

The Ramayana

Mandakranta Bose

The Ramayana Revisited Mandakranta Bose,2004-09-30 14 leading 'Ramayana' scholars examine the epic in its myriad contexts throughout South and Southeast Asia. They explore the role the narrative plays in societies as varied as India Indonesia, Thailand and Cambodia. The essays also expand the understanding of the 'text' to include non-verbal renditions of the epic.

The Ramayana C. G. R. Kurup,2002 The Ramayana Is Derived Basically From Valmiki'S Sanskrit Classics. The Epic Exemplifies Righteous Outlook And Action, Devotion To Duty, Fearlessness And Compassion. The Reading Of Saga Has Been Deemed, Through The Ages, To Bestow Merit, Besides Literary Joy. The Epic Is One Of The Most Widely Read Lore In Indian Homes, And Abroad. Rama'S Story Has, Through Generations, Influenced The Quality Of Human Beings, The Poet Himself Offering The Testament Of A Supreme Transformation.

The Ramayana Vālmiki,1891

The Ramayana Vālmiki,Ramesh Menon,2004-05-26 One of the ancient world's great verse epics is retold in energetic English prose in this sparkling volume.

The Ramayana Aubrey Menen,1972

The Society of the Ramayana Ananda W. P. Guruge,1991 The Social Conditions Of Ancient India Have To Be Patiently Reconstructed By Gathering Together The Data Available From Archaeology And Literature. It Is Impossible For One Individual, Even In A Lifetime, To Examine Critically All The Information At His Disposal .To The Archaeologist India Presents A Fund Of Sociological Data Covering, At Least, Five Thousand Years. And The Student Of Her Literature Finds More Elaborate And Informative Evidence In Literary Works, The Earliest Of Which Cannot Under Any Circumstances Be Dated Later Than 1000 B.C. A Careful Study Of The Facts So Available Is Absolutely Necessary If We Are To Have A Complete And Reliable Picture Of Ancient Indian Society. It Is For This Purpose That The Sociological Data Of The Ramayana Are Subjected To A Detailed Scrutiny In This Publication.Although The Ramayana Contains Very Valuable Information For The Study Of The Social Conditions Of India, It Had Been For Many Years Overshadowed By The Great Epic, The Mahabharata. There Are Fewer Works Dealing With The Sociological Data Of The Ramayana, Even Though The Scholars Who Worked On The Mahabharata Occasionally Referred To It.In This Publication, An Attempt Has Been Made To Discuss As Many Aspects Of The

Ancient Indian Society As Practicable. While The First Chapter Has Been Devoted To Establish The History, The Date And The Historicity Of The Text, Which Is Our Source Book, The Other Eight Chapters Discuss The Evidence, Which Has Been Called From The Ramayana With Meticulous Care After Study Of All Three Recensions, Available Both In Printed Editions And Manuscripts. No Less Than Fifty-Five Different Aspects Are Dealt With In These Ten Chapters Ranging From Geographical Data To Religious And Philosophical Teaching. It Is Gratifying ,States One Of Its Critics, To Note That His Attitude In Respect Of The Problems Discussed By Him Is Quite Reasonable And Non-Dogmatic. The Society Of The Ramayana Contains The Results Of The Researches Conducted By Dr. Ananda Guruge During The Years 1951 And 1952 In Ceylon And India Under The Guidance Of Professor O.H.De A.Wijesekera, Professor Of Sanskrit, University Of Ceylon, Peradeniya. It Was Presented To The University Of Ceylon In 1953 Under The Title Social Conditions Of Ancient India As Reflected In The Ramayana And Was Accepted For The Ph.D. Degree.Since Its Publication In Sri Lanka In 1960, It Has Been Widely Used By Scholars Throughout The World, As Demonstrated By Scholars Throughout The World, As Demonstrated By Numerous References In Monographs And Articles. Referring To The Wealth Of Data In The Ramayana Translation, Describes In 1984 Dr. Guruge S Work As The Elaborate And Useful Treatment. In 1965. It Was Translated Into Tamil, As Ramayana Samudayam Dr. Guruge Is Currently Sri Lanka S Ambassador And Permanent Delegate To Unesco In Paris, France.

The Ramayana Linda Egenes, M.A.,Kumuda Reddy, M.D.,2016-09-06 A delightfully straightforward and lyrical retelling of the ancient Indian epic of loyalty, betrayal, redemption, and insight into the true nature of life -- one of history's most sacred ethical works, rendered with completeness and sterling accuracy for the modern reader. Here is one of the world's most hallowed works of sacred literature, the grand, sweeping epic of the divine bowman and warrior Rama and his struggles with evil, power, duplicity, and avarice. The Ramayana is one of the foundations of world literature and one of humanity's most ancient and treasured ethical and spiritual works. Includes an introduction by scholar Michael Sternfeld.

The Ramayana R. K. Narayan,2006-08-29 The greatest Indian epic, one of the world's supreme masterpieces of storytelling A Penguin Classic A sweeping tale of abduction, battle, and courtship played out in a universe of deities and demons, The Ramayana is familiar to virtually every Indian. Although the Sanskrit original was composed by Valmiki around the fourth century BC, poets have produced countless versions in different languages. Here, drawing on the work of an eleventh-century poet called Kamban, Narayan employs the skills of a master novelist to re-create the excitement he found in the original. A luminous saga made accessible to new generations of readers, The Ramayana can be enjoyed for its spiritual wisdom, or as a thrilling tale of ancient conflict. For more than seventy years, Penguin has been the leading publisher of classic literature in the English-speaking world. With more than 1,700 titles, Penguin Classics represents a global bookshelf of the best works throughout history and across genres and disciplines. Readers trust the series to provide authoritative texts

enhanced by introductions and notes by distinguished scholars and contemporary authors, as well as up-to-date translations by award-winning translators.

The Riddle of the Ramayana Chintaman Vinayak Vaidya,1906

The Ramayana Ralph Griffith,2017-08-13 This is an abridged verse translation of the two longest epic poems in world literature, the Ramayana and Mahabharata. This translation is surprisingly readable and very moving once you get used to the rhymed couplet format. This also serves as an ideal introduction to the sprawling plots of these epic tales. A transcendental epic tragedy of Divine sorts. A Ramayana book story with as much beauty and poetry as philosophy and truths.each character and situation reflects different things in both the spiritual realm as in our human condition. Decisions, consequences, tragedy, nobility of spirit, height of thought, duty and unflinching righteousness. It is as well a fantastic story, with things that can happen only in spiritual manifestations of the spiritual realm, such as flying giant monkeys which think and talk, flying mountains, a giant prehistoric world war, a sure entertaining and edifying epic. Ralph T. H. Griffith has distilled the beautiful essence of the Ramayana, one of India's greatest epics, into a single, compelling volume. This is the story of Prince Rama's dedication to dharma -the responsibilities that fall to him as a result of his status as human and prince- in the face of incredible misfortune. It is also the story of what people are willing to do for those they love (witness Rama's war against the demons of Lanka to recuperate his wife Sita) and the tragic twists that can undermine that love (as when Rama exiles Sita to placate the suspicions of his subjects). For those who have never even heard of this epic, loved by millions in the Near East and East, Buck's soaring adaptation will be a real eye-opener. The ancient Indian epic, ramayana valmiki , is, as far as I know, one of Indian's most popular and loved epics, and it seems to have been composed around 500 to 750 BC, although there are many variations throughout the centuries. The gist of it is probably the same though.The one I am talking about here is just an audiobook translation by William Buck, and I say translation, but I actually mean a retelling. It is not in poetic form, it is retold in simple modern English narrative, which means that it is probably significantly different from the original, but I still assume that it has some grains of the original, for me to at least familiarize myself with the story.In short, very short, Rama is the son of a King and is actually the human form of a God (the God comes to Earth as a human form, but he forgets he is a God, this is way it always works). Something happens something happens, he is exiled, his beautiful wife, Sita, is stolen by a demon king, Ravana, and he needs to save her. Something something, epilogue.Here is the absolute fascinating thing about the epic ramayana english for me. If the story is written around 2,500 years back, we really have not progressed much, story-telling wise. Seriously, people always whine about how recent films are copying the classics from fifty or thirty years back, and Ramayana has the basis of a lot of epic films released nowadays. The main highlight for me in the epic, and the one that best illustrates this, is the main battle between Rama's army and the army of the demon king. This is almost Lord of the Ring.Rama is a powerful bowsman and there is part in the epic where he gets a really strong

bow. He has a bad ass friend who is really strong. They befriend the races of monkeys and bears, having a few main characters in these races. And when they face the demon king, it is almost like it was written today. When he starts losing, he starts sending out strong characters one by one, and each one seems undefeatable at first, and Rama's army seems to be losing, but one character goes against him and wins, and then the next fighter. It was pretty exciting! My favorite character was probably Indrajit, he was seriously kicking ass. It was very...anime.

The Legacy of the Ramayana Govind Sadashiv Ghurye,1979

The Ramayana Lekha Wickramasekaran,2015-06-19 The situation was dire when the gods appealed to their leader, Vishnu, for help. Ravana, the ten-headed king of the Rakshasas, and his brothers had acquired extraordinary powers from the gods. Instead of using those powers for good, they had begun to practice tyranny and evil, suppressing virtue and goodness wherever they found it. If something wasn't done soon, the evil ones would destroy the worlds and make everyone slaves. They tell Vishnu that the two gods that granted Ravana and his brothers their power cannot withdraw it. But Vishnu has a plan: Ravana can be killed by a human or animal because he never asked for protection from them, so he incarnates as the four sons of Dasaratha to destroy Ravana and all those who help him. Meanwhile, Vishnu's wife, Lakshmi, also incarnates into human form, but the two gods will need to overcome many obstacles to discover each other on earth. Even if they do, they'll need to use all the tools at their disposal to defeat the evil ones and save the world.

The Ramayana Linda Egenes, M.A.,Kumuda Reddy, M.D.,2016-09-06 A delightfully straightforward and lyrical retelling of the ancient Indian epic of loyalty, betrayal, redemption, and insight into the true nature of life -- one of history's most sacred ethical works, rendered with completeness and sterling accuracy for the modern reader. Here is one of the world's most hallowed works of sacred literature, the grand, sweeping epic of the divine bowman and warrior Rama and his struggles with evil, power, duplicity, and avarice. The Ramayana is one of the foundations of world literature and one of humanity's most ancient and treasured ethical and spiritual works. Includes an introduction by scholar Michael Sternfeld.

The Ramayana Vālmiki,1893

Valmiki's Ramayana Anant pai,1971-04-01 Ramayana is the story of Rama, the prince of Ayodhya. Poet Valmiki describes Rama as a dutiful son, loving brother, devoted husband, fierce warrior and wise statesman, of pleasant manners and speech. Rama is above all an upholder of Dharma so it is no wonder that he is hailed as an avatar or incarnation of Lord Vishnu.

The Ramayana in Historical Perspective Hasmukhlal Dhirajlal Sankalia,1982 Study of the Vālmiki Rāmāyaṇa, extended narrative poem on the life and exploits of Rāma, Hindu deity, from the linguistic, archaeological, and historical evidences.

The Ramayana (Complete) Valmiki,M. N. Venkataswami, The immortal Epic of Valmiki is undoubtedly one of the gems of literature,—indeed, some considering it as the Kohinur of the literary region, which has for centuries, and from a time

reaching to the dim and far past been shedding unparalleled and undying halo upon the domain presided over by the vision and the faculty divine. The burthen of the bard's song is the perpetual contest between good and evil, that is everywhere going on in this mysteriously-ordered world of ours, and which seemingly sometimes ending in the victory of the former, and at others in that of the latter, vitally and spiritually results in the utter overthrow and confusion of evil and in the triumph and final conquest of good. Rāma sprung from the bright loins of the effulgent luminary of day, and bringing his life and being from a long and illustrious ancestry of sovereigns, Rāma taking birth among the sons of men for chastising and repressing rampant Iniquity and Injustice, typifies the spirit of good that obtains in this world,—Rāvana, that grim and terrible Ten-headed one, a Rakshasa by virtue of birth, and worthy to be the chief and foremost of Rākshasas by virtue of his many misdeeds and impieties, who challenges and keeps in awe the whole host of the celestials—to whom the Sun did not shine too hot, and about whom the Wind did not dare to breathe, represents the spirit of unrighteousness and evil. Lakshmana, disregarding the pomp and splendours of princely life, to follow his beloved brother Rāma into the forest, and cheerfully undergoing there a world of trials and privations, and daily and nightly keeping watch and ward over his brother and his spouse in their cottage,—and Bharata, stoutly and persistently declining, despite the exhortations of the elders and the spiritual guides, to govern the kingdom during Rāma's absence in the forest, and holding the royal umbrella over his brother's sandals, are personations of the ne plus ultra of fraternal love, and consummate and perfect ideals of their kind. The righteous Bibhishana, who for Rāma's cause forsook his royal brother, and set small store by the splendours of royalty, who suffered no earthly considerations to interfere with his entire and absolute devotion to his friend, embodies in his person the sterling virtues going under the precious name of friendship. The ever-devoted Hanumana glorying in the appellation of Rāma's servant,—ever-prompt at the beck and call of his master to lay down his life—is the grandest and loftiest conception of the faithful servant that is to be found in all literature. Shall we say aught of Rāma and Sitā, or keep silence over themes too sacred for babblement and profane mouthing? The kingdom is astir and alive with the jubilations of the populace at the prospect of Rāma's coronation; pennons by thousands are streaming like meteors in the air at the tops of stately edifices; and drums and panavas and other musical instruments are sounding forth the auspicious announcement. The royal household swims in a sea of bliss surging and heaving on all sides. Delight and Joy move about and laugh and talk under the names of Daçarātha and Kaucalya. Anon a thunder-clap bursts in the midst of the Merry-making, and converts delight into dole, the sounds of laughter and hilarity into loud wails and lamentations issuing from hearts knowing no consolation.

Ramayana William Buck, 2021-06-08 An elegant translation of the beloved epic tale of Prince Rama Few works of literature have inspired so vast an audience across so many radically different languages and cultures as the Ramayana, written in Sanskrit over 2,000 years ago by a poet known to us as Valmiki. William Buck has retold the story of Prince Rama—with all its nobility of spirit, courtly intrigue, heroic renunciation, fierce battles, and triumph of good over evil—in a

length and with a style that make the great epic accessible without compromising the spirit and lyricism of the original.

The Ramayana Vālmiki, Ramesh Menon, 2003 Though He Takes No Liberties With The Story, Ramesh Menon`S Ramayana Is A Novelist`S Lush Imaginative Rendering Of The Epic, Rather Than A Scholar`S Translation.

Performing the Ramayana Tradition Paula Richman, Rustom Bharucha, 2021 Performing the Ramayana Tradition: Enactments, Interpretations, and Arguments, edited by Ramayana scholar Paula Richman and Rustom Bharucha, scholar of Theater and Performance Studies, examines diverse retellings of the Ramayana narrative as interpreted and embodied through a spectrum of performances. Unlike previous publications, this book is neither a monograph on a single performance tradition nor a general overview of Indian theatre. Instead, it provides context-specific analyses of selected case studies that explore contemporary enactments of performance traditions and the narratives from which they draw: Kutiyattam, Nangyarkuttu and Kathakali from Kerala; Kattaikkuttu and a mythological drama from Tamilnadu; Talamaddale from Karnataka; avant-garde performances from Puducherry and New Delhi; a modern dance-drama from West Bengal; the monastic tradition of Sattriya from Assam; anti-caste plays from North India; and the Ramnagar Ramlila. Apart from the editors' two introductions, which orient readers to the history of Ramayana narratives by Tulsidas, Valmiki, Kamban, Sankaradeva, and others, as well as the performance vocabulary of their enactments, the volume includes many voices, including those of directors, performers, scholars, connoisseurs, and the scholar-abbot of a monastery. It also contains two full scripts of plays, photographs of productions, interviews, conversations, and a glossary of Indian terms. Each essay in the volume, written by an expert in the field, is linked to several others, clustered around shared themes: the politics of caste and gender, the representation of the anti-hero, contemporary re-interpretations of traditional narratives, and the presence of Ramayana discourse in everyday life--

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