

## Ramayana Seminar

6.6.2023 inauguration

The programme began on 6.6.2023 morning at 10.00 AM.

Vidwan and Director Shri Nagasampige Acharya of PPSM welcomed the distinguished guest and requested the Seer of Pejavar Mutt, Shri Vishwa Prasanna Teertha Swamiji to preside as the chairman.

Vidwan Sudhindra Acharya, then anchored the whole programme and invited Dr. Varakhedi Shrinivasaacharya the vice chancellor to deliver his speech with regard to Ramayana.

Dr. Varakhedi Acharya, began his speech saying that the school in which he studied then, now he is a part of the seminar which is an honour to him. He told that, there are more than 3000 versions of Ramayana in India, claiming the fact that this epic enjoys the status only next to Vedas. In his speech he highlighted the contribution of India to the world in the form of giving special language Sanskrit and Ramayana. If one has to understand a King, that too Shri Rama, then one should look at his servants. In this case it is Hanuman, who has the unstinted devotion for Lord Rama. His love, sincerity, and devotion for Lord Rama is something unimaginable. Which shows volumes of greatness present in Shri Rama. If our country has to be Ramarajya, then just reading Ramayana will not serve the purpose, but the qualities mentioned should be adhered to. With this words he concluded his speech.

7.6.2023 Morning

The two lectures delivered were excellent. Dr. Haridasa Bhatta a renowned scholar was the chairperson.

One being delivered by Dr. Virupaksha Jaddipala was so informative. He spoke about the various international versions of Ramayana where the epic is acclaimed and accepted all over the world. Countries like Myanmar, Cambodia, Nepal Shrilanka are to name a few. A country like Indonesia, has so much of influence of Ramayana, that which is seen in their daily life. There are temples in UNESCO site. Those temples have the carvings of shooting Maricha, by Shri Rama, and many associated carvings depict the various incidents of Ramayana which surprised everyone.

The next lecture was by Dr. Harish, about Ramayana in Jain literature. How certain changes and alterations are made in Ramayana to suit their school of thought. As in Jainism, total non – violence is propogated, there is no mention of Shri Rama Killing Ravana. Everyone in Ramayana in the end, gets converted to Jainism.

In the chairman's address, Shri Haridasa Bhatta, explained very many facts of Ramayana as explained by Shrimadacharya, in his TatparyaNirnaya. Some such confusions and doubts are cleared in his work. Which was an eye opener for everyone.

Overall, the programme was a big success in the light of all the proceedings.

Meeting was chaired by P N Shastri.

Dr. Sathyadhyanaacharyakatti explained Ramayana as in Bhagavata the subject which was given to him. In the ninth Section of Bhagavata in the eight chapter Ramayana is found. It deals with for how many years Shri Rama ruled us. Shri Rama is not a manifestation as a part but it is the Lord Hari himself. He took four forms and was present in all his brothers. Shri Rama ruled for thirteen thousand years as in Bhagavata. But in Valmiki Ramayana, Rama ruled for eleven thousand years. In Vishnu Purana, it is told that twelve thousand years was the period. How to arrive at conclusion. It is clarified by Shrimadacharya in his Bhagavata TatparyaNirnaya. Some say that due to the change in Kalpas this confusion can be sorted. But it is not so. Acharya says that Ramayana, Mahabharata and Krishna katha should not be altered based on kalpas. When the account of stars for the month is taken into account, it is thirteen thousand years. The period of eleven thousand years, means it is the rule of Shri Rama with Sita while she was with him. Vishnu Purana says twelve thousand because as per Stars it is eleven thousand seven hundred years. As it is close to twelve thousand there is no contradiction. The name RAMA itself makes it clear that Lord is full of blissful state and full of knowledge ever. He concluded his speech by Thanking all the office bearers of PPSM.

Shri Krishnaraja Kutpadi Ramayana in Tulu Language. Right from Gokarna to Kasaragodu this place is spread. It is famous by name Parashurama Kshetra. The Udupi place is famous for literarians, writers, Yakshagana, Kambala and many other cultural activities. As such even in Tulu which is widely spoken in the region has its own style of Ramayana. Vadiraja Teertha has composed Bhagavata in Tulu Language. There were many writers in Tulu who scripted Ramayana. Tulu Ramayana has fifteen chapters. The first nine chapter is a prelude to the story of Ramayana speaking about his predecessors. Shri Venkataraya has edited Bhagavata. There is a mix of Kannada Sanskrit languages in Tulu. For which he showed lot many instances. The pronunciation is also in line with Kannada and Sanskrit as per linguistic experts. The Moola Ramayana is no longer available. There are many version of Ramayana in many of the Indian Languages. Mandara Kesha Bhatta composed in Tulu Language. He knew many languages like Marathi, Kannada tulu and so on. The poetry has five lines in each stanza. Use of Sanskrit is very rare in this composition. There is so much of local influence in this Ramayana. The poet first prostrates his mother and begins. The poet believes that Rama is the incarnation of Narayana which is general belief of the public. But this is not supported with the help of other Puranas. The

poet has followed the foot steps of Valmiki. The poet seems to have got influenced by other poets in Ramayana. Here the poet takes the freedom to call his place as Ayodhya. There is no mention of the copulation of crows. Manthara is not a ugly lady. Rama is in the dress of Malayakudi. There are many imaginary narrations in this Kavya. The incident of Ahalya is totally different. As per this work both Vali and Sugreeva belonged to the tribal tradition. So many differences are seen in this Tulu Ramayana.

K S Krishnacharya, spoke about Ramayana as perceived by foreigner the Balakanda and Uttarakanda which is not in line with Valmiki Ramayana. There are many other concocted differences seen as per is not apart of origin foreigner critics are arguing that Balakanda and Uttarakanda. They say that the style of otherKandas and these two is different. The five Kandas are pure as per their theory. They don't accept that Shri Rama is a manifestation of Almighty. The same logic is applied in case of Uttarakanda also. Though there are enough proofs available in other Puranas those are not taken into account. In Balakanda Sagara, Ikshwaku clan is explained. They say that Lanugage itself is not upto the mark. In the incident of Shurpanakha Rama asks her to approach Lakshmana who is not married where Lakshmana is already married with Rama. This is one reason they cite to say that it is not original. They say that Sita could be a Devata without any support. Another reason what the provide is that the final stanza is already written before Uttarakanda which is called as PhalaShruti. Valmiki having finished the Ramayana, wrote UttaraKanda. There is also an argument that some of the portions of Ramayana could be is written by the disciples of Valmiki and not Valmiki himself. But those arguments are baseless and without any support. He concluded his speech saying that those critics have proved anything (nothing) substantially.

Gururajacharya KalkuraShrouta explained Yagna as told in Ramayana. What is the relation between the two is important to know. This is also a part of a great epic and a feature too. This Shrouta Yagna is in Balakanda. In twelfth, thirteenth Sarga the mention of Putrakameshti Yaga is seen. This Yaga is Smarta and not Shrouta. To get rid of the sins of Putrakameshti, Dasharatha performed AshwamedhaYaga. The horse is to be used in this Yaga. This one is capable of washing all the sins including Brahma Hathya. Rishyashruna is the main priest for this Yaga. Lot many features are told how a horse should be used. The progeny should be from a good clan of horses. It was decided to perform this on the northern side of Sarayu river. The formalities to be followed for this Yaga is too complicated and voluminous. Kalkuracharya explained and quoted all the vedic verses about this Ashwamedhayaga. He gave lot of rare information and concluded his speech.

Chairperson P N Shastri spoke about Champu Ramayana. This is composed by king Bhoja Raja. Dharanagari is his capital. In the beginning he prays Ganesha. The poet then prostrates the brahmins who have studied Vedas and who are scholars. The first person responsible to send Rama is Manthara. It is a combination of both prose and

poetry. The poet says that Shri Rama feels that it is not tough to go to forest, and is easy when compared to rule Ayodhya. The citizens wanted to make Bharata the king of Ayodhya. Bharata says that, in case if he doesn't get any place in the forest to spend with Rama then he would rule Ayodhya. The courage shown in this case Viradha. by Shri Rama is explained in this Champu Ramayana. The poet says that Shri Rama blessed Manthara too for having given him a chance to spend time with great sages and to kill the demons. The first cause for the killing of Ravana is Manthara, Kaikeyi and the two boons of Dasharatha. These are the feelings of Bhoja Raja. All these show the new thoughts and imagination of the poet. The six stanzas shown in Kishkindha where Tara speaks to Rama is so good to listen. He concluded thanking and appreciating all other speakers.

H P Nagarajacharya chaired the meet.

Dr.Varamahalakshmi spoke on Peddana Somayaji's Ramayana. This is also called as AdhyatmaRamayanam. This Adhyatma Ramayana is in a simplified form of the conversation between Rudra and Parvathi. There is some difference among the two. Ravana when tried to Kidnap Sita who is the incarnation of Lakshmi. she disappeared Ravana takes her away removing that much portion of earth itself. Just to get killed by Rama, Ravana takes away Sita. In the court of king Gadwalakanadam PeddanaSomayaji lived. It has more than three thousand three hundred stanzas. The poet says that the earlier poets didn't translate epic Mahabharata and that is why he is working on this Ramayana. This has both the metres of Sanskrit and Telugu both (Chandas). There are some stanzas which derive two meanings in favour of Garuda and Ganesha. There are lot many words from Sanskrit are used in this composition. This has the Dandaka praising Shri Rama is seen in this composition. The poet here says that, Sanskrit is the mother of all languages. She concluded her presentation by saying that the first one to write about Ramayana in Telugu is Peddana Somayaji.

Birth of Hanuman in Puranas was the subject on which Bhaskarabhatta Joshi began his speech, Puranas came into being when it was difficult to understand the inner meaning of Vedas. In no way there is any conflict between Puranas and Vedas. Places which are claimed to have given birth to Hanuman are mainly, Anjanadri, in AP Anjanadri in Karnataka, Navasari, Guajarat, Sumeru mountain in Gujarat and so on. The place Anjan is the birth place of Hanuman as per some historical evidences available. The name of the hill is Rishyamuka. These are available in Patna Museum. Again some claim Gujarat to be birth place of Hanuman. Anjaneri in Tryambakeshwara is also told to be the birth place of Hanuman. No decision is taken yet. The speaker only presented what is claimed by various other historians. The hills of Tirumala have the name Anjanachala which means that it was the place of Anjana, mother of Hanuman, as Both Venkatachala and Anjanachala are same. In Skanda Purana it is told that Anjanachala is the birth place of Hanuman. It is also told that Hanuman mistook Sun for ball and tried catch by flying on this hill. Varaha Purana has this reference. Skanda purana has details about it. With all this there is a doubt that is it Tirumala Anjanadri or Anjanadri in Hampi. Was Hanuman really born in Anjanachala. The

capital of monkeys was Kishkindha. This is in Hampi. They are also sufficient evidences. But how to decide which is the birth place of Hanuman. Yet Hanuman is being regarded as the soul in our Puranas. He concluded.....

Vedsha Nagasampig spoke how Shri Sathya Parayana Teertha has given so many meanings for the word Shri Rama. One can understand or imagine the scholarship of Swamiji when they go through the work done by Swamiji about the word Rama (yoga) which he derives. There are so many works to his credit. It is the essence of all the scriptures that, Lord Hari is infinite and has infinite qualities, omnipresent and omnipotent. All the infinite qualities are to be proved and established. All the names words in their primary meaning it is only Lord Hari who is told. When the Swamiji has given the meanings there is no repetition and are unique. R A M A the word is split and meaning one who gives pleasure to his devotees. Lord himself is in a state of pleasure always. RAM means pleasure A means one who gets pleasure is RAMA. Lord is always with RAMAA (Lakshmi) that is why he is called RAMA. He built bridge across the ocean means RAMA. R means ocean, A means nicely well, MA means who arrested the ocean is RAMA. RAMA means who takes us to Vishnu which means VAYU. Has the basis of postulates also. R means Vayu, and AMA means who takes us Vishnu who is his Lord means RAMA. The ten forms of Lord is explained by the word RAMA. R means the milk ocean, goes inside the ocean AMA protects Mandara Mountain. AMA all the scriptures and their inner meanings, in those scriptures RAMATE which means RAMA. And he went on to give so many rare meanings as explained by Shri Sathya Parayana Teertha. RAMA means an atom inside an atom and he is biggest among the biggest. He concluded his speech.

Smt. Shivani shared the specialty of Ramayana in Malayalam. Those writers have taken inspiration from the first Shloka of Ramayana. There has been a very strong influence of Ramayana. The first one in Malayalam is Ramacharitam. In fourteenth century, RAMA Katha Pattum was composed which was in Tamil, Malayalam and Sanskrit. The next one was independent form of Ramayana Kunjattu Ramayanam. Though in Malayalam the usage of Sanskrit words are seen in abundance. The art form of Kathakali, have this story of Ramayana and Mahabharata which is famous in Kerala. In Kerala it was the practice that only Brahmins read Sanskrit. He asks Shuka to narrate the story of Rama. This is how it begins. She concluded saying that in most of the families of Kerala this Ramayana is there in one form or the other.

Chairperson Nagarajacharya spoke in the end, consolidating all the speeches delivered. Ramayana is not just any other poetry. It is the story of Shri Rama who is the supreme being. So many Ramayana stories have come up in many forms written by various authors. There are two or three views of Ramayana one as a poetry, another as a scripture. In the first one the poets have liberty to show their excellence by altering here and there which doesn't have the support of Puranas. But the other one is always a proof and also relevant at all times. The incident of Anjanadri was again very useful to increase the knowledge. He thanked everyone for their effort.

8.06.2023

Shri VidyadheeshacharyaGuttal spoke about the moral values in Ramayana. These values are very important, which helps one gets the desired benefits. There are two varieties of such values told in this epic. One which Valmiki himself says about such values and other one is the characters in Ramayana who speak about having discipline and other values. One such important thing a person should not try to work for and death, which is inevitable natural but he should try to make a good living. One should not resort to suicide due to very many problems one might face. At one point or the other, a person would come out of his failures and meets success. Another example is the conversation between Jatayu and Ravana. Here Jatayu says an important point one that, one should take such food that which can digest and not otherwise. He tells Ravana that he is doing such a thing that which he is not capable. One should do what he is capable of doing. Now that he is taking away Sita, which is beyond capacity. There are guidelines to do certain things. If one can get Punya, or fame or wealth then why Ravana should take Sita with him which doesn't give him anything in return. On the contrary Ravana would lose all what he has earned. One should ask himself what for he is doing such forbidden things. And such a person would dwell in hell for a very long time. This is a warning to all of us to keep ourselves clean and pure. One should try to grow mango tree but being attracted by ordinary flowers which does not give any benefit. The other words are like this which misguide all the people. All this is due to such unwanted desires. This example was given by Dasharatha to Kausalya. There are many such advices given by Valmiki. He concluded by saying that one should not lose temper on such people whom he sees everyday and who are familiar.

SmtAhalya is chairperson

Shri Veerananarayana Pandurangi explained Karapatra Swami Vimarsha. Hariharananda Swami is famous by the name Karapatra Swami. Swamiji fought for many such things to protect Hindu religion and even faced jail. He has authored two books. He has written a lot about the authenticity of Ramayana. Western authors have tried their best to defame Ramayana in many ways, with due respect to a few. They say that it is only a fiction and has nothing to do with mythology or doesn't have any historic evidence. It is not just the case of Ramayana where an effort is made, but with all the works related to Hinduism. Another writer was very much carried away by reading Ramacharitamana and got the award Padmabhushana. But Karapatra Swami has found out lot of mistakes in his work. In olden days means 1500 BC there were songs about Ramayana and other related works. How Ramayana is based on Vedas and not a fiction. He quoted examples from Aitareyopanishad. The supremacy of Shri Rama and he is none other than Narayana is established. Finally he concluded speaking about the relevance of Karapatra swami and his works.

Glory of Ramayana Cambodia by Dr. Upendra rao.

In their language Rama is called Reem. In their own language the name is given. Cambodia was so much (King heaved ??) by Hinduism and there is so much contribution by them. 1968 itself it was found that Cambodia has got Hinduism as inspiration. Till fourteenth century in original form in that country. George wrote about it who has worked a lot. Upendra Rao also has presented a paper about the features of Ramayana in Cambodia. There are many carvings available which are decoded. Scenes like the Naga pasha tying both Rama, Lakshmana and Sculpture. This shows that they have studied the Valmiki Ramayana. There are certain changes, like a fish swallowing the stones thrown by Hanuman. Then Hanuman goes into the Pathala Loka and there is a son to Hanuman which is not there in the original form. During the marriage of Sita Agni came on his vehicle Goat, whereas another version says that the vehicle is Rhinoceros. There are one hundred and fifty old paintings related to Ramayana. There are pictures in Buddhist Pagoda and he concluded his presentation.

7.06.2023 Afternoon

The second session began under the leadership of Shri Shrinivasa Murthy.

Shri Sundar, CEO Rezolve who spoke about accountability and social management in Ramayana. How a person has his responsibilities about his family, society and country. He emphasized the seven important points to be followed. Family, Leadership, Impact, Doctrine of accountability, Spirit of Law and so on. He told that there is Hanuman who served Rama to the core and there is also a little squirrel who rendered service. With this he concluded his speech.

Dr. Sunil spoke next and shared his view. He concentrated his points on diplomacy which is as shown in Ramayana. Everyone in the great epic were very good matured diplomats. Be it, Dasharatha, Kaikeyi, Vali, Angada, more importantly Hanjuman. Then it is easy to know about the Diplomacy of Shri Rama. The minister of Dashratha, Sumantra advised Kaikeyi about the coronation and not to come in the way of Shri Rama. He felt that even in international relations, this Diplomacy shown in Ramayana should be followed.

Speaker Ramesh Pai, addressed the gathering, to share the Konkani Ramayana. He said that as an appreciation to the help by the squirrel, he acknowledged the services and drew three lines on the back of Squirrel, which is present even to this day. There are lot of idioms and phrases originated form Ramayana are in this local language. Even in Kerala there is Ramayana in Konkani as told by a scholar. In Konkani language Ramayana is seen as old as sixteenth century. He highlighted the contribution of Konkani as far as Ramayana is concerned.

It was Venkatesha Acharya who spoke next. He insisted that the syllabus of the text books, should be changed to include the works of Vaysa and Valmiki means, Ramayana and Mahabharata. He told that Rama represents entire India and the globe. It is told that in every village the name Rama is very popular. He told that the meaning of culture is to live for others.

Shri Ramana Murthy spoke about Sundara Kanda. As the name suggests Everything is full of beauty as explained in this Kanda. He spoke about Hanuman who flew to Lanka facing all the obstacles, he is carried away by the richness of Shri Lanka and mistaking Mandodari for Sita. He realized his mistake, went to Ashoka Vana in search of Sita where he finds her. Shri Ramana Murthy told that this Sundarkanada gave him lot of relief when he was in distress. This was a statement of Valmiki himself.

Prof. C.H. Srinivasa Murthy

In his conclusion speech, the chairperson, appreciated all the scholars who delivered lectures. He told that it is important to give prominence to sacrifice the materialistic life. He gave lot of quotations from Upanishads. He spoke about the two paths namely Shreyas and Preyas. One should choose Shreyas and give proper emphasis to march in the right direction.

8.06.2023 Morning

Gopabandhu Mishra chaired the meeting.

Smt. Madurambika spoke first, highlighting the various forms of a poetry, having lot of references of figures of speech, the famous and popular being Upama or Simile. The poet Valmiki has used different types of Simile in his great epic. She quoted many Stanzas, especially in Balakanda, wherein it is told by the composer that Rama is compared to Vishnu in bravery. Many such examples are explained by her in her speech.

The next speaker, was Dr, Vidyadheesha Acharya spoke on the moral values available in Ramayana. The moral code of conduct is often explained by the author himself, and some or explained through different characters. It could be the respect for parents, patriotism or other values of life. The message of Ramayana is that one should make all efforts to live and not to die. As the death is sure and inevitable. Means should face difficulties without resorting to suicide. Advice of Jatayu to Ravana during kidnapping of Sita and should always think of getting any sort of disgrace or to feel ashamed of actions. He told about the increase in righteousness will drive away the negative forces. Which is the only solution. With this he concluded his speech.

Smt. Shweta Jajurkar, presented a paper on the comparative study between the poet Abhinanda's Ramacharitam who hailed from Bengal and Valimki Ramayana. The subject matter of Ramacharita is from Kishkindhakanda to Ayodhya Kanda which is available



today. The style of composition is very simple and melodious too. There are lot many types of metres (chandas) and similes. There are lot many differences between the original and Ramacharitam. For example, Hanuman finding a monkey prostitute. The composer Abhinanda may be with some restrictions has changed the version of Original Ramayana. This point was explained Shweta Jajurkar from Baroda.

While concluding the chairman spoke he was so humble to have the opportunity to chair the meeting and consolidated the speeches delivered by other speakers. He told that the comparison between Rama and Sun Moon being used as simile would always be a for time immemorial whereas the characters Rama, Krishna change with time. He told about the moral values in Ramayana which is present in Bhagavadgita. He quoted an anecdote and told about the two crops grown, one being sugarcane, and the other side it was, cannabis (Ganja) which is due to the change in seeds and not due to the other ingredients available as it was same for both the plants. Which means for a person his behaviour and manners are important and cannot blame the situation or other related things. He appreciated the efforts of Shweta Jajurkar for her research work in this AbhinandaRamacharitm. He gave an example how Ganga has the name from Gangothri, and even Varanasi where Ganga has got mixed with many other rivers yet famous by name Ganga. And Ramayana is one such composition. He quoted the words of Sita when she told not to kill all the demons just by their external appearance. But who are having the bad qualities of demons. He told about how people were discussing about the knowledge, wisdom and other qualities of Shri Rama. He concluded how Ramayana has influenced our country, for the last thousands of years. Has set an example how our country also should become Ramarajya and lead the life keeping Shri Rama as role model.

6.6.2023 AN

H B Nagaraja Rao, Chairperson

A V Vasudeva Guruvayoor was the first to present paper on Adhyatma Ramayana. He told about many versions of Ramayana including Kunjattu Ramayanam in different languages. He told that Valmiki himself has accepted that he is not the first poet or AdiKavi. This Ramayana is famous in most of the countries like Thailand, Shrilanka, and so on. In Japanese language and in Burmese language Ramayana is composed. He told that Tulasi Ramayana in the name of Ramacharitamanasa is very popular in north India.. In Assamese language also Ramayana is translated. In Tamil Kamaba Ramayanam is quite famous. He spoke about the Ramayana of Raghavanka. It was hard to believe that Ramayana has seen international acclamations while being translated.

Shri Sundareshan discussed about champu Ramayana in Kairali Language. He told about two important things. Lot of works of other poets like Kalidasa, Bharavi and others are translated. Shared lot of quotations from famous works of Kalidasa with other famous poets. He gave two examples how beautifully in Kairali, Ravana is

picturized. Though in Malayalam it is full of Sanskrit words. Another instance was how Shri Rama broke the bow in the palace of Janaka which says that there were many different types of reactions shown. In the end he answered question by the audience.

Shri Vishnubodhi the next speakers poke about Kamba Ramayanam and presented paper. He told that why even after a lapse of thousands of years, the story of Ramayana is still relevant, otherwise why people would listen to him, praise him, remember him and all that. It is Rama who is to be followed and not Ravana. There are many versions and importantly the killing of Vali is one such important incident. The new interpretations of Ramayana are altered to suit their present culture and other living conditions. May be the writers of Ramayana, have the liberty to alter. Kamba Ramayana from Tamil poet has highlighted important point such as one wife for one man and such positive points. Which means in every language the poets have written in such a way according to the language of their region, culture, their traditions. Be it Kannada or Malayalam or any other north Indian language. In Kamaba Ramayana after Vali is killed, Sugreeva doesn't get married to his wife Tara. There is a change in the type of kidnapping of Sita, Ravana carried the entire portion of earth in his Pushpaka and did not touch Sita physically as it is not the culture of Tamils. Instead of speaking about Sarayu, Kamba refers this to the river Kaveri. Finally he told that, Valmiki Ramayana is able to influence, guide people in the right path. Whenever there are differences in various forms of Ramayana, it means that the imagination of poet of that region gets included. But the originality is only with Valmiki Ramayana.

Dr. T V Sathyanarayanan presented his paper on the conversation between Sita and Ravana. This topic took birth in Chamaraja Nagar by Shri Rama Shastri. Shri Rama Shastri was a poet during the period of IV Krishna Raja Wodeyar in his court. Having different metres (chandas) and lot of usage of similes. The story is simplified as the importance is on the conversation between Ravana and Sita in Ashokavana under the Shinshupa tree. The poem has fifty nine Stanzas. He gave a beautiful example in the Shloka spoken by Ravana. In which the syllable LA (2 )is removed, then entire statement of Ravana praising himself gives opposite meaning, praises Shri Rama which is the reply of Sita. Then Hanuman who was sitting on the top of the tree explains all this to Shri Rama on his return. The scholarship and intelligence of the poet Shri Rama Shastri is seen everywhere in this composition. This the author composed as a challenge in the court of King of Mysore. He concluded saying that in Karnataka there are many highly regarded and respected scholars.

Shri Surya Hebbar speaking on Vali Vadha in poetry composition. He told that there are differences among the various compositions, by various poets like Kalidasa and others. Here Rama Shoots down Vali from hiding and Vali asks him, how can he do this which is almost cheating and not Dharma. The discussion continues and finally Vali is convinced about the action of Rama. But there are other poets who takes liberty to comment upon this. He spoke about Ramayana of Shrimadacharya in Tatparya

Nirnaya. He told that when poets takes freedom in altering or modifying the original there is no mistake at all as it is the requirement of poetry, to express different types of values of and other types of beautification of poetry. With this he concluded.

H V Nagaraj the former president of PPSM Ramakatha as in Raghuvamsha. He appreciated all the speakers which showed his humbleness. Actually he didn't comment any thing else, perhaps due to shortage of time. He congratulated and praised every scholar who presented paper and concluded his speech.

06.06.2023 AN

Sudheendra Acharya welcomed everyone on the dias. They all presented various views of their own in the assembly.

Mallepuram Venkatesh was the Chairperson for the second session on 6.6.2023.

First one was to share his views was Chakravarthy Sulibele. He spoke about the inspirational points in View. He told that in various other countries Ramayana is present. The king in some country is named as Rama and the leader there would make a promise that he would look after the kingdom just like Bharata having the Paduka of Shri Rama. This epic has become a part of life of the people in so many countries. He is an embodiment of Dharma and other qualities to perfection. If is there a great poetry, to be followed it is only Ramayana. Shri Rama is in the genes of the entire population of our country. Kaikeyi who had so much of love and affection for Shri Rama who was again influenced by Manthara but Rama is unmoved. So the nature of Shri Rama is in the blood and all the Indians follow this with all with so much of seriousness. He concluded by saying that Ramayana should be a part of the school curriculum.

Rohith Chakrateertha spoke on Rama Sethu. He told how important the bridge constructed by Shri Rama across the ocean. It is existing and certain remains are seen even after seven thousand years. Just like his moral values shown to the world also would stand for time immemorial. The technique and common sense as to how the bridge is to be built is beyond expression. He quoted the excerpts from Mahabharata it is mentioned during the conversation with the ascetic Markandeya, who speaks about the achievements of kings in the case of Rama it is Rama Sethu. It is referred by all the historians about this bridge which is almost fifty kilometres long. Another historian has told that people have walked on this bridge. This is mentioned in the journal published by the Asiatic Society. The bridge is approximately 5 KM wide to help walk easily. Which is not known to many Indians. Shri Rama didn't just connect the two countries but he developed the relationship between the two countries, and showed how an ideal society should be. The Britishers wanted to make a channel, by opening this bridge. But every time the proposal could not take shape. A rail track was also planned but didn't get materialised. He quoted lot many instances to

demolish this bridge. Only in 2014 the thought of destroying bridge was cancelled once and for all as it is the heritage of India. In photos taken by ISRO and NASA the images of this bridge is seen clearly. The kings who were in that Region have used the word Sethu in all their coins printed by them. He concluded by saying that this Rama Sethu signifies love of Rama for Sita.

Shatavadhani Ganesh spoke next. He spoke about the Ramayana written by different scholars. He told that it is rather difficult to find an equivalent Ramayana as in the Ramayana Darshna of Kuvempu. This Ramayana Darshana has lot of different similes and framed by using different metres (Chandas). The Alankara Shastra is so deep and complicated that it is very difficult for the scholars to make out difference among them. Many times out of prejudice many poets would not be able to translate what they wanted. He told that he will discuss about the importance of Ramayana Darshanam. Simili, metaphor personification are different types of such Alankara. In one stanza many types of Alankara are used about which the speaker quoted many examples. Kuvempu speaks about Hampi and the remains of those sculptors right from Ramayana period. The poet also says how the wings of a bird is not confined by the wheels of chariot. Using these different metres and chandas, Alankara Kuvempu has framed his composition. He speaks about the meeting of Bharata and Shri Rama in the forest in Chitrakoota. Bharata observes so many things, on the way like collection of firewood, and some cloth to guide back to house, and so many other things which are explained in Ramayana Darshanam. He concluded saying that, the poets can find new concepts which made them select Ramayana.

Prabhakar Deshpande who spoke after Ganesh, gave a detailed view on Uttarakanda. Among many famous poets, Kumaryasya didn't choose to write on Ramayana. He preferred Mahabharata and composed in Bhamini Shatpadi. As per the statement of Kumaryasya, before he could write on Mahabharata so many works on Ramayana had come up. He told that the influence of Ramayana is not just on literature but on the entire universe. There has lot of impetus on social values, respect for parents, affection of brothers and so on. Both Ramayana and Mahabharata are just like the two eyes. In kannada there lot many works on this great epic available. Deshpande, spoke about the Uttarakanda of S L Bhairappa. There is a debate that uttarakanda itself is a new addition and a fiction. But it is not so. If the original work is like an eagle, then written by others, are just like a tiny sparrow. He concluded that one should understand the author before reading his works.

Krishna Nagasampige spoke about story of Ramayana as in Padmapurana. This Purana is a smaller version of Ramayana. There are lot many references in this Padma Purana. Whenever there is a doubt while reading Ramayana. For example, when a person who was performing penance, Rama Killed him. Even today there are

lot of disputes about this incident how can Rama kill a person who was performing penance. This point is answered in Padma Purana, that the person who was performing penance Shambuka was a demon. Shrimadacharya has clarified quoting from Padma Purana. There is another incident of separation of Rama and Sita when she was pregnant. Again the people who were responsible for the separation were monsters who got the boon from Brahma. In order to have their Sadhana completed, they separated husband and wife. There is another incident, (about ???) there was a quarrel between an eagle and an owl. This took place in Dandakaranya while Rama was there in the forest. The quarrel, between those two birds as to who should own the house, to decide who owned the house. Shri Rama asked all the other saints and elderly persons to know about the case and judgement. Rama decides that the house belonged to owl and not to eagle. Rama wanted to punish the eagle. Then the eagle had a curse by a sage, that in his previous life he had a desire for the wife of a sage. When the eagle asked for the remedy for the curse, the wife of brahmin told that, only Rama will be able to cure the problem. And now the situation had come. The quiver what Rama and Lakshmana had was given by Garuda. This quiver would never become empty. This Padma Purana also contains the Shloka having many names of Rama. The conversation between Parvathi and Rudra, that the name Shri Rama if chanted thrice is as good as reciting Vishnu Sahasranama. He concluded his speech with all the information in Padma Purana.

Mallepuram Venkatesh in his address was to speak on the folk stories of Ramayana. He consolidated the speeches delivered by all other speakers. How the people have developed this story of Ramayana their perception in their own language. This folk Ramayana was created by tribals, and other villagers. It is just verbal and not in the written format. The chairperson was mainly concentrating on the Kannada folk Ramayana. A book having the collections about Ramayana was first published in 1973. But these folk songs about Ramayana has gone into detail research. The one published in 1973, has four parts of Ramayana. The environment is what is found in villages having a different dimension. the composition is in stanzas having three lines. The kidnapping of Sita is also has been changed to suit their surroundings. The name of the bow of Shiva is also changed. There is a practice among villages to walk on fire during their festival. Here Sita walks on the fire just like other villages. It is all their in colloquial language. In villages the pregnant women would like to eat something which is sour in taste. Here also Sita during her pregnancy would like to eat tamarind. The portion of AshwamedhaYaga is almost same as in Valimiki Ramayana. Rama realises both Lava and Kusha are his sons and with all his brothers received the children. The mother earth then asks both Sita and Rama to plant one is known by the name Rama fruit and the other Sita fruit. As such there are certain changes with respect to the original Ramayana. There is another version which say that Sita is the daughter of Ravana. As these folk tales having Ramayana is in their own language and style. The chairperson concluded his speech.

Shri Ramakrishna chaired the meeting in the afternoon.

Dr. H Sathyanarayanacharya began his speech in connection with Sangraha Ramayana of Narayana Pandithacharya. The time of the composer is during the period of Shrimadacharya approximately 800 years ago. Panditacharya has also written Sumadhwavijaya the most authentic biography of Madhwacharya. The Sangraha Ramayana is the consolidation of facts and clearing doubts about Valmiki Ramayana. Though the composition is not so voluminous yet it contains all the vital and important information. The original Ramayana by Hayagreeva form of Lord, runs into crores of Shlokas. The main difference, is that this Sangraha Ramayana contains all the information told by Valmiki, also has things which are not there in Valmiki Ramayana. The entire features and characters of Rama itself is so exciting and unimaginable. As a friend, as a brother, as a son and in any role Rama is always great. The speciality of this poetry is that it is in simple language, so that any body can easily understand this. Shri Rama is in Panchavati told by Bharadwaja. The word KAPALA SHIRASA SAHA is explained properly in Sangraha Ramayana. Another example is in Ramayana it is told that the ladies cried bitterly. Who are those ladies are they queens, or the maids who could it be. Dasharatha had 350 wives, but mainly the three wives which is made clear here and the balance or the maids as clarified in Sangraha Ramayana. There is no fiction or which contradicts Valmiki Ramayana. Another example Vishwamitra taught Shri Rama all the weapons and Bala and Atibala. In Sangraha Ramayana it is explained that the Devatas of those weapons came to Shri Rama and prostrated before him to be at his service. Again there are lot of other information like, killing the demon Jangha, who wanted to become Rudra himself. Dr.Sathyanarayanacharya concluded by giving the relevant information about Sangraha Ramayana.

Prahladacharya Joshi shared his views about Ramasethu in old literature pertaining to Ramayana. It is paradoxical that our own people are claiming that the bridge is just natural and not built by Shri Rama and his associates. It is better to look at other old Puranas where the bridge is explained. In Bhagavata or in other poetry, drama the description of bridge is explained. To take permission of the ocean, Shri Rama sat on Darbha for three days and prayed Varuna. Finally Varuna appears before him and requests Rama to construct a bridge across this ocean. In Ramayana the dimensions of the bridge is mentioned which is quite huge. The bridge was constructed in such a way that the construction was increased everyday. In Kurma Purana this special feature of Bridge is mentioned. In Sangraha Ramayana, it is mentioned from where the monkeys brought the mountains and rocks. Aganda goes to Kailasa and says that he is the servant of Shri Rama and asks for permission to carry the mountain. Hanuman went to Brahma to take permission to take Meru mountain for the use of bridge. In Mahabharata also Markandeya has praised the Ramasethu. This bridge is one such important incident any poet hasn't neglected. In Mahabharata Lakshalankara of Shri

Vadiraja Teertha has told about this incident of varuna appearing before Rama. This is also referred by name Nala Sethu in Mahabharata. Skanda Purana has an elaborate chapter on Rama Sethu. The sages wanted to know what are places to be visited and how can one get liberation, and then gets the answer that Rama Sethu is one such important place. Grave sins like Brahma Hathyas also get cured if one happens to visit Rama Sethu. In Parasharasmriti this point is refined. The amount of Punya one gets by visiting Rama Sethu cannot be counted by anyone. There are many other poems of Ramayana which always speak about Ramasethu. There is a poetry by name Sethubandha. He concluded saying that in Teertha Prabhandha of Vadiraja Teertha Ramasethu has the reference and so many other literatures of recent times.

K M Sheshagiri spoke about the kidnapping of Sita in the aerial route with the help of PPT presentation. The kidnapping took place near Panchavati. Near Nasik. In Valmiki Ramayana only about Pampa lake near Hampi is explained. Lepakshi is also seen which is a place where Jatayu is hit by Ravana when they fought. This takes place just before reaching Hampi. He carried Sita in his Airplane. Ravana had many such Airplanes. Which one he used is to be seen. In Sundarakanda, it is told that the Pushpaka Vimana having many stories, two chapters is used to describe. Very costly gems and precious stones were used to decorate this Pushpaka. In Aranyakanda it is told that Ravana had many more airplanes. One can infer that Ravana used the same chariot which he had brought with Maricha to see Sita. Jatayu has already killed the charioteer and the horses tied to the chariot. Then how did the chariot carry Ravana and Sita, means it is nothing but the chariot is capable of flying. Drone or plane if it is to be flown, (should have the design ????) if it has aerodynamic body, if it is in triangular shape. Scientifically the chariot could be flying at a speed of approx. 500 kms. And the height being about 200 feet. As the monkeys in Kishkindha heard the voice of Sita and saw the airplane. It is told that, Sita saw couple monkeys and took her ornaments in cloth and dropped it down. The significance of Pushpaka vimana is that a widow can never get inside that airplane which is the speciality. He concluded by saying that this is just a brief description of the route in which Sita was carried to Lanka.

TirumalacharyaKulakarni spoke about, Ramayana

Vishayankanam, Tagging lot many books like Puranas, Ramayana and other old works are available on the internet. In Ramayana the special qualities of Rama is to be described then probably Ayodhya Kanda will give some information. To make it easy, subjected tagging is to be done. Regarding political science there is lot of information. During the Ashwamedha Yaga information is again tagged. About the family life of Shri Rama. All the languages mentioned in the constitution are available in Ramayana but where. The town planning details are available about Kekaya, Kishkindha, Ayodhya and other cities. IIT Kanpur has translated these in english. In that translation, the explanation of forests is clearly mentioned. There is also advice of Dasharatha to Shri Rama. What are metres ( Alankara) that is used in Ramayana.

If all these are tagged then it is easy to understand where it is available in such a great epic. He told that there is a software to tag the details. But it would cost approximately 2.00 lakhs to have it. But one of his associate by name Hrishiksha has done it free of cost and has spent lot of time doing this commendable job. Tirumalacharya told that if this tagging task is taken up PPSM which is to be done for all Sanskrit works then it would be useful for all scholars. Easy to locate and search the required information. Hrishiksha told about tagging, it could be about the path taken by Shri Rama, to the forest, or the path to Mithila, this tagging helps a lot. He used Python for the front end and Jawa for the back end support.

Venugopalacharya Agnihotri, Ramayana as in the songs of Dasarui. He was the next person to speak. This literature of Dasarui is all available in the literature of Vedavyasa. Both are just like the brightness of Sun and Moon. The songs of Dasaruis in no way less just because they are in Kannada. Dasarui have described all the incarnations of Lord Hari, and more so about Rama. The importance of Rama is not known to those who have ignorance. The Syllable RA means it washes the sins in the body, blood bone and in flesh. MA means both the lips are closed, the sins which have gone out will not enter again inside. This is better known only by Hanuman and probably nobody else. The vedas are proclaiming that there is nothing equal to this name Rama. Shiva knows more about name in which he tells Parvathi the effect of chanting the name Shri Rama. This is equivalent to Vishnu Sahasranama. Vijaya Dasarui says that this name Shri Rama protects all the wise souls. This protected Rudra when he drank the deadly poison Halahala. Vadiraja Teertha says that when the name itself is so powerful then what about the lotus feet of Rama which purified Ahalya. It was the name of Rama that which helped Hanuman to fly over the sea. Lakshmana knows the power of this name Rama. All the six defects one gets afflicted gets cured by this name. the qualities of Shri Rama is well explained in Bhagavata. He is the supreme being and omnipresent. Shripadaraja in his composition has exclaimed about Shri Rama. Rama has been the center of attraction of all Haridasaru. It is sometimes difficult to decode the inner meaning of certain songs of Dasarui. The literature is so rich that there is no comparison to what is told in the composition of Dasarui.

The chairman of the assembly, Shri Ramakrishna Bhatt (Voice not heard)