. Seeing her hesitation, they inquired why she was unable to choose either one. Sreemathi openly declared that she was seeing both of them with monkey faces. But at the same time, she also announced that she was seeing another most handsome and attractive person in the middle of both of them who was very attractive, and she had some sort of unexplainable thrust to choose that attractive person. She confirmed that she had to choose him as her groom and that was what was compelling her. Then Naaradha and Parvatha thought that this could be the trick of Vishnu. So, they both asked her to explain his form, specifically, how many hands and whether he is wearing the jewel of Kausthubha on his chest, and other specific identification marks unique to Lord Sri Maha Vishnu. She said that person has only two hands and the only thing was that he was in blue black color and well decorated with beautiful ornaments of gems, jewels, pearls, diamonds, etc. and was by all means the most attractive person she had ever seen. And also, he was gesturing her to put the Varana Maala to him. And before Naaradha, Parvatha, Ambareesha or anyone else could respond she put the Varana Maala to that person and immediately they both disappeared from the scene.

The story is that in the previous birth Sreemathi has performed severe austerity and penance to become the consort of Lord Sri Maha Vishnu. And in this birth her wish has been fulfilled.

Naaradha and Parvatha after accusing each other as insolent went straight to Vaikunta to meet with Lord Sri Vishnu Bhagawaan. As soon as Vishnu Bhagawaan noticed that both Naaradha and Parvatha were coming to Vaikunta he asked Sreemathi to disappear from there. Sreemathi immediately made her form invisible. Naaradha and Parvatha prostrated and saluted Lord Sri Maha Vishnu and then Naaradha asked him what form did he give to both Naaradha and Parvatha and then why did he abduct Sreemathi from there?

Lord Sri Maha Vishnu asked Naaradha what he was asking. It was not befitting for a seer like him. Then Naaradha asked Vishnu why he converted his face like that of a monkey? Then Vishnu answered that just like how he converted the face of Parvatha into like that of a monkey with the request of Naaradha, he converted the face of Naaradha into a monkey at the request of Parvatha as he also made a similar request.

Yaachathe yeccha yeschaiva thaccha thasya dhedhaamyaham

Na dhoshoathra guno vaapi yuvayormmama vaa dhvijah

Parvvathoapi thatthaapraaham thasyaapyevam jegaadha sah

Srinvathorrubhayosthathra praaha Dhaamodharo vachah

Brief meaning: Hey Mune, I would grant or fulfill the wishes of whatever my devotees beg to provide for. Hey Brahmin, in that there is no discretion or differentiation involved and neither your interest nor my interest merits any special consideration at all. And to Parvatha Muni also Lord Sri Vishnu Bhagawaan gave exactly the same answer when he asked the same question. And Lord Sri Maha Vishnu continued to both of them and said hey Seers I have actually fulfilled the wishes of both of you and committed the best for both of you.

Then the great saint Naaradha asked Him, in that case please tell us who was with two hands and with bow and arrow stood in the middle of both of us and disappeared with Sreemathi? Lord Sri Maha Vishnu told them that there are many illusory and or enticing and or magical personalities in this universe and it could be any one of them but at the same time definitely not him because he is with four hands and holding his Sudhersan Chakra in his hand. Naaradha and Parvatha went away from Vaikunta to Ayodhya, the palace of Ambareesha.

They accused Ambareesha by saying that after giving hope and inviting them for the Swayamvara of his daughter, Sreemathi, and applied some sort of a magical trick or illusory power and gave Sreemathi to someone else. Also as curses they told him that he is ignorant and has not gained proper self or soul realization otherwise he would have never committed such an evil crime. When they declared such curse words then that area was filled with darkness and then that darkness moved to Ambareesha to engulf him. At that time Sudhersan Chakra immediately appeared there with brilliant light and removed the darkness moving towards Ambareesha and switched to the direction of Naaradha and Parvatha. Seeing the darkness followed with Sudhersan Chakra moving towards them they started running away from it. Wherever they ran the darkness, and the Chakra followed them. They then thought that all these calamities happened because of their material wish to possess Sreemathi as their wife.

As they did not have any other shelter, they ultimately approached Lord Sri Maha Vishnu and prayed to protect them. Vishnu Bhagawaan withdrew Sudhersan Chakra and told them that as they are his devotees, Ambareesha is also his devotee, and it is his responsibility and obligation to provide shelter and protect him also. Vishnu Bhagawaan also asked them to pardon him if they had any trouble from Sudhersan

Chakra. Listening to these words of Vishnu both the Seers recognized that all these were illusions of Him. Then they cursed both Vishnu and Sreemathi like follows:

Dhedhathooscha thathah Vishnu mudhdhisya kopanau

Sreematheeharanam Vishno yethkritham cchadhmanaa thvayaa

Yetthaa moorthhyaa thatthaiva thvam jaayetthaah Maddhusoodhana

Ambareeshasyaanvavaaye raajnjo Dhaasaretthasya hi

Puthrasthvam bhavithaa puthree Sreemathee Ddharanee prejaa

Bhavishyathi Vidhehascha praapya thaam paalayishyathi

Meaning in brief, Both Naaradha and Parvatha angrily cursed and told Lord Sri Maha Vishnu that as he has deceitfully abducted Sreemathi from the palace of Ambareesha, the king of Ayodhya, He would be born in the same human form in Ayodhya itself as the son of Desarettha who would belong to the same dynasty of Ambareesha. And Sreemathi would be born as the daughter of Bhoomi Dhevi and would be fostered by King Janaka as his daughter. And as you abducted Sreemathi deceptively your consort, Sreemathi (Sitha), would be abducted by an Asura in a deceptive form.

According to the curses of Naaradha and Parvatha Lord Sri Maha Vishnu took his seventh incarnation of the ten incarnations or Desaavatharaas as Sri Rama Chandhra Swamy as the son of Desarettha and Kausalya in Ayodhddhya in the same solar dynasty or Soorya Vamsa. Sri Maha Lakshmi or Sreemathi was incarnated as Sitha Dhevi in Mitthila as the daughter of Bhoomi Dhevi and as the foster child of Janaka Mahaaraaja. Rest of the Ramayanam story is as stated earlier in other Ramayanams. A similar story has been mentioned in Siva Puraana also with king Seelaniddhi of an illusory or magical city created to test Naaradha. Seelaniddhi's daughter was Sreemathi. As Sreemathi was introduced to Naaradha by Seelaniddhi and mentioned about her, Swayamvara Naaradha had an irresistible affinity towards Sreemathi and wanted to marry her. Seelaniddhi said that his daughter really wanted to marry Vishnu Bhagawaan or someone who looks like Vishnu Bhagawaan. Sage Parvatha also had a similar intention and both Parvatha and Naaradha exchanged their desire to marry Sreemathi. Both Naaradha and Parvatha approached Vishnu separately and requested to borrow his form for one day and convert the face of the other one as that of a monkey for that day. Naaradha was accompanied by two associates of Lord Sri Maha Dheva in the disguise as Brahmins. They laughed at Naaradha seeing his monkey

face. Here again Naaradha cursed Vishnu to be born as an ordinary human being and at that time only the monkeys would be at his help. Those two Siva Paarshadhaas were cursed to be born as Raavana and Kumbhakarna. The rest of the Ramayanam story is the same.

Valmiki continued to Bharadhwaaja and asked him to listen to a different version of the story regarding the incarnation of Sitha Dhevi. This is actually one of the specialties of Adbhutha Ramayana that has given a lot of emphasis and importance to the incarnation of Sitha Dhevi.

Long time ago in the age of Thretha Yuga there lived a Kausik Brahmin named Maalava in Kalinga kingdom who was a staunch devotee of Lord Sri Maha Vishnu. His wife's name was Maalavi. Maalava and Maalavi both used to spend most of the time singing the glories and wonderful deeds of Lord Sri Maha Vishnu in a very sweet and melodious and rhythmic and stylish way. Another Brahmin called Padhmaaksha was very pleased with the proclamation and glorifying songs of Vishnu bhagawaan, and he fed Maalava, Maalavi and their disciples and associates. They continued to sing the songs in public places and temples and became very popular in and around the town and throughout his kingdom of Kalinga. The king of Kalinga heard about them and invited them to the palace and ordered them to sing the songs praising him and let all the audience and his disciples listen to those praises. Kausik Brahmin refused by saying that from his tongue nothing other than the praises of Vishnu Bhagawaan will come out and even he cannot praise Lord Dhevendhra and therefore he absolutely cannot praise the king.

The king asked his soldiers to pierce the ears of this Kausik Brahmin and his disciples with iron nails as they refused to sing and listen to his praises. As they heard the orders of the king, they all cut off their tongues so that they did not have to sing the praises of the king. The king was very angry and ordered to exile them and take away all their wealth and the properties. They all proceeded to the northern side with the decision to end their lives. At that time Yema Raaja or the god of death was confused and requested Brahmadheva for direction. Brahmadheva asked Yema Raaja and other gods of heaven to bring those Brahmins and their disciples to him as they were continuously proclaiming the glories of Lord Sri Maha Vishnu throughout their lifetime. Brahmadheva received them with respect and reverence and that caused some conflicts among the dhevaas or gods of heaven.

Brahmadheva along with dhevaas brought Maalava, Maalavi, Padhmaaksha and the disciples and associates to Vaikunta to meet with Vishnu Bhagawaan. Vishnu

Bhagawaan was very pleased with them and blessed and allowed them all to stay in Vaikunta permanently with Him. Besides, Vishnu Bhagawaan asked Brahma Dheva to assign the position of Kubera or the god of wealth and treasure to Maalava.

Padhmaaksha being the provider and a primary disciple of Maalava, he also had been assigned as the god of wealth and treasure.

Lord Sri Maha Vishnu arranged a fantastic festival of musical performance of Veena in honor of Maalava and his associates and disciples. Veena is the most popular musical instrument to play devotional songs. At that time Sri Maha Lakshmi accompanied by the gatekeepers or the Dhvaarapaalakaas and the maids also arrived there. And also, a huge crowd of the Dhevaas along with Brahmadheva also assembled there and tried to occupy the seats closer to the dais for a better look at the performers and clearer audibility. Bhoosundi and the gatekeepers blocked them and asked them to sit at some remote corner. Brahmadheva and other dhevaas considered that as appropriate as in front of Vishnu Bhagawaan they are very insignificant.

At that time the great sage Thumburu was received honorably with respect and reverence. He was appropriately seated along with Vishnu Bhagawaan and Lakshmi Dhevi. Thumburu was the most renowned player and performer and the master of Veena. When Naaradha noticed the special honor given to Thumburu in Vaikunta, he got annoyed, and the jealousy brought anger to his mind. Naaradha thought the maids of Lakshmi Dhevi very contemptuously disregarded him with their demonic or aasuric and evil mind and offered the seat at a remote corner, and definitely at the instruction of their mistress. Therefore, Naaradha cursed Lakshmi Dhevi that she be born into the womb of an aasuric or devilish woman and also would cruelly and mercilessly be treated contemptuously by demonic women on earth. Both Lakshmi and Vishnu heard of the curse. They both went to Naaradha and Lakshmi requested that she should be born to that asura sthree who by her own will drink the blood of the sages residing in the forest filled in a pot. At that time Naaradha said because of her everything will be ruined.

Naaradha was also duly warned by Vishnu that he is not as competent and as masterly as Thumburu in Veena. Thumburu forgets everything when he proclaims my glories by Veena, and he was playing it soulfully. Because of that Thumburu is dearer to Him and advised Naaradha to approach Ulooka, the true Master of Music and Veena, who was residing at northern side of Maanasa Saras and learn more about music and veena.

When Naaradha went to Maanasa Saras, Ulooka was surrounded by Dhevaas, Gendddharvaas, Kinnaraas, Yekshaas and other celestial bodies and many different

kinds of birds. [The word Ulooka means Owl. This Ulooka was living in the hollow of a tree.] At the time when Naaradha went there Ulooka was taking music lessons to the birds. When Naaradha very distressfully explained all what happened in Vaikunta in the presence of Thumburu, Maalava, etc. and requested Ulooka to teach him divine music. Ulooka told Naaradha the story of his previous birth.

Eons ago there used to be a king called Bhuvanesan who was very righteous and virtuous. He had conducted one thousand Aswamedha Yaagaas and ten thousand Vaajapeya Yaagaas and donated large amounts of wealth, landed properties and treasures to the needy people. But he insisted that no one should proclaim the glories of Vishnu, and everyone should praise his glories. There was one Harimithra who was a very staunch devotee of Vishnu Bhagawaan. Harimithra always used to worship Vishnu with a beautiful idol by offering obeisance and prayers. King Bhuvanesan heard of Harimithra and ordered to destroy the idol of Vishnu and all other materials used for offering Pooja. All the properties of Harimithra were confiscated and exiled to him. Bhuvanesan had neither seen the idol of Vishnu nor visited any Vishnu temple for offering prayers.

In due course of time, as destined, Bhuvanesan died and took birth in the species of Ulooka or Owl. Though Ulooka was able to fly around the world was never able to grab any food. Because of that he was distressed and terrible with hunger and thirst. He asked Yema Raaja what the reason for that is. Yema Raaja explained to him that though he had conducted innumerable Yaagaas and generously donated wealth, properties and money he had also committed innumerable sinful and evil deeds during his lifetime and also unlawfully punished Harimithra, a staunch devotee of Vishnu Bhagawaan. That is why he was distressed with hunger and thirst. Then what he has to do is to go back to earth and eat his own dead body which was left behind. He has to eat that for one full Manvanthara to suffer the hellish time. Thereafter he will be born as a dog. Thereafter, after suffering for many ages he will be born in the species of mankind. After telling Ulooka so Yema Raaja disappeared.

He noticed the dead body of his human life lying beside him. He was very hungry and proceeded to eat the dead body. Before Ulooka could start eating he noticed an aerial chariot of very splendid and brilliant light carrying Harimithra surrounded by angels of heaven and associates of Vishnu Bhagawaan singing His glories very melodiously and devotionally. Harimithra noticed his presence and stopped there. Standing near to the dead body of Bhuvanesa, Harimithra very kindly asked Ulooka that what he was seeing is of the dead body of Bhuvanesa and why Ulooka was trying to eat it. Ulooka

prostrated Harimithra and told all the stories and what Yema Raaja had told him also. Harimithra then told Ulooka that he had pardoned him and released from all his evils and the sins Ulooka committed during his life as Bhuvanesa. Not only that he does not have to eat the dead body and he also does not have to undergo the life as a dog and more over he had been blessed with masterly knowledge of music and veena. And his tongue would be able to sing the songs glorifying the wonderful deeds of Vishnu Bhagawaan very clearly and melodiously. Also Bhuvanesa blessed him to become the noblest Preceptor of the Apsaras, Kinnaraas, Genddharvaas, Yekshaas, Dhevaas and other celestial bodies and would be the greatest and divinest Musician and a Veena expert. Hey Naaradha with the blessing of Harimithra Ulooka would be able to attain the divinest position in Vaikunta, the abode of Lord Sri Maha Vishnu.

Ulooka continued to Naaradha. Hey Naaradha no one can become a Master of Music by austerity or penance but has to be acquired by hard work. Therefore, I request you to work hard and acquire the knowledge. Naaradha completed his studies with Ulooka and went straight to Thumburu. At the outskirts of Thumburu he notices many celestial bodies without hands or legs or eyes or ears or with one or more parts of damaged limbs. Naaradha, naturally inquired, who were those handicapped bodies and who did such heinous crime to them? They told him that they were musical tunes, beats, rhythms, blending or knots and they were mutilated by Naaradha as he had not acquired masterly knowledge and control of rhythms and tunes and clarity of sound. Naaradha was disappointed to hear that comment and went to Vaikunta to meet with Vishnu Bhagawaan.

Vishnu Bhagawaan first asked Jaambavathi to teach Naaradha the divine music and then to Sathyabhaama and finally to Lakshmi Dhevi. In spite of all those lessons Naaradha could not acquire sufficient knowledge in control of rhythms and tunes. Ultimately Sri Krishna Bhagawaan himself taught Naaradha the divinest of musical knowledge. When he acquired the masterly knowledge of music, he got rid of the jealousy and hatred towards Thumburu and devoted the rest of his entire life in singing the glories of Lord Sri Krishna Bhagawaan or Sri Maha Vishnu Bhagawaan.

Valmiki then continued to Bharadhwaaja. Raavana performed the most severe and hard austerity and penance. The heat energy emitted from his austerity was threatening universal disaster and was going to burn the universe into ashes. Brahmadheva appeared and asked him to stop his austerity and promised him of granting reasonable boons. Raavana asked for Amrithathvam or Immortality or the Stage of Deathlessness. Brahmadheva said that cannot be granted as mortality is

predestined and is inevitable for all those who are born. Raavana then asked that his death should not be caused by any Dhevaas or Yekshaas or Kinnaraas or Gendddharvaas or Asuraas or any other species other than Human beings as they are insignificant and incapable of causing any harm to him. And then he also added another condition that whenever he is enticed by his own daughter and approaches her with romantic interest, and she has no interest in it then I should have my death. Brahmadheva granted those boons.

Raavana was very proud of the magnificent boons he had secured and conquered all the three worlds and became an unchallengeable controller of the universe. By chance Raavana happened to visit Dhennakaaranya and noticed a large group of sages with severe austerity and brilliantly splendid like hundreds of millions of suns. Raavana thought that without defeating them he cannot claim to be leader of the universe but at the same he did not find it graceful to kill them. Therefore, he asked them to surrender to him and proclaim victory to him and sing his glories saying that he cut the bodies of the sages with the edge of his arrow and collected the blood in a pot.

The pot was kept there by one of sages called Grithsamadhan who had one hundred sons. He along with his wife kept some milk in the pot and invoked with hymns to have Sri Lakshmi Dhevi as their daughter. Raavana collected blood of the Rishees or Sages into the same pot and carried home. He asked his wife Mandhodhari to keep that pot safely and asked not to give to anyone and also told her that blood of the Rishees are stronger than the strongest poison in all the three worlds. Raavana again went over to the valleys of mount Himalaya and to heaven to forcibly flirt and romanticize with chaste ladies of Apsara, Yeksha, Kinnara, Gendddharva and other celestial beauties. Mandhodhari was very sad and disappointed about these evil and cruel deeds of her husband. She determined to end her life. As her husband has warned that the pot contains the strongest poison she drank the blood from the pot foreseeing instantaneous death. But as soon she drank it she got conceived with most splendid pregnancy as the milk inside the pot was invoked with powerful hymns or manthraas to bear the incarnation of Maha Lakshmi. Mandhodhari being a chaste woman and had no relationship with her husband for quite a while she knew that she cannot face her husband with the pregnancy. Mandhodhari went in the aerial chariot for a pilgrimage and in a temple at Kurukshethra she aborted the pregnancy and buried the embryo. Mandhodhari never revealed the incident to anyone.

After some time when Janaka Maharaaja of Mitthila wanted to conduct a Yaaga he plowed to prepare the land near Kurukshethra. At that time, he noticed a pretty child

decorated and ornamented with pearls, diamonds, jewels, treasures, etc. At that time there were showers of flowers from heaven. Janaka was wonderstruck with all that happened. The rest of the story of Sitha Dhevi until the coronation ceremony of Sri Rama after exile is same as in other Ramayanams.

Other notable exception of Adbhutha Ramayana is that Sri Rama has shown his original form of Lord Sri Maha Vishnu with four hands and with Samkh, Chakra, Gedha and Padma to Hanuman and also his advice of Saamkhya Saasthra or Saamkhya Yoga along with very valuable commentaries of Upanishath, Bhakthi Yoga to Hanuman and ultimately Hanuman's most divine worship and prayers to Sri Rama Swamy.

Major exception of Adbhutha Ramayanam is after the coronation ceremony. When Sri Rama was ruling the kingdom fabulously and righteously with all prosperities, peace and divine happiness to the subjects and all creatures in the world after killing Raavana and all his friends and relatives and the entire Asuraas all great Rishies like Viswaamithra, Yevakritha, Raibhya, Chyavana, Kanva, Svasthi, Aathreya, Namucha, Arimucha, Agasthya, Upagu, Kaamatta, Ddhoomra, Raudhraaswa and Vasishta along with their disciples arrived at the palace to thank and compliment Sri Rama. They all praised Sri Raama and told him that but for him no one else could have ever achieved all what he has done especially for their benefit. Because he killed Raavana and his dynasty they were able to perform their austerities and penance without any fear. All their penance and austerities were blocked by Raavana for hundreds of thousands of years. All those were started back only because of Sri Rama.

When they praised Sri Rama like that Sitha Dhevi interfered and commented that these types of praises and proclamations are silly, ridiculous and truly a mockery. Sitha Dhevi told them it is truly due to their ignorance and incapability to assimilate facts into accounts. They are all living in a fool's paradise. All the Rishies were surprised and stunned at such revelation of Sitha Dhevi in that context. Sitha Dhevi then promised to them that if they permitted her, she would disclose the facts to them. When she told it like that, all those Rishies requested her to narrate the whole story.

Sitha Dhevi told them while she was very young a Brahmin stayed with them for four months. Her father assigned her the responsibility of serving the old Brahmin. He was very pleased with her service and told her about many stories from the epics and mythologies. The great Sumaali had a daughter named Kaikesi. Kaikesi was given to Visrvasu, the son of Pulasthya, as his wife. Kaikesi and Visrvasu had two sons with the same name of Raavana. Of those the elder Raavana had one thousand heads and the younger Raavana ten heads. The younger Raavana occupied Lanka and the elder

one at Pushkara Island or Pushkara Dhveep, which is north of Maanasa Sarovaram, with his own might and strength. He conquered Soorya or Sun-god, Chandhra or Moon-god and Ashta Dikpaalaas or Controlling gods of Eight Directions and put them in captivity. The Pushkara Dhveep which was occupied by Sahasra Raavana was far superior to heaven and even Sathyaloka the abode of Brahma Dheva. He considered Mount Meru as a small pool and the three worlds of the universe as grass-like and the islands of the worlds as small heaps of sand. He shook the whole world with the smallest finger of his left hand.

Sitha Dhevi continued that she was not impressed by Sri Rama killing Dhesamukha Raavana with the help of his brother and the monkey leaders in order to retrieve me from his captivity. We are going to have some relief only if we kill Sahasramukha (meaning with one thousand faces or heads) Raavana. Sri Rama's fame should be spread in the world when he conquers Sahasra Mukha Ravana. All those Rishees cheered Sitha Dhevi. At that time Sri Rama along with Bharatha, Lekshmana, Sathrughna, Sugreeva, Jaambava, Hanuman, Vibheeshana and all the monkey warriors with all divine weapons and weaponries proceeded in the Pushpaka Vimaana to kill Sahasramukha.

When Sahasramukha Raavana heard the call of war in his world he simply disregarded it by telling that he has no such challengeable enemies daring enough to call him for a war. He told me he can just shake the world with the nail tip of his toe. Once when he tried to do so Brahma Dheva pleaded to him not to do so. He said not only the Sun, Moon, Ashta Dikpaalaas, Dhevendhra, Maha Dheva including Brahma Dheva and Vishnu are all under his control. He always has an infinite number of Asura Leaders working for him. All types of species in the universe are ready to fight for him. He had hundreds of thousands of sons. When Sri Rama challenged all his sons and leaders came to fight with him and they were all killed.

At that time Sahasramukha Raavana thought who this human being with bow and arrow in his hand could be. Then he heard the celestial voice that this is Sri Rama, the king of Ayodhya. He is a man of virtues and righteousness. He is the one who killed the Raavana of Lanka. He came along with his brothers, Vibheeshana and the Vaanaraas to kill you. He sent his followers to kill them all. A terrible and unforeseen and unforeseeable struggle continued. Many Vaanaraas and many Raakshasaas were killed or mutilated in the terrible fight. As the soldiers of Sahasra Mukha Ravana could not kill all the enemies he decided to enter the battlefield. At his entrance itself he noticed the side of Sri Raama being weakened. Sahasramukha Raavana thought:

Manasaa chinthayaamaasa Sahasra Kanddharah svaraath

Ethe kshudhraah samaayaathaah praanaamsthyekthvaa ddhanaani cha

Dhveepaantharam mahathapraapya mama yudhddhaabhikaamkshinah

Kim syaanma mahathai kshudhraitnnararaakshasavaanaraih

Meaning: All these small and very trivial men, monkey and demon soldiers crossed many islands, oceans, mountains and lands leaving their homes, families, relatives, friends, wealth and other possessions to fight against me. What is the good or the benefit for me in killing or defeating these paltry small creatures?

Yesmaadhhesaathsamaayaathaastham dhesam praapayamyaham

Kshullakeshusaraaghaatham na presamsanthi pandithaah

Meaning: I would send them back to the same places where they came from, because the noblest people do not appreciate hurting paltry small creatures with arrows or other weapons.

With that thought Sahasramukha Raavana shot the arrow called Vaayavyam or Vaayavyaasthra to the Naraas, Rikshaas, Vaanaraas and Raakshasaas. [Vaayavyam means the arrow of Wind or Storm which is capable of lifting the enemy into air and flying or capable of airlifting the enemies.] With that Vaayavyaasthra all the Naraas, Rikshaas, Vaanaraas and Raakshasaas of the side of Sri Rama were airlifted and carried and placed them back into their own homes. This was the most stunning performance ever heard of or seen. Each one of those innumerable number of soldiers from Ayodhya, Kishkindha kand Lanka found themselves sitting in the homes of each one in no time. They did not even get the time to think what exactly happened or how that happened. They all thought that was simply a dream. Bharatha, Lekshmana, Sathrughna, Sugreeva, Hanumaan, Jaambavaan, Neela and other Vaanara leaders, Vibheeshana and all of them were thinking what happened to Sri Rama and Sitha Dhevi as they two were still sitting in the Pushpaka Vimaana then parked at Pushkara Dhveep.

All Rishees and Dhevaas were wondering why Vaayavyaasthra could not move Sri Rama and Sitha Dhevi. All the celestial bodies were wondering what had been done by Sahasramukha Raavana? At that time Lord Sri Maha Vishnu sitting on his traditional vehicle of Garuda Bhagawaan arrived there to kill Sahasramukha Raavana.

Sahasramukha Raavana with a big boisterous laugh threw Vishnu Bhagawaan along

with Garuda into the salty ocean with his left hand. But he could not beat down or hurt Sri Rama Swamy.

Sri Rama roared and jumped into the battlefield to fight against the followers of Sahasra Mukha Ravana. Sri Rama killed a large number of the followers of Sahasra Mukha Ravana. In the blink of an eye Sri Rama would shoot hundreds of millions of most horrible and disastrous arrows like missiles and rockets and kill a large number of Raakshasaas. By seeing this Sahasra Mukha Ravana jumped into the war front declaring that he alone would kill the enemy, he would eliminate the entire mankind from the face of the earth within no time, he would destroy the trios, he would dry out all the oceans, he would remove all the mountains, he would reroute all the planets from their orbits and drop them down and he would create all calamities and disasters to the universe. He challenged Sri Rama by telling that Pushkara is not Lanka. The incomparable challenge with arrows, clubs, swords, daggers, rocks, trees, mountains, and very many other magnificent weapons went on. There was no other fight and there would never ever be another fight which could come anywhere near the fight between Sri Rama and Sahasramukha Raavana. And when the sun was about to set Sahasra Mukha Ravana took one of the most disastrous arrows and forced it through the chest of Sri Rama and that arrow pierced the chest of Sri Rama and went through the other side and then it pierced the earth and went to Paathaala of the Underworld. Sri Rama fell unconscious on his chariot. Sahasramukha Raavana started dancing with pride and joy at his victory. From the sky the meteors and shooting stars fell on earth. Everyone thought that Maha Prelaya is on its way to sink the universe underwater.

Seeing the situation of Sri Rama, all the Rishies were terribly upset. They were unable to think what could happen next. At that time Vasishtha, Agasthya and other Rishies pleaded to Sitha Dhevi and asked why she was ridiculed when they were praising the glories of Sri Rama. They thought that the cause of these disasters and the distressful condition of Sri Rama was her mockery. They were not sure where Bharatha, Lekshmana, Sathrugna, the Vaanaraas, Vibheeshana and his followers. They were under the impression that they were already killed. At that time Sitha Dhevi just hugged and embraced her beloved husband Sri Rama Swamy. Seeing that, Sahasramukha Raavana loudly and boisterously laughed again. And Sitha Dhevi also very loudly and boisterously laughed at him. Then Sitha Dhevi got rid of her original form and switched to a huge dreadful form. She turned out to be huge like a mountain, she was ugly, she was angry, her eye balls were rolling like a top or Sudharsana Chakra, she had a huge waist line, her sound was loud and horrible, she was wearing chains of skeletons of animals and human, she was wearing girdles and anklets of

bones, she was moving as fast as wind or storm, her sound was loud and horrible like that of donkeys, her face was fearful and was defaced, her tongue was hanging out of her mouth with blood stains all over, her hair was matted and knotted, her body was covered all over with black and thick hairs, she was deep like ocean at the time of Maha Prelaya and she was holding thick ropes.

Sitha Dhevi with above new form jumped out of the Pushpaka Vimaan in a fraction of a second holding swords and skull in her hands. And within no time she beheaded all the one thousand heads of Sahasra Raavana with the swords. Then she beheaded all other soldiers and followers of Sahasra Mukha Ravana with her nails. The Rishees, Dhevaas and other Celestial bodies could see heaps and heaps of dead-bodies all over the battlefield. Then she made a chain with the head of dead Raakshasaas and worn it at her neck. Hundreds of thousands of mothers and Dhevees were formed from her hair pores. Adbhutha Ramayana has listed the names of a few hundreds of them.

In order to appease Sitha Dhevi, Brahma Dheva and other Dhevaas and Rishees worshiped and prayed and prostrated at her feet. They proclaimed that all the success of Sri Rama is only because of her, and all the success of Vishnu Bhagawaan is because of Lakshmi Dhevi. She is the Power, and she is the sole embodiment of power and might. She was pleased and told Brahma Dheva that her beloved lord, Sri Rama Dheva, is lying almost dead in the Pushpaka Vimaan. Brahma Dheva along with other Dhevaas and Rishees rushed to the Vimaan and seeing the stressful condition Brahma Dheva patted with his hand on the body of Sri Rama Dheva. Sri Rama Dheva immediately got up as if he was waking up from sound sleep. He screamed aloud that "Oh, the cruelest Raakshasa, Raavana, I will definitely kill you right now with my sharp arrows" and held the arrow in his hand. Then he looked around and noticed Brahma Dheva and other Dhevaas and Rishees were standing around him. But he could not see his most beloved and chaste wife, Sitha Dhevi, there. Instead, he found a very huge form of a lady with moving tongue hanging outside her mouth and holding the sword and skull in her hands standing in the battlefield. That lady form was covering its body with sky. That form was exactly like the most horrifying form of Ugra Rudhra Kaali who was residing inside the heart of Sri Maha Dheva. That form was looking like as if it was ready to swallow the whole universe. And Sri Rama found that form tossing the head of Sahasra Mukha Ravana in her hands. Then Sri Rama noticed hundreds of thousands of Bhoothaas, Prethaas, Pishaachaas, Dead bodies, Skulls, Skelton and such horrible forms along with the headless body of Sahasra Mukha Ravana and the form that Ugra Rudhra Kaali were dancing in the battlefield. Sri Rama thought it was the world of Yema Ddharmma Raaja or world of dead species. He thought it was the time

of Maha Prelaya. He thought the universe is going to end there and then. By seeing all these Sri Rama was shivering and the bow and arrow from his hands fell down. Out of fear Sri Rama closed his lotus petal like eyes very tightly.

Brahma Dheva then told Sri Rama that when he was in a distressful condition as Sahasramukha Raavana shot him down Sitha Dhevi jumped out of Pushpaka Vimaana and assumed this form of Ugra Rudhra Kaali and produced hundreds of thousands of Maathaas and Kaalees from the pores of her hair and killed all the Raakshasaas and she herself killed Sahasramukha Raavana. And now they are dancing to celebrate the killing of Raakshasaas along with their leader, Sahasra Mukha Ravana. Hey Sri Rama Swamy, this is to illustrate to you that without her you are absolutely powerless. Without her you have no potential. Without her you cannot do anything. Only with her power were you able to kill Dhesamukha Raavana of Lanka and his clans and family and relatives and friends. Brahma Dheva told him:

“Nirgunaam sagunaam sakshaathsadhasadhvyekthivarjjithaam”

Meaning: She is the embodiment of Nirgunam or Formless or Quality-less or beyond Quality. She is the embodiment of Sagunam or with Form or Quality. She is the one which is manifested and the one which is not manifested. She is the one existing, and she is the one non-existing. She is the embodiment of Transcendentalism. She is the one beyond Materialism.

Adbhutha Ramayanam concludes with Sitha Sahasra Naama Sthosthram or proclaiming the glories of Sitha Dhevi and Prayers to her with one thousand names of her.

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