

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

A comparative study of some of the most prominent Ramayanams

ADHYATMA RAMAYANAM MOOLAM

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Now let us review, study, and compare some of the Ramayanams, purely on an amateurish and academic view as a layman.

Adhyatma Ramayanam (Moolam/Original in Sanskrit)

One day, after one of the Brahma Sabhaas [This is a regular town hall meeting conducted and chaired by Brahma Deva at Sathyaloka where all Dhevaas/gods, Rishies/saints, and all others used to attend and discuss any issues and developments in all three worlds and suggest recommendations for better progress and well being of the universe and the inhabitants therein. Normally Brahma Deva calls in for the meeting, but anyone can make a request/demand to call such a meeting by Brahma Deva.] Narada, the godly saint (devarshi), was still waiting there in the assembly hall even after the meeting. Brahma Deva knew that Narada was waiting there because he wished to ask some questions and or need to get some clarifications. So, Brahma Deva convinced Naaradha that either he would be able to provide proper explanations, or he would be able to provide him with proper guidance and direction to solve the questions churning in his mind. The questions or concerns disturbing, Narada, were:

“Ithyakarnya vachasthasya munir brahmanamabraveeth

Thwatha srutham maya sarvam poorvameva subhasubham

Ithaneemekamevasthi srothavyam surasathama

*Thathrahasyamapi bruhi yethi theanugrho mayi
Prapthe kaliyuge ghore narah punyavivarjithaah
Duracharathah sarve sathyavartha parangmukhah
Parapavathanirathah paradravyabhilashinah
Parasthreesakthamanassah parahimsaparayanah
Thehatmadhrishtayo mooda naasthikah pasubudhayah
Mathapithrukritihadhwehashtreedevah kamakinkarah
Vipra lobhagrahastha vedavikrayajeevinah
Dhanarjanarthamabhyasthavidhya mathavimohithah
Thyakthaswajathikarmaanah prayashah paravanchakah
Kshathriyascha thatha vaisyah swadharmathyagaseelinah
Thatwaschoodrascha ye kechitbrahmanaacharathatparah
Sthreeyascha prayaso bhrashta bharthrivandanirbhayah
Swasuradrohakarinyo bhavishyanthi na samsayah
Ethesham nashtabudheenam paralokah katham bhaveth
Ithi chinthakulam chitham jayathe mama santhatham
Lakhoopayena yenaisham paralokagathirbhaveth
Thamupayamupakhyahi sarvam vethi yetho bhavan.”*

In short, Narada was very seriously concerned that in this horrible age of Kali [There are four named Ages of Yugas. They are: 1) Kritha/Sathya, 2) Thretha, 3) Dwapara and 4) Kali. And this is Kali Yuga, [We are now living in Kali Yuga.] Most of the people fail to maintain or rather have abandoned all positive qualities like goodness, trustworthiness, honesty and virtuousness, etc. and are interested and

involved only in evil and sinful actions like killing, stealing, robbing, womanizing, deceit, violence and so on. He has listed all the evil and sinful actions now prevailing on earth and requested Brahma Deva for an appropriate resolution plan to balance the universe with virtuous actions.

Brahma Deva responded to Narada:

“Ithyarishervakyama

karnya prathyuvachambujanah

Sadhu prishtam thwaya sadho vakshye thaschrnu sadaram

Pura thripurarahantharam parvathee bhakthavatsala

Sreeramathathwam jinjasuh papracha vinayanwitha

Priyayaii girisathasyaii goodam vyakhyathavan swayam

Puranothamam adhyatma ramayanamithi smritham

.....

Sreeramageethamahatmyam kritsnam janathi sankarah

Thathardham girija vethi thathardham vedmyaham mune

Thathe kinchitpravakshyami kritsnam vakthum na sakyathe

Yenjathwa thatkshanalokaschitthasudhimavapnuyath”

In a nutshell what Brahmadeva told Narada was that the only effective resolution he can think of or coming into his mind is the Recital of Adhyatma Ramayanam and or listening to the Recital of Adhyatma Ramayanam with full concentration and with utmost devotion. And then Brahmadeva concluded that he is not aware

of any horrible sins or evil actions which cannot be washed away and eliminated by Adhyatma Ramayana. And finally, if Adhyatma Ramayana is incapable to remove and eliminate the sins and evils and the negativities then there is nothing else which is capable of doing that.

Then Brahmadeva continued to explain about Adhyatma Ramayana to Narada as response to his questions like “what is Adhyatma Ramayanam” and who can narrate the greatness, the divinities and underlying principles and philosophies of the divinest Epic.

Long ago, Parvathidevi with staunch desire and steadfast devotion to know the principles of Lord Sri Rama, humbly and respectfully asked her beloved consort, Lord Sri Maha Deva who was most affectionate with his votaries.

And then the most sacred and secret devotional principles and mythological stories of Ramayanam were narrated by Lord Sri Maha Deva to his beloved and most affectionate consort, Parvathidevi. And these responses of Sri Maha Deva to Parvathidevi are the well known Adhyatma Ramayanam.

.....

Hey holy saint Narada! The whole of Adhyatma Ramayanam and the greatness and the divinities of the celestial song of Sri Rama might be known only to Sri Maha Deva. Half of that might be known to Sri Parvathidevi. And half of that (half of what Sri Parvathi Devi knows) only is known to me.

And I am unable or rather incapable to tell all what I know of Ramayanam. So, I will tell you a little bit of it for your sake. You may please listen to it carefully. If and when you are able to understand even that little bit the entire evils and sins will totally be washed away and your heart and mind will become very sacred, pure and virtuous.

I have quoted a few relevant stanzas to give an idea how vast and voluminous could the original Adhyatma Ramayanam Moolam be if it is written in its entirety.

And Adhyatma Ramayanam Moolam is considered to be the explanations provided by Brahma Deva to his son, saint Narada, as the only available single

solution to wash away the evil results of the sinful deeds prevailing in Kali yuga (age of Kali) among the people of this world. [Narada, according to Bhagawatha Purana is one of the Prajaapthis or caretakers created by Brahma Deva after creating Sanatkumaras and Rudhra. Those Prajaapthis are 1) Viswakarma, 2) Marichi, 3) Athri, 4) Angiras, 5) Pulasthya, 6) Pulaha, 7) Krathu, 8) Vasishta, 9) Deksha or Prachethas, 10) Bhrigu and 11) Narada.] It is mentioned that even gods, sacred saints and other celestial bodies wish to be born in this world during the age of Kali because in that age just by chanting the two syllables:

RA and **MA** alone would be able to wash away the entire sins they might have accumulated throughout the infinite number of births and deaths they had in all their past lives.

One of the mentionable additions we notice in Adhyatma Ramayanam versus that of Valmiki Ramayanam is the visit of Narada to Sri Rama and their very philosophical and meaningful conversations at the beginning of Ayodhya Kanda. Narada's visit was to convey the message from Brahma Deva to remind Sri Rama Deva that he is the incarnation of Lord Sri Maha Vishnu with the purpose of Killing Ravana and Kumbhakarna and their dynasty. And at that time Dasratha had already arranged for his crowning ceremony as young prince. Unless it was blocked, he may naturally be obligated to concede to the arrangement as he has now taken the human form. Of course, Sri Rama convinced Narada that will never happen, and the purpose of his incarnation will definitely be fulfilled, and he will keep up the commitments and promises given to Brahma Deva, Maha Deva and other gods.

Other noticeable changes would appropriately be noted while explaining relevant portions of other Ramayanams.