Chapter Four

RELIGIOUS ELEMENT IN THE TWO EPICS
(Kansas and Sargas)

4.0 Both Kansas and Bhuttacahašya have enriched their works by including as many hymns and sermons as possible. These hymns are in praise of dharma and are noted for their theological significance. Even though they do not follow any particular school of thought of Shakti, the hymns and the sermons, interspersed in the two works, enable the reader to get an idea of the religious and philosophical standpoint of the two poets.

RELIgIOUS ELEMENT IN THE TWO EPICS

4.1 Kansas (Hymns and Sermons)

4.1.1 Hymns

4.1.1.1 Balakanda:

4.1.1.1.1 Prologue (tarciragna, 1-3):

Kansas opens his magnum opus with an invocation to God in three stanzas. Since Kansas is not a sectarian, he invokes Lord, who in the cause of the creation, preservation and dissolution of the universe. He pays homage to Him, who is Supreme and beyond the range of conception.
Chapter Four

RELIGIOUS ELEMENT IN THE TWO EPICS

(Hymns and Sermons)

4.0 Both Kampan and Bluttacchan have enriched their works by including as many hymns and sermons as possible. These hymns are in praise of Rama and are noted for their theological significance. Even though they do not follow any particular school of thought of Bhakti, the hymns and the sermons, interspersed in the two works, enable the reader to get an idea of the religious and philosophical standpoint of the two poets.

4.1 Kampan

4.1.1 Hymns

In this invocatory stanza, the story of the canto is given in quintessence. The denial of the Kings, to Rama, and

4.1.1.1 Prologue (tarcirappu, 1 - 3):

Kampan opens his magnum opus with an invocation to God in three stanzas. Since Kampan is not a sectarian, he invokes Lord, who is the cause of the creation, preservation and dissolution of the universe. He pays homage to Him, who is Supreme and beyond the range of conception. Almighty.
4.1.1.2  Hymn of Parashurama (parashurama, 37-38)

When Rama asks Parashurama to point out the target for his arrow, Parashurama praises Rama. That, Rama is the incarnation of Vishnu with Chakravradha is repeated. By this repetition, Kampan emphasizes the purpose of the incarnation 'crocodile' is referred to. He is supposed to gather to annihilation of truth and in the material name of all objects. He is the Surya by which can not even the name of Rama, be that Surya and also the Surya. The verse is also a plea to Brahma as usual begins the Ayodhyakandam, with a prayer which can be seen in the beginning of every canto. In this invocatory stanza, the story of the canto is given in quintessence. The denial of the Kingdom, to Rama, and his banishment are mentioned.

4.1.2  Ayodhyakandam :

4.1.2.1  Beginning of the Canto (katav. 1)

Kampan as usual begins the Ayodhyakandam, with a prayer which can be seen in the beginning of every canto.

In this invocatory stanza, the story of the canto is given in quintessence. The denial of the Kingdom, to Rama, and his banishment are mentioned.

4.1.3  Aranyakandam :

4.1.3.1  Opening of the canto (katav. 1)

Here too the poet proves that he is not a sectarian. Rama is supreme who is unknown even to brahmins, Brahma and others. The epithet "ātitor" is employed for Almighty.
4.1.3.2 Praise of Viradha (vīrāṭar. 47-61)

Rama is the progenitor or he is the Sarga tree at the time

When Rama kicks Viradha into a pit, Viradha of the Beluga or the infant lying on the banyan leaf, regains his gandharva form. He sings the praise of Rama. He is present in everything. Since he observes the Rama is said to be the incarnation of the Supreme. His universe is his body, his power is undetermined, his compassion towards the 'elephant' when it was caught by the 'crocodile' is referred to. He is Supreme Progenitor to Brahma and others. He is the embodiment of truth and is the material cause of all objects. He is the ferry

The substantial point, presented in this hymn is that by which man can cross the ocean of life. He is the One Rama is the creator of all and the supreme and also the Many. The Varaha incarnation and His advice to Brahma are alluded to. The commentators usually quote the following line "pinnamāyurātāl" piriṇṭiōy

4.1.4.1 Inventory sthāna (myśyāvū) "piriyāto annamāyamivai" (60: 3-4) to establish that the above lines represent the doctrine of Visishtādvaita. 1

4.1.3.3 Hymn of Kabandha (kavanta. 42-50):

Kabandha, after attaining his celestial resplendent form, rises up in the sky and from there he praises Rama. He calls Rama the Supreme - who has taken Sūrya, who is very happy when Rama casts the the forms of Brahma, Vishnu and Siva - "mūnīrakavatāy seven trees with a staff, since his praise.
mulāttalunā mulanā" (42: 3). He wonders whether

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1 Araniyakāntam, VaI.mu.kō.Edition (1965) p.46
Rama is the progenitor or he is the Banyan tree at the time of the Deluge or the infant lying on the Banyan leaf. He is immanent in every thing. Since he conceives the universe in his belly, his gender is undetermined.

"manpāl ulakaivayarolittu vākkutiyal
appalo penpalo oppalo oppalo" (44: 3-4)

The substantial point, presented in this hymn is that Rama is the creator of all and the supreme.

4.1.4 Kishkindha kandam:

4.1.4.1 Invocatory stanza (kaṭavul. 1).

Rama gives joy according to their conscience to those who hears and sees. He is the 'mūlaprakṛti' (Mother nature), and all the tatwas originated from it. He is the form and the name and the world and the jiva.

4.1.4.2 Praise of Sugrīva (marāmara 17-18):

Sugrīva, who is very happy when Rama cuts the seven trees with a shaft, sings his praise.

2 cf. Bhagavat Gītā.
Rama is the five elements the Brahma and Vishnu. He is the creator of all and has come down to the earth to protect him.

4.1.4.3 Praise of Vali. (vālīvataī. 118-126)

When Vali is convinced of Rama's intention, he bows to Rama and praises him.

"............... Thouart the one supreme,
Thou art three in one, thou art the All.
What else there is art thou! Both sin
Thou art and Dharma, and foe thou art, and freeness
Is there a Dharma other than thy dart
Which has destroyed the blessings given by Shiv
And other Gods, and pierced from front to back
My powerful chest, Great Shiva blesses all
By power acquired by only saying thy name.
Now what is hard for me to get, when I
Behold thy holy self in flesh and blood?
Sages have said that there art everything
And all, and time, and fruit that Time evolve:
The world's the flower, and there the scent thereof.
Can heaven escape me now that I have seen
Thyself with fleshy eyes? Thee I have seen,
Who art but Dharma in human shape: what more
Is there for me to see? And all the sins
That I have done from ancient days unto
This moment — all are burnt. away to-day!" 3

3 V.V.S. Aiyar, *Kambaramayanam A Study* (1965) p. 170
4.1.5.2 Praise of Ravana (excommunicated 157-160):

The concept – that Rama is the Supreme is once again repeated through, Vali.

4.1.5 Sundarakāndam:

4.1.5.1 Invocatory stanza (kātavāl. i)

In the prayer, Rama's supreme nature is well depicted. The supreme Lord – "paramporul" has incarnated as Rama, in order to destroy Ravana. Rama is described as the remover of all ignorance.

The lines:

Yevuna praises Rama as the creator, protector and destroyer of all the five elements. By knowing Rama or by his grace, all ignorance, mistaking a rope for snake disappears.

4.1.6 Yuddhakāndam:

4.1.6.1 Invocation (kātavāl. i)

He is one to those who considers him one and he is many to those who believe him as many. If one considers him to be neither one nor many, he is so to them. To the nihilist he does not exist while he exists to the believer.
4.1.6.2 Praise of Brahma, (iraniyanvatai 157-160):

The context is the moment when "Naracinkam" (The Man-Lion) tears the entrails of Hiranyan. Through Brahma's praise, the concept - "He is the progenitor of all" is depicted. His omnipotence, omnipresence and immanence are revealed.

4.1.6.3 Praise of Varuna (varunanai. 67-73):

Varuna, who is distressed by the shaft of Rama appears before him and praises him.

Varuna praises Rama as the creator protector and destroyer of all the worlds. He is said to be the five elements. He is immanent in each and every object.

4.1.6.4 Hymn of Garuda (nākapāca 251-261):

When Lakshmana is bound by Nagapasa, Garuda arrives and liberates Lakshmana from the bonds. Garuda arrives, singing the glory of Rama, (vide: p. 278).

Rama's Supremacy, eternal sports, supreme dispassion manifestation through all creatures, eternal play, and his revelation to those who worship Him with devotion all are revealed here.

So VAIVAH or Braham, but the Supreme.
4.1.2 Sermons:

4.1.2.6 Yuddhakandam:

4.1.2.6.1 Vibhishana's advice to Ravana (Iraṇīyaṇ vatai 1-176):

Rama's Supreme nature is revealed here. That Rama is the incarnation of Vishnu - who has come down to the earth to maintain righteousness on earth, Vishnu's Supremacy and immanence in all creatures are revealed here.

4.1.3 Other revelations:

Not only through hymns and sermons, but also through other revelations, Kampan describes Rama's divinity and Supremacy very often. Examples are given below.

4.1.3.5 Sundararākandam:

4.1.3.5.1 Hanuman's revelation to Ravana (pinivittu 74-82):

Ravana asks Hanuman who he is and by whom he has been sent. Hanuman replies that he is the messenger of Rama (Vide: p.200) Hanuman emphatically tells Ravana that Rama is the Supreme Lord. He says:

"aŋc cáiyan vērāna varitiyēl
munaivarumāmar arumuvartovarum
ongaiyā varena漕yaval vēvar yāvayum
maiy varum iruvinai mutikkinrulōn"

He specifically says that Rama is not just a god, Siva or Vishnu or Brahma, but the Supreme.
4.1.3.6 Yuddhakandam:

4.1.3.6.1 Ravana on Rama (Iravanavan vatai 134 - 135):

As Ravana beholds Rama's valor and skill in the encounter with him, Ravana thinks that he must be the Supreme God. He thinks:

"svanō allānum āsan dukanallānum tirumālānum
tavanā ānunil ceytumutikku taramallānum
tavanā davanāv veta mutākārananērhōn".

What Ramayana intends to convey is that Rama is the Supreme Lord, born in the form of a human being.

4.1.3.6.2 Brahma's revelation (mitca, 99-112)

When the God of fire restores Sita to Rama, the devas request Brahma to reveal to Rama his real nature. Brahma accedes to their request.

Rama is the root cause of Mother Nature, Siva, Indra and other devas and is the progenitor of everything in the universe.
4.1.3.6.2 Siva's revelation ( sûtra 113-114):

The context is the same as above. Again, Rama's Supremacy is revealed.

4.2 Eluttacchan:

It is a fact accepted by the credite scholars that Eluttacchan does not follow any particular school of thought or philosophy. But all agree that Eluttacchan is responsible for the tolerance that prevails in Kerala. S.K. Nayar succinctly puts the following comment.

"The contribution of Eluttacchan to Kerala culture was thus mainly one of the linguistic and religious synthesis brought to bear upon the people of the country. But at the same time it should not be forgotten that the philosophy of Eluttacchan's poems has nothing unique in them. It was only an imitation or rather an interpretation of the Vaishnava philosophy revived at that time by Madhva and Ramanuja. In a sense it was Bhakti cult revitalised by Vaishnava Vedanta." 4

C.A. Menon also is of the same opinion. He writes:

"Except for his preference for the doctrine of Bhakti, Eluttacchan does not seem included to preach exclusively the concept of any school of Hindu philosophic thought" 5

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5 Chelnat Achyuta Menon, Eluttacchan and his Age (1940), p.162.
As an enlightened Hindu who has learned the fundaments of every school and has known at first hand the current and cross-currents of the different religious divisions that are known by the misleading name Hinduism, "which is neither a single tree nor a forest of trees", (c.f. Hinduism by Dr. L. D. Barnett, p. 1) he expounds each as occasion offers. In his A.R. (Adhyatma Ramayana) the Advaita philosophy, with its conception of "Jivatma" and Paramatma" and Maya, is explained at length as found in the original, with his own personal touches here and there" 6

It is therefore very clear that Ezhuttacchan has written his Ramayana to promote Bhakti cult for the spiritual progress of the readers so that they may attain moksha or eternal bliss. The author firmly believes that continuous chanting of the holy name "Rama" liberates even the greatest sinner from samsara. So he never fails to include the qualitative adjectives of the Lord and a string of his holy names whenever he gets an opportunity. This phenomenon can be seen throughout the Kilippātτ. In the beginning of every Kanda and very often in every context the author chants the holy name and praises the glory of God to guide mankind towards spiritual progress. The following table gives details of the distribution of hymns and sermons in each canto of Kilippāττu.

6 Chelnat Achyuta Menon, Ezhuttacchan and his Age (1940), p. 162
<table>
<thead>
<tr>
<th>Canto</th>
<th>Hymns</th>
<th>Sermons</th>
<th>Others</th>
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<tr>
<td>Balakandam</td>
<td>Hymns of Vishnu by Brahma</td>
<td>Sermon to Surya</td>
<td>Holy name of Rama repeated several times.</td>
</tr>
<tr>
<td></td>
<td>Hymn of Vishnu by Kaushalya</td>
<td>Sermon to Dasharatha</td>
<td>Rama tatwa.</td>
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<tr>
<td></td>
<td>Hymn by Bhagya</td>
<td>Sermon to Sita</td>
<td>Sita tatwa.</td>
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<td></td>
<td>Hymn by Parasurama</td>
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<tr>
<td>Yuddhakandam</td>
<td>Praise by Bhishma</td>
<td>Kuushakarma's advice</td>
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<tr>
<td>Ayodhya kandam</td>
<td>Hymn by Parvati</td>
<td>Nishishma's advice</td>
<td>String of Rama's name</td>
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<tr>
<td></td>
<td>Hymn by Valmiki</td>
<td>Vasishta's sermon to Bharata</td>
<td>Secret of Rama through Vasishta.</td>
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<tr>
<td></td>
<td>Praise of Mithya</td>
<td>Sermon to Kalavaini</td>
<td>Rama's advice to Lakshmana</td>
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<tr>
<td>Aranya kandam</td>
<td>Hymn by Virendra</td>
<td>Sermon to Lakshmana</td>
<td>Secret of Rama and Sita.</td>
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<td>Hymn by Suthikrama</td>
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<td>Rama's blessings</td>
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<td>Total No.</td>
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Prayer by Agastiya
Prayer by Khara
Praise by Maricha
Hymn by Jatayu
Hymn by Kabandha
Prayer to Sahar
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<tr>
<th>Canto</th>
<th>Hymns</th>
<th>Sermons</th>
<th>Others</th>
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<tbody>
<tr>
<td>4.2.1.1 Kishkindha</td>
<td>Praise by Sugriva</td>
<td>Sermon to Tara</td>
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<td>kandam</td>
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<td>Agama worship</td>
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<td>Praise by</td>
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<td>Swayam-prabha</td>
<td>Sampol</td>
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<td>Sundara kandam</td>
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<td>Hanuman’s sermon</td>
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<td>Yuddhakandam</td>
<td>Praise by</td>
<td>Kumbhakarna’s</td>
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<td>Praise by</td>
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<td>Varuna</td>
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<td>Praise by</td>
<td>Advice of Suka</td>
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<td>Narada</td>
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<td>Praise of</td>
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<td>Aditya</td>
<td>Kumbhakarna</td>
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<td>Praise by</td>
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<td>Brahma</td>
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<td>Gods</td>
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</tbody>
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Total No. | 21 | 12 | 8

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2. Kathmandu Ashramapithe, 82 Sahabh - 28 - April 1 (40:2), pp. 4-9
3. Ibid.
4.2.1 The Hymns:

4.2.1.1 Balakandam:

4.2.1.1.1 The Beginning: (1-10)

Sri Rama, the holy name of the Lord is found repeated several times at the very beginning of Balakanda. As Bhaskaran Nair opines "with this sweet and sacred name of the Lord on his tongue he proceeded to make a free translation of the Adhyatma Ramayana from Sanskrit into Malayalam". Now, recently, it has been established that the opening lines of the epic do not form mere repetition of the holy name of Rama or a prologue. It is the poetic technique of Eluttacchan.

K. Raghavan Pillay opines that the opening ten lines of the Balakandam do not form a mere hymn but it is a "synopsis." By employing "referents" and "emotive words", Eluttacchan denotes the plot of the story, image, object and benefit as well.


8 Mathrubhumi Azhchapatippu, 82 March - 28 - April 3 (60:2), pp. 6 - 9

9 Ibid.
4.2.1.1.2 Hymn of Vishnu by Brahma (410-440):
Brahma, along with the gods and mother Earth reaches uninterrupted remembrance of his holy feet. She requests him the shores of the ocean of Milk and praises Vishnu. In his penance etc. He further says that it is the only remedy to get rid of the "Samsāra". Here Bhuttacchāya does not forget to pray to the Lord that the memory of God be granted at the dying moment.

4.2.1.1.3 Hymn of Vishnu by Kausalya (613 - 656):
As long as the soul is in the arms of Maya, He cannot be perceived. Vishnu himself incarnates as Rama and the divine form is seen by Kausalya. As long as the soul is in the arms of Maya, He cannot be perceived. Vishnu himself incarnates as Rama and the divine form is seen by Kausalya. She praises Rama. She says that the whole universe has been created by the Lord with the help of Rama's lotus foot at the time of death. Even the wisest is ignorant of the secrets of creation. The whole universe is within the womb of God. God has appeared before her because of his mercy.

4.2.1.1.4 Hymn by Ahalya (1101-1212):
Ahalya is redeemed of her sin by the touch of Rama's feet and she praises him. Rama is the supreme God and he is imperishable and indestructible. She says that she will worship no other God except Vishnu, who creates the universe, preserves
Table 4.2 The Hymn - Kilipputta and the Sanskrit text

it and destroy it. Only fools will say that Rama is just a
man. She further prays him to grant her the boon of
uninterrupted remembrance of His Holy feet. She requests him
to forgive her sins and dedicates all her actions to his feet.

4.2.1.1.5 Hymn by Parasurama (1603-1652):

After the humiliation, Parasurama accepts his
defeat and praises Rama. He says that he is aware of the
incarnation of Vishnu as Rama. Vices like Rama and Krodha can
never be present in the Omniscient and omnipotent. As long
as the soul is in the grip of Maya, He cannot be perceived.
Contact with the sages and service to Guru alone help the soul
cross the sea of "samsāra". Here again, through Parasurama,
the author prays to the Lord to give him remembrances of His lotus
feet at the time of death.

Bluttacchaṭṭa has modelled his work on the Sanskrit
text, but has improved the hymns at his own will. Following
the table reveals the position of the poet's faithfulness and
independence when compared with the Sanskrit text.
Table 4.2  The Hymns - Kilippattu and the Sanskrit text

<table>
<thead>
<tr>
<th>The Hymn</th>
<th>Place of occurrence in Kilippattu (in lines)**</th>
<th>In the Sanskrit text (sarga: slokas)</th>
<th>Remarks</th>
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<tbody>
<tr>
<td>Opening lines</td>
<td>1 - 10</td>
<td></td>
<td>Eluttacchan's own creation</td>
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<tr>
<td>Hymn of Vishnu</td>
<td>410 - 440</td>
<td>2: 14 - 21</td>
<td>Free translation</td>
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<tr>
<td>by Brahma</td>
<td></td>
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<td></td>
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<tr>
<td>Hymn of Vishnu</td>
<td>613 - 656</td>
<td>3: 20 - 29</td>
<td>Eluttacchan has elaborated the contents of sloka 24 in 16 lines (621 - 636)</td>
</tr>
<tr>
<td>by Kausalya</td>
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</table>

4.2.1.2  Ayodhya mandap:

4.2.1.2.1 Opening of the Canto (51 - 45):

Goddess Parvati eagerly asks her divine student.

Hymn by Ahalya

1101 - 1212  5: 45 - 65

Generally a free translation. The message in the lines 1106, 1120, 1151, -35, 1177-1188 are the poet's own.
The Hymn | Place of occurrence in Kilippattu (in lines) | In the Sanskrit text (sarga: slokas) | Remarks
--- | --- | --- | ---
Hymn by Parashurama 1603-1652 | - | 1605-1608 are Eluttacchan’s own 1609-1620 are the slokas 30, 31 and 32 1621-1622 are the translation of the first half of the 33rd sloka. 1619-1652 are a free translation of 39-60 slokas, except 43.

The whole universe evolves from Him and dissolves in Him.

4.2.1.2 Ayodhya lankanam:

4.2.1.2.1 Opening of the Canto (31 - 46):

Goddess Parvati eagerly asks her divine consort to narrate the story of Rama, and Siya continues the story. Here also Eluttacchan has used 16 lines (31 - 46) to enchant the qualitative adjectives of Rama instead of mentioning his name as in other cantos.
4.2.1.2.2 Meeting of Narada (111 - 218):

The sage Narada comes down from Heaven and calls on Rama to remind him of the vow taken to kill Ravana and the purpose of His incarnation. On seeing the sage Rama salutes him and offers him the customary pooja. Then the sage praises Rama. He says that Rama is the father of the universe while Sita is the mother. The fourteen worlds are their abode and everything in the world - from grass to Brahma - are their children. Everything in masculine form is Rama, and everything in feminine form is Sita. There is nothing in the world except Rama and Sita. Ignorance is the root cause of birth and death. The whole universe evolves from Him and dissolves in Him.

Hardship and sorrows are due to the misconception or illusion of mistaking a rope for the snake. This is the doctrine of advaita. While one conceives the true form of the Lord, he becomes fearless. Here author emphasises the need for chanting the holy name. The sage says that liberation is got through knowledge of the Self knowledge is got through devotion, and devotion through the chanting of the holy name.
4.2.1.2.3 Valmiki's Hymn (1941 - 1994):

The sage Valmiki who attained the status of Brahmarchi by chanting the holy name 'Rama' meets Rama in the forest. When Rama asks Valmiki to point out a suitable place for living with his wife and brother, the sage says that the hearts of the devotees who are contented with what they have and are merciful to their fellow creatures, are suitable places for his residence. God is everywhere and everything is in Him. When compared with the Sanskrit text, following variations are observed.

Table 4.3 The Hymns - Kilippattu and the Sanskrit Text -

<table>
<thead>
<tr>
<th>The Hymn</th>
<th>Place of occurrence in Kilippattu</th>
<th>In the Sanskrit text</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Opening of the Canto</td>
<td>31 - 46</td>
<td>-</td>
<td>Fluttacchan's own</td>
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<tr>
<td>Meeting of Narada</td>
<td>111 - 218</td>
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<td>Valmiki's hymn</td>
<td>1941 - 1944</td>
<td>1: 42-64</td>
<td>Translation the matter in the lines 1939 and 1938 are Fluttacchan's own.</td>
</tr>
</tbody>
</table>
4.2.1.3 Aranyakandam:

4.2.1.3.1 Hymn by Viradha (157 - 178):

Rama, Sita and Lakshmana enter the thick forests. There they meet Viradha, a fierce Rakshasa, who tries to take Sita by force. He is killed and his body is cremated. From the fire an effulgent form rises and praises the glory of Rama and narrates his story of his previous life and prays to Rama to grant him the boon that his mind and every part of his body, be engaged in God's service.

4.2.1.3.2 Hymn by Sutikshna (277 - 326):

Rama with Sita and Lakshmana calls on Sutikshna, who is chanting the holy name 'Rama' according to his Guru's instruction. The lotus feet which are meditated on and worshipped by Brahma and Sankara is the ferry to cross the Ocean of 'samsara'. The body is perishable and full of impurities. The one reality is reflected in the universe as the many, just as the sun is reflected in the water kept in different jars and seen as many. Paramatma is beyond the reach of words and the mind. Sutikshna prays that he should have the vision of Rama and Sita in his mind for ever.
4.2.1.3.3 Prayer of Agastya (477 - 536):

Rama accompanied by Sita and Lakshmana calls on Agastya. He has been eagerly waiting to see Rama in human form. He offers Rama the customary worship as ordained in the Smritis and explains the evolution of the universe while praising Rama. He emphasises the merits of 'satsanga'. By constant satsanga one becomes eager to hear stories of God. Hearing stories of God leads to devotion, knowledge and finally liberation. He says that by mere knowledge one cannot attain liberation. Heart-felt devotion is essential for attaining moksha.

4.2.1.3.4 Prayer of Khara (997-1016):

When Rama destroys Khara and his followers, they attain divine forms and sing the praise of Rama. They understand that Rama is no one else but Siva, and request him to reveal to them true knowledge and to liberate them. Rama says that Paramatma is different from the body and it witnesses the three states of mind i.e., jagrat, swapna, and Sushupti. Meditating on the soul, one can attain liberation.
4.2.1.3.5 Hymn by Jatayu (1667 - 1710):

While Ravana is abducting Sita, Jatayu goes to her rescue and attacks the rakshasa. The vulture sustains injuries and falls down. Rama and Lakshmana see him just before his death. Rama and Lakshmana cremate his body and an effulgent form rises from the fire and sings Rama’s praise. Jatayu, in his celestial form, worships the imperishable and self-luminant Atma. Rama is the mine of all the virtues and is worshipped by great men.

4.2.1.3.6 Hymn by Kabandha (1809 - 1898):

Kabandha’s body is cremated and he attains divine form. He sings the glory of Rama and says that he is eternal, beginningless and endless. He prays to God to be present in his heart. He further says that the human form of Rama is superior to the form of "viratavaropa". Even Parameswara remains at Kasi, chanting the divine name.

All except the prayer of Khara are found in the Sanskrit text. When compared with the Sanskrit text, the following points are observed.
### Table 4.4 The Hymn – Kilippattu and the Sanskrit Text

<table>
<thead>
<tr>
<th>The Hymn</th>
<th>Place of occurrence in Kilippattu (in lines)</th>
<th>For the Sanskrit text (sarga: lokas)</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hymn by Viradha</td>
<td>157 - 178</td>
<td>1: 38-42</td>
<td>Translation of the original</td>
</tr>
<tr>
<td>Hymn by Suthikshna</td>
<td>277 - 326</td>
<td>2: 27-34</td>
<td>Follows original text</td>
</tr>
<tr>
<td>Prayer of Agastya</td>
<td>477 - 536</td>
<td>3: 19 - 42</td>
<td>Translation - following the Sanskrit text</td>
</tr>
<tr>
<td>Prayer of Khara</td>
<td>997 - 1006</td>
<td></td>
<td>Uttacchan's own imagination</td>
</tr>
<tr>
<td>Hymn by Jetaya</td>
<td>1667 - 1710</td>
<td>8: 45 - 54</td>
<td>Translation</td>
</tr>
<tr>
<td>Hymn by Kabandha</td>
<td>1809 - 1893</td>
<td>9: 30 - 55</td>
<td>Translation</td>
</tr>
</tbody>
</table>
4.2.1.4 Shishikinda kandam:

4.2.1.4.1 Sugriva's praise (323 - 332):

Sugriva is wonderstruck and praises Rama, seeing the destruction of the seven trees with a single arrow. He understands that Rama is the eternal and witness of everything in the Universe. By his good luck, he has seen the Lord.

The vanara King wants only liberation as He is the liberator. By penance, fasting, giving alms etc. one does not attain liberation. Only devotion leads to liberation. Those who have uninterrupted devotion to the lotus feet of Rama get eternal wisdom. Those who chant 'Rama' - the holy name - will be purified. He requests Rama to grant him the boon that his senses may always be engaged in his service.

4.2.1.4.2 Hymn by Swayamprabha (1592 - 1683):

After hosting the vanaras who happened to reach the cave accidentally during their search for Sita, Swayamprabha calls on Rama. When she sees Rama, she feels gratified and her penance has found its fulfilment. Nobody knows Him, though He is present in the animate and the inanimate. He is visible to the liberated, while invisible to the bonded. He assumes different forms and does all kinds
of deeds. People explain the purpose of his incarnation according to their fancy. By hearing and telling the divine story one can cross the ocean of samsara. Both the hymns are found in the Sanskrit text. The details of comparison are tabulated below.

He says that Rama is the lord of all living beings and present in all the living beings of the universe.

<table>
<thead>
<tr>
<th>The Hymn</th>
<th>Place of occurrence in Kilippattu (in lines)</th>
<th>In the Sanskrit text (sarga: slokas)</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sugriva's praise</td>
<td>323 - 362</td>
<td>1:</td>
<td>Follows original</td>
</tr>
<tr>
<td>Hymn of Swayamprabha 4.2.1.6.2 praise by Varuna (379 - 1022)</td>
<td>1592 - 1683</td>
<td>6: 53 - 73</td>
<td>Translation follows original</td>
</tr>
</tbody>
</table>

Sugriva's praise to Rama begins with the mention of the eight directions, each beginning with the name of the deity of the direction. Sugriva then explains the purpose of Rama's story and mentions the hymns in Kilippattu and the Sanskrit text. Sugriva concludes with the assertion that Rama is present in all living beings.

Rama gets angry when Varuna does not appear before his throne after being summoned for three days. Rama decrees to send his divine arrows and Varuna seeks reconciliation. He sings Rama's glory. Rama is the creator of the five elements and he is above nova. Accepting nova, he becomes 'Krsna Sarha' and then the trinity. Rama asks how the liberator be perceived by an ignorant person like Varuna.
4.2.1.6 Praise by Vibhishana (711 - 780)

When Ramlakshman is killed, Narada appears in the battle-field to praise Rama. At the twitching of Ganges the universe is created and destroyed. He says that when he is present, Narada goes to Rama to make him aware that he says no about pleasure known to the sensualists. Indra, Agni, Yama, Nirrti, Varuna, Vayu, Kubera and Siva - the "astadikpālakas", the guardian deities of the eight directions are Rama himself. He is the tiniest among the tiny, and the biggest among the big. Vibhishana prays to Rama to liberate him from samsara.

4.2.1.6.2 Praise by Varuna (979 - 1022):

Rama gets angry when Varuna does not appear before him even after doing penance for three days. Rama prepares to send his divine arrow and Varuna comes trembling. He sings Rama's glory. Rama is the creator of the five elements and he is above maya. Accepting maya, he becomes Hiranya Garbha and then the trinity. He asks how the liberator be perceived by an ignorant person like Varuna.
4.2.1.6.3 Praise by Narada (2230 – 2342):

When Kumbhakarna is killed, Narada appears in the battle-field to praise Rama. At the twinkling of His eyes the universe is created and destroyed. He takes various forms to preserve the universe. He will be perceived when He is merciful. Narada prays to Rama to bless him so that he may go about chanting.

4.2.1.6.4 Praise of Aditya (3859 – 3834):

While the fierce battle between Rama and Ravana is going on, Agastya descends in the chariot of Rama and advises Rama to chant Adityahrudaya for His victory and for the destruction of the enemy. He praises the Sungod's power.

| 4.2.1.6.5 Praise by Brahma and others (4231 – 4270): |
| The Rama content of the Sankrit text | The Rama performance |
| Place of |
| Krishna |
| The war is over and Sita approaches Rama. Sita, knowing the mind of Rama, jumps into fire to prove her purity and innocence. As she is found merged with the glowing fire, the entire universe becomes motionless. All the gods and goddesses including Indra, Siva, Brahma and other guardian deities of the eight directions come there. Rama salutes them. |
Brahma in turn praises Rama. Brahma says that He is the
imperishable and the creator, preserver and destroyer of the
whole universe. The universe is his mortal form.

4.2.1.6.6 Praise by Gods (4869 - 4960):

After Rama’s coronation the Gods arrive. Siva
comes with his divine consort and praises Rama. Then Indra
also sings his praise. Aditya, Rudras and Vasus follow Indra.
The pitrus (souls of the ancestors) also eulogise Rama. The
Yakshas Tumburus, Kinnaras, Gandharvas Sidhas, Vidyadhara
and charanas also sing in praise of Rama. They all say that
Rama is Vishnu incarnated in human form to annihilate the
wicked Ravana.

Following deviations are pointed out, when compared
with the Sanskrit text.

Table 4.6 The Hymns Kilippattu and the Sanskrit Text

<table>
<thead>
<tr>
<th>The Hymn</th>
<th>Place of occurrence in Kilippattu</th>
<th>In the Sanskrit text (sarga : slokas)</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Praise by Vibhishana</td>
<td>711-780</td>
<td>3: 14 - 19</td>
<td>Follows original</td>
</tr>
<tr>
<td>Praise by Varuna</td>
<td>979 - 1022</td>
<td>3: 70 - 78</td>
<td>Follows original</td>
</tr>
<tr>
<td>The Hymn</td>
<td>Place of occurrence in Kilippattu (in lines)</td>
<td>In the Sanskrit text (sarga: slokas)</td>
<td>Remarks</td>
</tr>
<tr>
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<td>---------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Praise by Narada</td>
<td>2280-2342</td>
<td>8: 26 - 45</td>
<td>Free translation. Slokas 32 and 33 are condensed and 37 is eschewed.</td>
</tr>
<tr>
<td>Praise of Aditya</td>
<td>3859 - 3831</td>
<td>-</td>
<td>Following Valmiki (6: 105)</td>
</tr>
<tr>
<td>Praise of Brahma</td>
<td>4231 - 4270</td>
<td>-</td>
<td>Follows the Sanskrit text but has written the same scenes with slight variations here and there.</td>
</tr>
<tr>
<td>Praise by Gods</td>
<td>4869 - 4960</td>
<td>13: 29 - 32</td>
<td>Follows the original text, but there are lines of Bluttacchan's own creation.</td>
</tr>
</tbody>
</table>

Vaisvantra approaches Dasaaratha and asks good Rama and Lakshmana with him. Dasaaratha hesitates. Vaisvantra secretly tells Dasaaratha the divine secret. Rama in Veeshnu incarnated in order to annihilate the rakshasas. Sita is His divine consort - the yogya Maya. For the union of their union, Vaisvantra has come under this protest. This is a translation of slokas in the 4th chapter of the Sanskrit text (4: 12 - 16).
4.2.2 Sermons:

Apart from the hymns, there are sermons too, interwoven in such a way as to suit the occasion. This is possible because the purpose of the work is to teach spiritual truths. It is often said that, "The value of a work like the Adhyatma Ramayana is therefore to be sought not for its life story of Rama but for its statements of the doctrines of the bhakti marga and the gyanic marga (the path of devotion and the path of knowledge). The Adhyatma represents that school of thinkers in India which has adopted the theory of annadi avidya to explain away the world process". Bluttacchān briefly, "Jasapura is just like a castle in the air. The body who follows the Sanskrit text has written the same sermons, is perishable. She must know that "T" is not the body, and that very knowledge is the true supramax knowledge. Last, great, 

4.2.2.1 Balakandam:

4.2.2.1.1 Advice of Vasishta (840 - 868):

Vasismitra approaches Dasaratha and asks him to send Rama and Lakshmana with him. Dasaratha hesitates. Then Vasishta secretly tells Dasaratha the divine secret. Rama is Vishnu incarnated in order to annihilate the rakshasas and Sita is His divine consort - the yoga Maya. For the sake of their union, Vasismitra has come under this pretext. This is a translation of slokas in the 4th sarga of the Sanskrit text (4: 12 - 18)

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10 Rai Bahadur Lala Baij Nath, Shri Adhyatma Ramayana (1979) p. 11
4.2.2.2 Ayodhyakandam:

The soul is birthless and imperishable. At the same time the body is perishable. One must know that "I" is not the body, and that very knowledge is the true supreme knowledge. Last, greed, anger etc. are the true enemies of the soul. Peace of mind is the best way to attain salvation. Doing one's duty without attachment is the right path, to be followed.

4.2.2.2.1 Pacification of Lakshmana (1061 - 1186):

Death is inevitable to all those who are born. Only contact with the virtuous yields permanent happiness. Neither joy nor sorrow can be the means of wisdom when he is united with Lakshmana's rage knows no bounds when he comes to know of Rama's banishment and the cancellation of his coronation as crown prince. He gets ready to put Dasaratha in prison and take the country by force on behalf of Rama. Rama pacifies him and calms him. Rama says that whatever is seen is perishable and that sensual enjoyments are momentary. Man's life on earth is brief. Relationship with wife and children is also brief. Samsara is just like a castle in the air. The body is perishable. One must know that "I" is not the body, and that very knowledge is the true supreme knowledge. Last, greed, anger etc. are the true enemies of the soul. Peace of mind is the best way to attain salvation. Doing one's duty without attachment is the right path, to be followed.

4.2.2.2.2 Vasishta's sermon (2486 - 2552):

Bharata returns from Kekaya and comes to know of the banishment of Rama. He is angry with his mother and vows to kill himself. Pleading his innocence he asks Kausalya to pardon him. Seeing the sad predicament of Bharata, Vasishta consoles him and advises him. Vasishta says that Bharata need
not be grief-stricken because Pasaratha has gone to Heaven.
The soul is birthless and imperishable. At the same time the
body is mortal. Only fools weep and wail when people die.
Death is inevitable to all those who are born. Only contact
with the virtuous yields permanent happiness. Neither joy,
nor sorrow comes to the man of wisdom when he is united with
his dear and near ones or separated from them. Just as
worn out garments are thrown away, bodies are cast out by
the soul. So one should do one's duty without attachment.
He quotes the famous sloka in Geetha, "Vasamsi Joernani....."
to stress the point that body is the dress of the soul.

4.2.2.3 Vasishta's sermon to Bharata (3055 - 3080):
4.2.2.3.1 Rama's Sermon to Lakshman (605 - 730):

When Bharata fails to persuade Rama to return to
Ayodhya and accept the throne, he takes the path of
"prāyōpavāsa" - suicide by fasting - as a last resort. At a
signal from Rama, Vasishta advises Bharata not to be adamant.
Vasishta says that the soul is pure and eternal, and it is
the cause of the universe. The body is perishable. Lust
and anger are the enemies of liberation. Samsara is mean and
and contact with the virtuous is the only path to salvation.
4.2.2.4 Lakshmana's Sermon to Guha:

Seeing Rama and Sita lying on the floor under a tree, Guha feels sad at their miserable plight. Lakshmana consoles him and advises him to chant the holy name 'Rama'. There is no reason why a person should be happy or sad. Happiness or misery is caused by one's previous actions. The wise do not consider anybody to be the giver of pleasure or sorrow. The universe is bound by its action. Pleasure and sorrow follow one another. So the wise bear both pleasure and sorrow with equanimity.

4.2.2.3 Aranya Kandam:

4.2.2.3.1 Rama's Sermon to Lakshmana (605 - 730):

One day, during their stay in the forest, Lakshmana approaches Rama and requests him to show him the path of liberation. Rama explains to him the secret of Maya, the nature of Atman and the state of God - realised soul etc. Rama says that just as light is necessary to see things in darkness, bhakti is necessary to see the path of liberation. Without bhakti, none can attain moksha.
4.2.2.3.2 Rama's sermon to Sabari (1956 - 1994):

Rama tells Sabari that devotion is independent of name, sex, caste, asramas etc. Bhakti is essential for liberation. There are nine ways to bhakti.

1. Contact with the virtuous
devotion.
2. Narration of divine stories
3. Happiness in meditating on His qualities
4. Explaining His discourses
5. Service to the guru who is God himself
6. Worship of His image with yama niyama etc.
7. Worshipping Him by chanting His mantras
8. Seeing God in everything
9. Being convinced that the soul of everything is God and meditating on His nature.

Lakshmana apprised Rama in detail. One should be initiated by his guru and one should offer 'japa' either in the heart, or in lips, or in idols, according to the scriptures.

The inclusion of this Kishkindha Kandam was written in the latter period. Bali and Lava and Kishkinda were killed in the battle.

4.2.2.4 Kishkindha Kandam:

4.2.2.4.1 Rama's sermon to Tara (731 - 827):

As soon as Tara hears that Vali is dead, she comes to the place where his corpse lies and laments his death. She asks Rama to kill her with the same arrow with which he has killed her husband.
Rama pacifies her and consoles her. He tells her that the body is made up of the five elements and there is no difference between a log of wood and a human body. The soul is eternal and omnipresent. As long as the feeling of duality prevails, there will be samsara. Attachment and bondage are the result of misunderstanding that soul and mind are the same. By contact with sages, one becomes interested in God. Then one listens to the divine story, and then by the grace of guru, one gets pure knowledge which leads to liberation.

4.2.2.4.2 The Agama worship (922 - 1016):

Lakshmana approaches Rama to get initiated in the Agama worship. Rama explains to him kriyayoga in detail. One should be initiated by his Guru and one should offer 'puja' either in the heart, or in fire, or in idols, according to the scriptures.

The inclusion of kriyayoga or 'Agama worship' proves that Bluttcchan's Ramayana was written in the latter period. Rai Bahadur Lala Baj Nath says: "(divine intelligence). Ramayana stresses the importance of chanting the holy name. In modern times, scholars have come to the conclusion that the internal evidence furnished by it however points out to a modern origin, after the system of worship inculcated by the Tantras had come into vogue."
4.2.2.4.3 Nisakaramuni's sermon to Sampati (2000 - 2117):

Sampati, while narrating his previous history, recalls the ill luck he met with in the past, and describes his meeting with Nisakaramuni. The sage consoled him and explained to him the meanness of the body and worldly life. He described the development of foetus and the sufferings of human life. He concluded by saying that the knowledge of the soul is the only way to get liberated.

4.2.2.5 Sundara Kandam:

4.2.2.5.1 Hanuman's sermon (1001 - 1078):

4.2.2.5.2 Vibishana's advice (431 - 520):

After the destruction of Asokavana Hanuman is captured by Indrajit and produced before Ravana. Hanuman tries to advise Ravana, the rakshasa king. Hanuman says that it is the duty of a wise man to advise those who are not wise. He asks Ravana to give up his 'asura budhi' - demoniac nature and to adopt 'daivika budhi' (divine intelligence). Hanuman stresses the importance of chanting the holy name 'Rama' in order to get rid of one's sins.

4.2.2.6.3 Advice of Suka (1223 - 1292):

Suka is released after building the temple. He goes to Ravana. He asks Ravana either to restore Nala or to
4.2.2.6  Taddha Kandam:

4.2.2.6.1 Kumbhakarna's advice (359 - 398):
and Lakshmana is Anant. The body made up of the five
elements is mortal. The inverted soul that the body in 'Y'
and it awakens his dharma in the world. Taking delight in
Bearing of the arrival of Rama and Lakshmana with the
vanara hosts on the other side, Ravana consults his ministers,
brother and well wishers. Ravana's brother Kumbhakarna gets up
and comes to Ravana and advises him. Kumbhakarna says that Rama
is not a human being. He is Narayana, and Sita is Lakshmi.

Just as the moth jumps into the fire to die, and the fish
Kumbhakarna is woken up with great effort and he calls on
swallows the bait to meet its end, Ravana has abducted Sita
Ravana. Knowing the reason, Kumbhakarna once again advises
to bring about his own destruction.

Ravana to restore Sita to Rama. He says that desire is the
in irrevocable.

4.2.2.6.2 Vibhishana's advice (431 - 520):

Vibhishana too advises Ravana to restore Sita to Rama
in order to save himself and the rakshasa clan. He proclaims that
Shakti is the mother of supreme knowledge. No other
no rakshasa is capable of fighting Rama. Rama is not one among
incarnation of Vishnu is equal to that of Parvati and he as the
the 'aashtadikpalakas'. He is Vishnu incarnated as a man in
order to destroy the wicked. He liberates those who surrender
to him. Even Siva is not capable of facing Rama in the battle-

4.2.2.6.3 Advice of Suka (1223 - 1292):

Suka is released after building the crossway. He goes
to Ravana. He asks Ravana either to restore Sita to Rama or to
face the dire consequences. Rama is Vishnu and Sita is his divine consort. They are the parents of the universe and Lakshmana is Ananta. The body made up of the five elements is mortal. The ignorant feels that the body is 'I' and it causes his bondage to the world. Taking refuge in Rama and chanting his holy name leads one to eternal bliss.

4.2.2.6.4 Sermon of Kumbhakarna (2034 – 2098):

The war begins and Ravana suffers severe losses. Kumbhakarna is woken up with great effort and he calls on Ravana. Knowing the reason, Kumbhakarna once again advises Ravana to restore Sita to Rama. He says that desire is the root cause of all misery and that fate is irrevocable.

Vishnu has incarnated himself as Rama in order to destroy the rakshasas. He should be worshipped with devotions. Bhakti is the mother of supreme knowledge. No other incarnation of Vishnu is equal to that of Rama and he is the redeemer.

4.2.2.6.5 Sermon of Kalanemi (2652 – 2745):

When Rama, Lakshmana and all other vanara hosts fall unconscious because of Indrajit's brahmastra, Hanuman goes to the Himalayas in order to bring the divine medicinal...
herbs from Kailasa. Spies inform Ravana of this and he sends Kalanemi to stop Hanuman and to delay his mission. Kalanemi advises Ravana to restore Sita to Rama, and to give his kingdom to his brother Vibhishana. Kalanemi asks Ravana to go to the forests and take to ascetic life. Kalanemi advises Ravana to get up early in the morning every day, to bathe, to see sunrise with devotion, to control his senses and to meditate on Atma.

If he is unable to meditate on the eternal Atma, he should meditate on Rama and Sita. If he chants the name of Rama continuously he will be liberated from the cycle of birth and death. Those who meditate on Rama will not be born again.

Table 4.7 Sermons and advices - Kilippattu and Sanskrit Text

<table>
<thead>
<tr>
<th>Canto</th>
<th>Sermons/Advice</th>
<th>Place of occurrence in Kilippattu</th>
<th>Place of occur in the Sanskrit text</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balakandam</td>
<td>Advice of Vaisishta</td>
<td>840-868</td>
<td>4: 8-22</td>
<td>Follows original</td>
</tr>
<tr>
<td>Ayodhya</td>
<td>Pacification of Lakshmana</td>
<td>1061 - 1186</td>
<td>4: 18-42</td>
<td>- do -</td>
</tr>
<tr>
<td>Canto</td>
<td>Sermons/Advice</td>
<td>Place of occurrence in Kilippattu</td>
<td>Place of occur in the Sanskrit text</td>
<td>Remarks</td>
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<tr>
<td>Tusāha kandam</td>
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</tr>
<tr>
<td></td>
<td>Vasishta's sermon to</td>
<td>2486-2552</td>
<td>7: 91-108</td>
<td>follows original with slight changes</td>
</tr>
<tr>
<td></td>
<td>Bharata</td>
<td></td>
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</tr>
<tr>
<td></td>
<td>Vasishta's sermon to</td>
<td>5055-3080</td>
<td>8: 1-5</td>
<td>follows original</td>
</tr>
<tr>
<td></td>
<td>Bharata</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aranya kandam</td>
<td>Rama's sermon to</td>
<td>605 - 730</td>
<td>4: 18-52</td>
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<td></td>
<td>Lakshmana</td>
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<td>Rama's sermon to</td>
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Parvati, the divine consort of Parameswara asks her husband to help her understand the secret doctrines of Rama. Parameswara praises Parvati for her inquisitiveness and devotion towards the Lord. Parameswara tells her that Rama is the Supreem soul who is Eternal bliss, the root cause of nature, the luminous beginning and ending and without end, the guru, the Almighty, all measure, birthless, and the source of all beings.

Kumba, the divine consort of Parameswara, reveals to Parvati the secret of Ramana (199 - 212). The Paramatma, the Imperishable and the Indefinable, the one without a second, the non-dual, is the source of all beings. She says that Rama is Eternal bliss, the one without a second, the non-dual, the Paramatma, the Imperishable and the Indefinable. He is birthless and deathless and is the source of all beings.
4.2.3 The other revelations:

4.2.3.1 Balakandam:

4.2.3.1.1 Rama tatva (153 - 162):

Parvati, the divine consort of Parameswara asks her Lord to tell her the secret doctrine of Rama. Parameswara praises her inquisitiveness to know the doctrine because only the fortunate will have the inquisitiveness and devotion towards the Lord. He further tells her that Rama is the Supreme soul who is Eternal bliss, the root cause of Nature, the Self-luminous, without beginning and without end, the guru, the Almighty, the All merciful, the birthless and the deathless and so on. He tells her that only those whose mind is covered by ignorance consider Rama to be a human being. When one attains the full knowledge of Réri and Paramatma, one becomes united with God.

4.2.3.7.2 Rama tatva revealed to Hanuman (199 - 212):

The secret doctrine of Rama is explained to Hanuman by Sita at the behest of Rama, after the coronation. She says that Rama is Eternal Bliss, the one without a second, the title "ramakrishna" in the Sanskrit original. The Paramatma is non-dual the Paramatma, the Imperishable and the Indefinable. Sita tatva are revealed to Parvati by Siva, as having non

described to Hanuman by Siva and Sita.
4.2.3.1.3 Sita tatva revealed to Hanuman (213 – 220):

Then Sita herself reveals to Hanuman that she is Noola prakriti and that she creates the universe by the sheer presence of the Lord. The wise know that everything seen is God’s image. The nature of God can be understood only by the Jnanis. The actions of Maya are mistaken to be the actions of Rama, who never does anything.

4.2.3.1.4 Rama tatva, revealed to Hanuman (302 – 326):

Rama himself explains to Hanuman the secret doctrine. Jivatma is the reflection of Paramatma in Maya, just as the sky is reflected in the water. Paramatma is the seer of all. He can be perceived with the sentence “tatwamasi” ("Though Art That") – with the grace of Guru. When one gets the full knowledge of Maya and Paramatma, one becomes united with God.

Rama tatva and Sita tatva are the essence of the doctrine which leads to Salvation. It is mentioned under the title "ramabrudaya" in the Sanskrit original. The Ramatatva and Sita tatva are revealed to Parvati by Siva, as having been described to Hanuman by Rama and Sita.
4.2.3.1 Meeting with Vasishta (353-405)

Dasaratha sends Vasishta, his guru to the castle of Rama in order to instruct him to be prepared for his coronation as crown prince. After the customary greetings and salutations, Vasishta tells Rama that he is well aware of Rama's real nature and the secret of his incarnation. He says that Rama is the guru of the whole universe and has come down to the earth to fulfill his promise given to the Gods i.e., the annihilation of Ravana. His incarnation is of his own accord and is not influenced by any external power.

4.2.3.2 Secret of Sita and Rama (1441-1536)

The citizens of Ayodhya are grief-stricken on hearing of Rama's banishment. The sage Vamadeva tries to console the grief-stricken people. Though in Valmiki, the sage tries to dissuade Rama from his determination to go to the forest, and uses atheistic arguments, in Adhyatma Ramayana the role of Vamadeva is just the opposite. He is depicted as a believer in God and the Vedas. He says that Rama is the incarnation of Vishnu, Lakshmana and Sita are Anant, and Lakshmi Devi respectively. The concept of trinity is also described. Vishnu himself who has taken incarnations like Rama cannot be defeated. So in Vishnu incarnated as Rama in order to kill Ravana, he has already taken
4.2.3.4 Aranyakandam

4.2.3.4.1 Rama's blessings (329-344):

Rama tells Sathikshna, that one can see the desired form of God, if he remains contented with his possessions chanting holy names.

4.2.3.4.2 Advice of Maricha (1207-1234):

Ravana approaches Maricha in his hermitage, and seeks his help in abducting Sita. Maricha tries his best to dissuade Ravana from his wicked attempt. He reveals to Ravana the divine secret that Rama is Vishnu incarnated in order to destroy Ravana and his men. Maricha recollects his previous experience during Viswamitra's sacrifice and says that no one is the whole universe can face Rama in the battle field.

4.2.3.6 Yuddha Kandam.

4.2.3.6.1 Conversation between Ravana and Mandodari (3433-3495):

While Ravana is performing the sacrifice, Vanara host come there and humiliate Mandodari. She weeps and weals and blames Ravana for his inactivity. He comes out and consoles his wife. He says that fate is irrevocable and sorrow is due to ignorance. Soul is the knower of all and full of bliss. It is neither attached nor bereaved. Saying this, he gets ready to fight. He will either kill Rama or be killed by Rama.

Ravana, into Malayaana Kilippattu, but he tells Mandodari is sad at this words. She advises Ravana not to fight Rama, because Rama cannot be defeated. He is Vishnu incarnated as man in order to kill Ravana. He has already taken
six incarnations, 'malya', Kūrma, Varāha, Narasimha, Vamana and Parasurāma. Rama is merciful. Mandodari advises Ravana to restore Sita to Rama.

Kampan and Eluttacchan are two giants in the field of conventional epic form, and their works are magnificent and majestic. We cannot imagine Tamil and Malayalam literature without these two works. They vie with each other in praising the hero as the Supreme God. But they slightly differ among their similarities. Kampan is very particular in keeping the conventional form of epic and he has described the mountains, seas, towns, etc., and the play of the lovers in the garden and in the water. But Eluttacchan has not cared to keep the conventional form. Eroticism has been completely avoided in the Kilippattu except on one occasion.

In the Aññya episode Indra's lust for Aññya is described:

"cantoći vāyamalarum pantokkum mulakalum
cantamoritum tūtakkāmpumā svadippā
mēntoru kalivenhu cinticc u satamukanu"

- (Bāla, 1003 - 1005)

Eluttacchan has translated Sanskrit Adhyatma Ramayana, into Malayalam Kilippattu. But he has followed
Valmiki on certain occasions and Kampan on certain occasions. Blutacchen's aim in writing the epic is to instil bhakti in the hearts of the readers and listeners. But Kampan-ramayanam serves the purpose without ignoring the conventional epic form.

The researcher thinks that the erotic descriptions in Kampanayana may have induced the rationalists to oppose the great epic. It is a peculiarity of Kilippattu that even Ravana, Maricha, Ramanani and other rakshasa characters are well aware of the divinity of Rama and the divine secret that Rama is the Supreme soul. They are firm in their resolution to attain eternal bliss by opposing him. Then it is needless to say anything about the devotion of Rama's supporters. Kampan has written an epic the conventional form and has used it as a medium to promote Bhakti.