



3. ॐ The Invincible Triad: Divine Pranava in Rama, Sita, and Lakshmana

Ramayana Collection

 **Date:** 2025-11-04

 **Description:** An exploration of the third Rahasyam revealing the profound connection between the Pranava mantra (Om/A-U-M), its manifestation in Rama's incarnation, and its installation at Srirangam

 **Tags:** ramayana, pranava-mantra, om, srirangam, rama-sita-lakshmana, akara-ukara-makara, archavatara, vibhavavatara, rahasyam, rangnatha

ॐ The Invincible Triad: Divine Pranava in Rama, Sita, and Lakshmana

The third salient feature, or Rahasyam, of the Srimad Ramayanam is titled "The Invincible Triad that Settled for an Islet". This secret intricately weaves together the highest theological concept of the Praṇava mantra (Om), its manifestation in the divine incarnation (*Vibhava Avatāra*) of Rama, and its permanent installation in an Arcā (deity) form in Śrīraṅgam, which is situated on an islet (*āṛṛṭai kuṛai*).

The Praṇava Triad (A-U-M)

The core feature of this secret is the direct correlation between the three components of the Praṇava (Om) mantra—the Akāram, Ukāram, and Makāram—and the primary figures of the Ramayana and the deity of Śrīraṅgam.

The Praṇava mantra is comprised of three sounds, representing the foundational relationship between the Supreme Being and the individual soul. **Akāram (A)** represents the Paramātmā (Supreme Soul), or the Master (*Śeṣi*), which is Rāma/Viṣṇu. **Makāram (M)** represents the Jīvātmā (Individual Soul), or

the servant (*Śeṣa* or *Śeṣabhūta*). **Ukāram (U)** represents the Pirāṭṭi (Goddess, here *Sītā*), who serves as the bridge connecting the *Paramātmā* and the *Jīvātmā*. She ensures the soul's unconditional and exclusive service (*ananyārha śeṣatva*) to the Lord.

Manifestation in the Vibhava Avatāra (Rama's Incarnation)

This triad is demonstrated physically when *Rāma*, *Sītā*, and *Lakṣmaṇa* walk together in the forest. **Akāram (Rāma)** walks ahead (*Agrathāḥ prayayau Rāmaḥ*), establishing the primacy of the Lord. **Ukāram (Sītā)** walks in the middle (*Sītā madhye sumadhyamā*), acting as the essential link or mediator. **Makāram (Lakṣmaṇa)** walks behind (*Prṣṭhatas tu dhanuṣpāṇiḥ Lakṣmaṇaḥ anujagāma*), embodying the loyal servant (*Śeṣa*) who follows the Lord.

The sources highlight that *Vālmīki* described their journey with astonishment (*anujagāma*), suggesting that from a distance, it appeared as though the *Praṇava* mantra (A-U-M) itself was walking, illustrating an invisible and profound structure to their path.

Manifestation in the Arcā Avatāra (Deity of Śrīraṅgam)

The identical triad is identified in the main deities of *Śrīraṅgam*. The **Mūlavartī (Main Deity)**, the reclining *Ranganātha*, represents the *Akāram*. **Mahālakṣmi/Śrīdevī**, situated on the chest of *Ranganātha*, embodies the *Ukāram*. **Ādiśeṣan**, the serpent couch upon which the Lord rests, symbolizing service (*Śeṣatva*), represents the *Makāram*.

This identification is further extended to the processional deity (*Utsava Mūrti*), where the Lord is the *Akāram*, the Consorts (*Ubhaya Nācciyārs*) are the *Ukāram*, and His *Pādukās* (sandals) are the *Makāram*. The *Pādukās* are included because they were carried on the head by both *Lakṣmaṇa* (representing *Makāram*) and *Bharata*, further emphasizing the theme of service.



The Family Deity and the Islet Connection

The secret explains the historical and spiritual reason this Arcā form settled on the island (islet) of Śrīraṅgam. The deity (Ranganātha, originally called Jagannātha) was the family treasure (*Kuladhana*) of the Ikṣvāku dynasty, worshipped by Rāma and his ancestors, including King Daśaratha. After Rāma's coronation, this cherished deity was given to Vibhīṣaṇa as a gift.

When Vibhīṣaṇa carried the deity south toward Laṅkā, the Lord settled permanently on the island formed by the Kāveri river, known as Śrīraṅgam (or an islet). The term "aranga" itself refers to an island formed by oceanic or river waters. The temple's structure itself is known as the Praṇavākāra Vimānam.



Conclusion

Thus, the Rahasyam demonstrates the structural perfection of the Ramayana, showing how the concept of the A-U-M triad in Rāma, Sītā, and Lakṣmaṇa (the Vibhava) perfectly corresponds to the structure of the Ranganātha deity (the Arcā) that Rāma worshipped, and which ultimately settled in the south.



Reference

This blog post is based on notes taken from the following video : **Video Source:** [Watch on YouTube](#) For a more detailed explanation, I highly recommend watching the original video.



Acknowledgment & Disclaimer

These articles are based on discourses by **Sri Dushyanth Sridhar**, who renders discourses in English & Tamil on Rāmāyana, Mahābhārata, Bhāgavata, Vishnu Purāna, Bhagavad Gitā, Vishnu Sahasranāma, and Divya Prabanda in the upanyāsam, pravachanam, or kālakshepam style. Visit <https://desikadaya.org> for more information. These notes are presented solely for educational purposes to help viewers download and benefit from these teachings. Any incorrect interpretations or inaccuracies are mine and unintentional—please forgive me. For any feedback, please send an [email](#).

