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Adhyatma Ramayanam is a spiritual retelling of the Ramayana narrative composed by Sri Veda Vyasa, and it is embedded within the Brahmanda purana. This revered text consists of seven skandams, sixty-five adyaayams, and 4500 slokas. ========== The epic tale of Prince Rama and Princess Sita has captivated audiences across South Asia and beyond, with various versions emerging in different languages. The core story remains the same, but storytellers have adapted it to their own cultures and interpretations, showcasing the enduring influence of Rama and Sita on the region's people. In India, a vast and culturally diverse country, the Ramayana saga has flourished in numerous forms, with modifications and embellishments that reflect local traditions and artistic insights. The works include Valmiki Ramayana, Adhyatma Ramayana, Vasishta Ramayana, Ananda Ramayana, Agasthya Ramayana, Ranganatha Ramayana, Kamba Ramayana, Tulasi Ramayana, and Ezuthachan's Adhyatma Ramayana. Adhyatma Ramayana is a particularly significant work, attributed to Vedavyasa or the 14th-15th century AD period, with its authorship disputed among scholars. This epic consists of approximately 4000 verses, blending philosophical discussions, devotional hymns, and a narrative that echoes Valmiki Ramayana. The essence of Adhyatma Ramayana lies in its exploration of Advaita Vedanta philosophy, the path of Bhakti, and Ramabhakti. It presents Lord Siva and Goddess Parvati in conversation, inspiring Tulasidasa to compose his iconic work, the Ramacharitamanasa. For devotees and scholars alike, Adhyatma Ramayana remains a treasured text, revered for its mellifluous Sanskrit prose, which offers insights into Rama's embodiment of Dharma as Brahman – an omnipotent, omniscient, and omnipresent force.Sita's absence in Valmiki Ramayana is an intriguing aspect that has been explored in Adhyatma Ramayana. ========== Narada's questioning of Valmiki regarding his perception of a great human character who embodies virtues such as courage, truthfulness, and gratitude, sets the tone for understanding Rama's divinity. The Sage's brief narration of Rama Katha serves as the foundation for Valmiki to craft an epic poem that not only highlights human perfection but also subtly conveys Rama's divine nature. ========== The introduction of Adhyatma Ramayana, which delves into the spiritual implications of Rama's story, reveals a different facet of the hero. Here, Rama is not merely a great human being but also the Supreme Self and Personal Deity, Maha Vishnu. This duality is emphasized through the text's emphasis on devotion and the reconciliation of Bhakti and Jnana. ========== The Adhyatma Ramayana diverges from Valmiki's epic in its incorporation of hymns sung by characters and philosophical discourses throughout the narrative. These devotional songs and discussions provide a profound exposition on non-dualism, offering a unique perspective on Rama's story. ========== A notable alteration in Adhyatma Ramayana is the introduction of a "Shadow Sita," whose disappearance into fire precedes the golden deer episode. This deviation adds a new layer to the narrative, highlighting the complexities of Sita's character and the text's ability to reimagine familiar stories. ==========The Adhyatma Ramayana presents a unique perspective on the epic tale of Sri Rama. In this version, Tulasi's Sri Ramacharitamanasa, Aranya Kanda, Doha 23, and Chopai reveal a more spiritual and philosophical side of the narrative. When Lakshmana ventured into the woods to gather roots, fruits, and bulbs, Sri Rama shared with Sita, his consort, who had been steadfast in her devotion, that he would assume the guise of a human being. He instructed her to remain in the fire until his mission was accomplished, leaving behind only a shadow of herself. Lakshmana remained unaware of the plan, but Sita's image of Rama's feet was etched on her heart. In the Adhyatma Ramayana, this event marks the beginning of the end, as it is revealed that Sita emerges from the fire at the climax of the war, when her shadow enters into it. The Adhyatma Ramayana also highlights Ravana's respect for Sita, a trait not depicted in Valmiki's version. Furthermore, Sri Rama establishes a Sivalinga at the site of the bridge to Lanka, underscoring his divine presence. This epic showcases Rama as a spiritual teacher, imparting wisdom and philosophy through four distinct occasions. He conveys knowledge on devotion, detachment, methods of worship, and the path to liberation. The Ramagita, part of Adhyatma Ramayana, emphasizes Advaita Vedanta principles, proclaiming Rama as Brahman, the Absolute. In contrast to Valmiki's depiction, Ahalya, Gautama's wife, is transformed into a rock form in the Adhyatma Ramayana. The Ayodhya Kanda introduces Sage Narada reminding Sri Rama of his purpose, which he acknowledges. The banishment of Rama is accomplished through the Devas and Goddess Saraswathi, whereas in Valmiki, it is attributed to court intrigue. The Adhyatma Ramayana delves into Sage Valmiki's past, revealing a complex history, while Lakshmana requests guidance on attaining salvation. The narrative also showcases Ravana's awareness of Sri Rama's divine nature and his willingness to accept death at his hands as an easier path to salvation. Additionally, Rama instructs Sita that she is being left in the fire for safe custody, with Maya Sita being abducted by Ravana instead. These variations demonstrate the creative liberties taken in Adhyatma Ramayana, presenting a unique and captivating interpretation of the epic tale.Sri Rama makes friends with Sugreeva and shares the location of his home in the ascetic text Adhyatma, whereas in Valmiki it is Sabari who first tells Rama about Sugreeva. Once Vali's death occurs in Adhyatma, Hanuman consoles Tara, while in Valmiki Sri Rama gives her a lengthy philosophy lesson on Vedanta and devotion. In the ascetic text, when Rama resides at Mount Pravarshana after Sugreeva's coronation, he shares an elaborate discourse with Lakshmana about Maha Vishnu's ritualistic worship. Swayamprabha visits Rama, praises him as the Supreme Being, and then heads to Badari to attain liberation. This scene is absent in Valmiki. In Adhyatma, Sampati shares a discourse with the monkeys who meet him, highlighting Sri Rama's divinity. Additionally, Rama installs the Sivalinga at Rameswara before constructing Sethu for the journey's success. He also declares the merit of visiting Rameswara and Sethu Bandha. These details are not present in Valmiki. During Nagapasa missile episode and Garuda's arrival to rescue them, Sri Rama is aware of his divinity. In contrast, Valmiki depicts Rama as unaware until Brahma imparts that knowledge. Kalanemi obstructs Hanuman while he retrieves Mritasanjivani herb to revive the dead. This incident occurs in Adhyatma but not in Valmiki. Narada praises Rama after Kumbakarna's death in Adhyatma, whereas it is absent in Valmiki. Indrajit kills Maya Sita using black magic and illusions in Valmiki but not in Adhyatma. Before the battle, Ravana begins a fire rite to gain invincibility, which the monkeys block in Adhyatma. In Valmiki, Ramayana, Rama only beheads Ravana multiple times without success. Vibhishana informs Rama that Ravana's amrita is tied to his navel and cannot be killed unless removed. This occurs in Adhyatma but not in Valmiki. After the death of Ravana, Sri Rama's spirit merges with him and achieves salvation according to Adhyatma. In contrast, Valmiki depicts Sita undergoing a fire ordeal to replace Maya Sita. The event appears real in Valmiki but is simplified in Adhyatma. Everyone praises Rama from Vamadeva to Parasurama, chanting his hymns in Adhyatma but not in Valmiki. ========== Ezhuthachan's Adhyatma Ramayanam I. Bala Kandam [Childhood Chapter] SYNOPSIS: The first chapter of Ramayana begins with the author's prayer, requesting a parrot to narrate the story of Rama. This introduction highlights the significance of Ramayana and Lord Shiva's narration of the entire story to Goddess Parvathy. The text also discusses the request made by Mother Earth, devas, and Brahma to Lord Vishnu to put an end to Ravana's troubles. The chapter describes king Dasaratha's conduct as a just ruler, including his decision to send Rama to help sage Viswamithra with his Fire sacrifice. This leads to Rama's birth and the story of Rama's siblings, Bharatha, Lakshmana, and Shatrugna. The text also delves into the events surrounding Ahalya, a devoted wife who is freed from a curse by Lord Rama. The author invokes various deities and sages, including Ganesh, Goddess Saraswathi, Lord Krishna, sage Vyasa, and sage Valmiki. These prayers serve as a prelude to the narrative, requesting their blessings and guidance throughout the story. The introduction concludes with a general prayer to Brahma, elders, and teachers, seeking their assistance and wisdom in understanding the significance of Ramayana and its connection to the Vedas.The story of Ramayana is a tale that has been passed down through generations, as approved by the sacred Vedas. I am but a humble servant, attempting to retell this ancient tale in a way that even the most ignorant can understand. My heart and mind are open to receiving guidance from the Vedas, vedangas, and the knowledge that emanates from them. I beseech Lord Indra, king of the Devas, as well as Agni, the lord of fire; Yama, the lord of death; Varuna, the lord of water; Kubhera, the god of wealth; and Lord Shiva, to grant me the wisdom I seek. I also pray for blessings from Lord Ganapathi, the son of Lord Shiva, and Lord Sun, who is the soul of hearing and speech. My elder brother and teacher, who are much greater in scholarship than I, have taught me the ways of knowledge. I salute Rama, my teacher and chief elders, who have guided me on my journey. The Ramayana was composed by Lord Brahma, and it contains one hundred billion slokas that hold the secrets of salvation. A hunter once chanted the name of Rama, and in doing so, became a great saint. Lord Brahma ordered him to write down the Ramayana, which would bring blessings to all beings on earth. Lord Narada then taught him the ways of the Ramayana, and the Goddess Saraswathi occupied his tongue. I confess that I feel inadequate, as I am not authorized to learn the Vedas and Sasthras. Nevertheless, I request your mercy and pardon. The Adhyathma Ramayana holds divine wisdom and is a sacred text revealed by Lord Shiva himself. Those who study this book will attain salvation even in this lifetime. I implore you to hear my words with great devotion, as the greatness of Rama has been summarized for you. Those who understand its significance will be freed from their problems and attain liberation. I also pray that Lord Vishnu, who was born as Dasaratha's son, would bless me with his divine presence.The sacred waters, a charity and gifts, held the dharmas of different castes and suitable period of life with me always due to great blessings. My heart was filled with happiness, and hearing about attachment and renunciation made my mental blindness vanish. Oh God of the universe. I yearn to hear the story of God Rama. If I'm worthy, please shower your grace upon me, for no one else can tell this but you, great God. The Goddess Karthyayani, Parvathi, Bhagwathi, spoke like this to Parameshwara, and he answered with a happy smile. Blessed one, wife of the mountain, Hey Parvathi, Hey lady, Oh Darling, no one has devotion to god as much as you. It's great luck that in your mind, a desire formed to hear Rama's principles. No one else requested this, and I haven't told anyone, oh darling of the soul. To get a great desire for knowing the divine God's secret, my wonderful devotion increased greatly in your branch of mind. I would salute the lotus feet of Rama and summarize the wonderful principle. Please hear it from me. God Rama is the divine God, Lord Vishnu, the cause of nature, one who is alone and divine, the greatest of men, God, The endless one, the primeval lord, Teacher, merciful one, greatest one, divine Brahman, God responsible for creation, upkeep, and destruction of the world. He himself is Vishnu, Brahma, and Lord Shiva, without second, first one, loves people, God who is Rama the soul. The divine one meaning principles, he is in all souls, he who is God, those thinking he's only a man are ignorant ones. Since the mind is dark due to illusion, hearing the discussion between Rama, Sita, and Hanuman leads to salvation. I will tell it to you, darling, please hear. Long ago, Lord of the universe, God Rama, blessed with divine joy, killed Ravana with ten heads who defeated several devas, reached Ayodhya with his brother and wife, crowned himself as king of Ayodhya. He has a purest soul, God of all, the Lord who does not change. He was being served by friends and sons, valorous heroes, brother Bharatha son of Kaikeyi, Vibheeshana, and Vasishta son of Lord Brahma and sages, shined with luster equivalent to billions of suns. Heard famous stories and became happy along with his Wife Janaki who was Maya devi. Lord of divine joy saw Hanuman standing there, saluting him, smiled at Sita and told her, "Hey pretty one, are you not seeing Hanuman? He's always within me and you, without fail." Great one, he doesn't have any desire except the knowledge of divine God. He is pure and deserves to be given knowledge about soul, as he has no attachment. He is forever first among Brahmacharis, understands that he doesn't have any stains. Without hesitating, please tell what's in your mind, Oh divine one, who spreads all over, goodness only, completely filled with illusion. He is fit to be taught about knowledge of Brahman.The Goddess called Hanuman and said, "Listen to me, O great devotee of Rama, I shall reveal the divine essence of the Lord, who is beyond human comprehension. He is the embodiment of joy, the sole reality, unattached to anything, and the ultimate Brahman. None can rival or surpass Him. "I am the primeval causal basis, and my consort allows me to create all existence through His presence. However, foolish mortals fail to understand that His form is eternal and birthless. Only those who have realized His true nature shall grasp this truth. "In Ayodhya, Sri Rama was born as the Supreme God of All, destined to vanquish Asuras and bring peace. He killed Thadaga with sage Viswamithra by his side, saved Ahalya's hermitage, and protected it from the evil sage Gauthama. Rama then accompanied Koushika to Mithila, where he broke Shiva's bow and married me. "As Rama returned home, Lord Parasurama intervened, destroying his pride. When Rama entered Ayodhya, his father arranged for his coronation. However, due to his mother Kaikeyi's influence, Rama was forced to leave with Lakshmana. After his father's death, he was sent to Chithrakoota, and upon hearing of his father's passing, he performed the necessary rites. "Rama then entered Dandakaraya forest, killing Viradha and visiting Agasthya. He vowed to annihilate the Rakshasa clan. In Panchavati, Soorpanaka was killed by Lakshmana, prompting Khara to challenge him. Rama defeated the fourteen thousand Rakshasas in a short time, and later saved Mareecha with an arrow. "After Ravana's deceitful attempt to kidnap Sita, he gave salvation to Jatayu, Kabandha, and Sabari. He encountered Sugreeva, signed a treaty of friendship with him, killed Bali, and searched for Sita in the southern regions."The great hero Rama, who built a bridge across the ocean, destroyed Lanka, and defeated the enemy king Ravana along with his sons, friends, mothers, and servants. He saved three worlds using an arrow and was later crowned as the king of Ayodhya by the gods themselves. I, the one who had been hiding in the fire, was rescued and emerged, making the world agree on my purity. I rode the Pushpaka chariot, which was made from the rays of the sun, and with permission from the devas, I took the throne of Ayodhya as my own. The gods worshipped me as their lord, and I remained a revered figure for eternity. "He is Narayana," said Lord Shiva to Goddess Parvathi, "the one who grants salvation to those devoted to him, without stain or impurity." He is my Maya Devi, the one who performs all my actions, and he is the teacher of the world. He is the mind catcher, unchanging and eternal, a soul filled with joy. "He is the divine one," said Lord Shiva, "who entertains the soul, does not have a second self, is beyond going, sitting, or becoming wonderstruck. A soul without feelings, shining whole that arrows cannot pierce." He would not do any action at any time, pure and unchanged with time. His illusory consort makes it appear as if he has done something, but I obey his conduct of illusion completely. After the philosophy of Rama's existence was explained by Goddess Sita to Lord Rama, she said, "The souls we see is but a reflection of the divine soul that exists everywhere." "Oh great monkey," she continued, "My lustrous illusion has an image in you, like in every lake and sky. The real Divine Brahman can be directly seen by you." You should understand the principle behind me, my friend, which is revealed in the great Vedic sayings like "You are That." "My devotee," she said, "when they understand this, without any doubt, would reach me and my form." To those who do not have devotion, even after hundred thousand births, they would not get knowledge of philosophy and salvation. Do not inform those men who do not have devotion to me, for I told it as a divine fact anytime. Thus Lord Shiva told Goddess Parvathi about the greatness of Rama, which is holy and held as a great secret. It leads to salvation, destroys sins, and starts killing the darkness in the heart. It is the principle behind Lord Rama and the meaning of all Vedanthas. Lord Hanuman was taught by Rama's divine words, which if read with great devotion, would set him free from all problems like Brahma hathya. Even though he is a man who is hated in his clan, steals, kills, and commits crimes, if he chants the name of Rama with devotion, he would be worshipped by gods with respect. And not only that, for he would reach the land of Vishnu, which is difficult to get even for kings among those who sacrifice. Hearing this way was told by the great God, The Goddess replied with ebbing devotion in her, "Oh auspicious one, my husband, Lover of the universe," ========== I am now in a state of great bliss and contentment after experiencing your divine presence. The doubts that once plagued me have been dispelled, and my desires have been transformed into a sense of inner peace. You mentioned the philosophy of Rama, which is indeed a treasure trove of nectar. However, I must confess that despite being deeply moved by your words, there remains a lingering feeling that this message does not fully capture the essence of the divine Lord Narayana. To me, His greatness lies in his ability to transcend the mundane concerns of material wealth and temporal happiness. The Vedas and scriptures have taught us that true significance can only be found in the realm of the divine, where time and space lose all meaning. It is for this reason that I implore you, O Lord of Mercy, to share with me the ancient tale of Rama's life, as revealed by Sage Valmiki. This sacred narrative holds the key to unlocking the mysteries of the divine soul, and I am eager to partake in its wisdom. I recall a story from the ancient times, where the Goddess Earth took on the form of a cow and appealed to Lord Brahma for solace from her suffering at the hands of Ravana. Moved by her plea, Lord Brahma sought out the counsel of Lord Vishnu, who resides at the heart of the universe. Lord Brahma then proceeded to reach the shores of the ocean of milk, where he paid his respects to the divine Lord with great devotion and reverence. As he prayed, he was granted a glimpse of Lord Vishnu's majestic form, which shone like a thousand suns on the horizon. This vision left Lord Brahma in awe, as he beheld the divine Lord with eyes akin to those of a lotus flower, and with a countenance that radiated unparalleled beauty. The very presence of this being seemed to embody the essence of mercy, compassion, and wisdom. In my humble devotion, I offer these words as a prayer to the divine Lord: "Oh Lord of Divine Joy, Oh God of Luck and Victory... May your lotus-like feet be forever revealed to me, even in the depths of spiritual seekers' longing."My prayer and salutations to you forever and ever, one can never attain liberation in this world through knowledge of Vedas, penance, or fire sacrifices alone. However, if one wishes to attain salvation, there is no other method except deep devotion to your feet. I am fortunate enough to have caught a glimpse of your lotus-like feet today. I wish to attain complete devotion and reverence to your feet at all times. These two feet are worshipped with utmost devotion by the great sages who possess peaceful nature. Oh God, who is the treasure house of mercy, please grant me a boon that I may always think about your lotus-like feet during my time of death. You are like a shining sun, and I am but a mere mortal seeking your benevolence. When Lord Brahma prayed to Lord Vishnu, the latter replied with a smile, saying, "Why have all of you gathered here today? Please tell me about this." Lord Brahma then explained that the world had been destroyed by Ravana, the son of sage Poulasthya. Ravana's strength was so great that he became proud and began to destroy the entire world, including the greatest yogis and sages. Lord Vishnu then told Lord Brahma that it had been decided earlier that Ravana would not face death from anyone else but a human being. Therefore, Ravana should be born as a man and killed by him. This is why I pray to you, oh treasure of mercy, to give me the strength to think about your lotus-like feet. When Lord Brahma told Ravana about this, Lord Vishnu smiled and said, "In the past, Kasyapa Prajapathi served me with a pure heart, wishing to have a son. I will now fulfill his wish." And so, Kasyapa became a king called Dasaradha, and his wife Adhithi became the queen Kousalya. Lord Brahma then addressed the devas and told them that the enemy of asuras was indeed Lord Vishnu, the treasure of mercy, and the consort of Lakshmi.The birth of Lord Rama, a divine incarnation, was foretold by King Dasaratha in Ayodhya, where he sought the counsel of his guru, Vasishta. The sage advised the king to obtain sons through the Puthra Kameshti sacrifice, which involved constructing a sacred fire altar on the banks of Sarayu and performing a ritual fire sacrifice. As per the instructions of his guru, King Dasaratha summoned the sage Rishya Srunga, who helped him construct the fire altar. The king then performed the Puthra Kameshti sacrifice with great devotion, accompanied by sages and other gods. During the ceremony, the god of fire appeared, offering a pot of Payasa to the king. Dasaratha received two portions of the porridge - one half for his wife Kausalya and the other half for Kaikeyi. Queen Kausalya generously shared her portion with queen Sumathra, while Kaikeyi also gave her share to Sumithra. The king's joy was immense at this turn of events, as it ensured the safe arrival of four sons. Following the successful completion of the sacrifice, King Dasaratha began assembling learned Brahmins and performing chanting fire sacrifices for the safety of his queens' pregnancies. As the signs of pregnancy appeared in time, the king's love for his wives grew stronger than ever. Dasaratha then performed rituals like Seemantham and Pumsavanam to welcome the approaching birth of his children. With a sense of fulfillment, he distributed wealth to charity, spreading joy throughout the kingdom.Salutations to God of gods who wears the conch and the wheel, Salutations to Vasudeva, the killer of Madhu and Hari, Salutations to Narayana, Salutations to killer of Naraka, Salutations to the God, the archer, Salutations to Lord of universe, Your great self-using the goddess of illusion are always, For Creating, looking after and destroying this universe, And depending on the three character class like Sathwa, Even the very pure great ones are not clear as to why this is for that. When five planets in exalted position, the great Lord was born at the time when the lord of his birth star was along with Lord Jupiter, It was in greatly exalted position in Karkidaga Lagnam, and Lord Sun was also in a great position, Sani was in Thula Rasi, Lord Venus was in Meena Rasi, Lord mars was in retrograde, And was greatly exalted in Makara Rasi. All the Gods were crowding in all directions, when Poosa star Kaikeyi got a son, And the next day queen Sumithra got twins. As Kausalya saw him as thousand rays of light coming together, As if one who rises up like thousand suns, As one wearing a honourable crown which was venerated, By Lord Brahma, sages like Narada and Sanaka, As one having pretty hair and with prettiness of the curly locks, As the one having eyes which were filled with the nectar of mercy, With hips dressed with silk of the rising sun in the sky, With hands shining with conch, wheel and mace, As one wearing a necklace of Kousthubha gem in his conch like neck, As one who is having Srivathsa mole which was extremely clear, So that his devotees who love him would be able to identify him, As one wearing ear studs, pearl necklace, anklets, girdle and other decorations, As one having a moon like face, as one having a feet which earlier measured the world, As one sporting the divine joy which has been seen and seen, And a the divine God who is responsible to give salvation and is the witness of the world. When she understood him as the real God Narayana, Kausalya saluted him, And started singing his praises continuously. "Salutations to God of gods who wears the conch and the wheel, Salutations to Vasudeva, the killer of Madhu and Hari, Salutations to Narayana, Salutations to killer of Naraka, Salutations to the God, the archer, Salutations to Lord of universe, Your great self-using the goddess of illusion are always, For Creating, looking after and destroying this universe, And depending on the three character class like Sathwa, Even the very pure great ones are not clear as to why this is for that." The greatest, He who is not any other one, The divine Brahman, the divine one, The divine soul, The divine Purusha, the complete one, Achyuthan, The endless one, the not clear one, the imperishable one, he who is the one, He who does not move, he who is unequalled, He who gives salvation, he who is forever, He who is pure, he who is untainted, The God of the soul who does not have emotions, The calm one, who is disinterested, he who is personification of absence of pride, He who does not have any divisions, the purest one, the just one, he who does not have any stain, He who does not have any characteristic, He who is worshipped by words of Vedas, the lord, He who does not do anything, He who does not have a form, he who does not age, He who is honoured, He who does not have desires, he who lives in the mind of just ones, He who does not have a second, he who cannot be defeated, he who is forever joyful, Lord Narayana, The learned one, the bee that hovers round the mind, the enemy of Madhu, He who is truthful, The god of all souls, He who does not have beginning, The being which collects truth, he who is served by sages like Sanaka, The personification of meanings of philosophy, he who pervades all over universe, He who is only essence, I surrender to your feet. In your honour's stomach daily and endlessly, All the universes are always lying, And what is the cause of that type of yourself, Living within my stomach, salutations to you.It was a great fortune for me to see your divine lotus feet today. By your mercy, we are living comfortably. Although this divine form is meant to destroy evil actions, Your supreme illusion, which is the prettiest in the world, should not make me desire for it. Oh Lord of the universe, oh consort of Lakshmi, The form of Vaishnava maya is very unusual for You. Oh God of devas, please hide this divine form before others see it, And take the form of a child which is more suitable to hug you, And bring me up with care, and show me, oh treasure of mercy. And I with a reason of affection towards my son, Would serve you and cross the ocean of sad samsara. When she with great devotion, saluted and prayed to him, The God who is the darling of his devotees, That great Purusha told, "Oh mother, I do not have any problem in taking a form, That is liked by you and it would come as you think. For killing Ravana who is roaming with great pride, And to bring good life to all the people on earth. Once Brahma, Shiva and the great Lords of devas, Prayed me with holy words and served me. And I decided to be born in the clan of Manu, As your child, taking the form of a human being. And I was born as your son, because you, Served me once with a wish in your mind, That I only should be born as a child to you, In your previous births and due to that reason, I only showed you my real form. Seeing me in this form can only be done rarely, And this is meant for getting salvation to you. If you can meditate on this form with devotion daily, Then do not have any doubt that you would get salvation. That man who reads or hears with devotion, The discussion that took place between us, Will attain my Saujya (salvation) definitely,The mark of sandal wood, in the shape of a golden leaf of a peepal tree, was worn on his forehead by Rama. The side-long glances out of his eyes were made more pretty due to wearing black eye paint on them. His ears shone with an ear globe that added to his beauty. The cheeks were shining like a golden mirror, and the nails were very eminent. He wore necklaces of corals, in which here and there beads made of gold, around his neck. A garland of forest flowers adorned his neck, and broad long chains made of thulasi leaves went across his body. A necklace of pearls was draped around his neck, giving him a divine look. Armlets, bangles, and golden rounds were worn on his arms, making him look like an emperor. His yellow silk upper cloth looked like a belt, holding everything together. Rama's beauty heightened the joy of goddess Lakshmi in Ayodhya, where she had been living with her husband Dasaratha. From that day onwards, everything on earth seemed to exist with a new sense of happiness and harmony. When Rama was young, he wore a sacred thread given to him by his father Dasaratha. This thread signified that he was the future king and was expected to follow dharma in every aspect of life. Vasishta, the son of Brahma, had taught Rama Vedas, human law books, and other scriptures. Despite their complexity, Rama learned them effortlessly under Vasishta's guidance. Dasaratha welcomed his sons back with joy, knowing that they were now experts in archery like no other. He was happy to see Lakshmana by Rama's side as if he was his soulmate. The brothers grew closer over time, developing a deep bond between them and the world around them. Rama would ride into battle on a magnificent horse, accompanied by Lakshmana, who stood strong like a pillar. Together, they hunted down many wild animals, bringing them to their father's feet as a symbol of loyalty. Rama followed a simple routine that included taking early morning baths, performing devotional rituals, and saluting his parents. He spent his days ruling the kingdom wisely, maintaining peace without breaking any laws, and enjoying good food with his family. After listening to dharma Sasthras and historical events, Rama would meditate daily, merging his mind with divine joy. This divine being, known as Lord Vishnu, was a perfect ruler, living according to the truth of reality. He did not experience any false emotions or desires, but rather lived a life filled with divine pleasure. It's hard to comprehend how someone could be this simple yet powerful.Rama saluted, oh Sage Vasishta, With great devotion and smile, Told that great sage as follows:- "Due to your coming my birth has become fruitful, And by the coming of your great self, The soul within me Has become contended, oh great sage, The country which your great self has visited Would become auspicious and wealth will come there, Oh treasure of mercy, be pleased to tell me, With what objective did you come here? I would do anything which is possible by me, Without hesitation, Oh lord among sages, please tell the real reason." Becoming pleased sage Viswamithra told, With great hope to Dasaratha at that time, "On every new moon day, meditating, On the gods, I do a fire sacrifice, But this is being stopped by Rakshasas, Like Mareecha, Subahu and their assistants, For killing them and protecting the fire sacrifice, Oh king, you have to send God Rama, And he told this to sage Vasishta also, And without any hesitation you have, To send Lord Lakshmana also, Let all that is good come to you, oh king, Oh auspicious one, oh treasure of mercy, Oh lord of men." Getting worried that king belonging to the clan of Sun, Calling his Guru told to him in private, "Oh teacher, what should I tell him, It is not for sacrificing my son that, at a time, When I was weak and desiring for a son, I got by God's grace Rama as a son and by parting with him, I will definitely die and if I do not give Rama, Viswamithra would completely destroy our clan, Your honour may be pleased to tell me now, After great thought, as to what I should tell him." "Then please hear from me the secret of the devas, Which is being kept as greatly secret and oh king, There is no reason for you to be sorry about. Oh great gem among men, Rama is not a man, The divine soul who is forever joyful and who does not have any measure, As a result of prayers done earlier by Lord Brahma, Lord Vishnu who is in Vaikunda, who is Narayana himself For the sake of reducing the burden of this world, Has taken incarnation as your son and Kausalya's son. Oh Dasaratha, I will now tell you about your previous birth. Earlier you were Kasyapa Prajapathi, son of Lord Brahma, And Adhithi who was your wife then is now Kausalya. Both of you together did very tough penance for several years, To get a son and repeated it again and again, Addressed to Lord Vishnu along with worship and meditation. That God who likes his devotees, who blesses and who is divine, Came in person before you and asked, " You receive the boons from me," And because you immediately requested him, "You should be born as our son". Today that lord, Has born as your son Rama, please understand this. Oh king Lord Adhisesha is born as your son Lakshmana, And Vishnu's wheel and conch have been born as Bharatha and Shatrugna, And so leave away all these doubts and also hear the following." In Mithila, the Goddess Yog Maya has been born, Without born from any being, in the stage of penance And you understand that Sage Vswamithra who has come here, Would make a meeting possible between them, This is a great secret and should not be told to any one, And so without hesitation send your son." Dasaratha who became very happy, saluted, Sage Kausika, worshipped as per procedure and along with great devotion, Saying "You can take Rama and Lakshmana along with you", The king gave his sons to him with great joy, and he calling, "Come Rama, Rama, come Lakshmana" Took them near to him, And embraced them close to his heart in a tight manner, Caressed and caressed them, kissed them on their head, And told them, "Go so that all good will come to you," Those lads then saluted the lotus like feet of their father and mother, And also saluted the feet of the sage who was their guru, And later went and saluted sage Viswamithra. For the sake of protecting the world the sage took them, And sage Kasyapa and along with those royal lads armed with, Bow, quiver, arrows and sword, bid farewell to others after blessing them. Along with those lads of divine feet Viswamithra walked,Hey Rama, Hey Raghava, you both are really handsome lads, right? I mean, you've been brought up in a great way without ever having to worry about things like hunger and thirst. But that's exactly why it's time for you to learn some important lessons called Bala and Athibala. They're basically the secrets to surviving on your own. So, please take heed and learn these special mantras. The wise sage told us that this knowledge was created by the gods themselves, and he went on to teach us these magical phrases. After learning them, we were able to forget all about our hunger and thirst, and the next thing you know, Sage Viswamithra is taking us across the river Ganges! ==========