

The Readings of Ramayana

Webolim's critical edition of Valmiki Ramayana

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Introduction

Any early text like Mahabharata or Tripitaka or Bible has many readings, generally called 'Patas' in Samskrita. Not only religious scriptures but also the works of Kalidasa, Dandi, Shakespeare or Milton did not escape this. The word 'Pata' in Samskrita is translated as recension by scholars. Recension, according to the Oxford dictionary, is a revised edition of a text. But 'Pata' is not necessarily a revised edition. 'Pata' is an effortful maintenance of a traditionally existing text, which may contain alterations, both careless and deliberate. So 'Pata' better should be translated as 'reading.'

There are two kinds of Ramayana readings. Commentaries like Bhushana, Dharmakuta, Maheshvara teerthiya and Ramanujiya follow a particular reading, let us call Bhushana reading (BR). Commentaries of Tilaka and Shiromani follow another, let us call Tilaka reading (TR). Names are given based on traditional commentaries because they usually help determine the strength and breadth of the readings. There is another reading – Keralite reading (KR). It is predominantly BR with some TR elements and KR's own features.

Objectives

Comparative study of BR and TR.

Present the unique features of KR too.

Literature search

Amrita kathaka, Tilaka, Bhushana, Maheshvara Tirthiya and other commentaries compare readings in several contexts. Modern researchers like Gaspare Gorresio, Christian Lassen or August Schlegel also compare. M.L.J. press publication of Ramayana showcases few dictions used by different readings in footnotes. The critical edition of Ramayana by Oriental Institute of Baroda has undertaken a massive work by presenting the dictions of different readings.

But, this research is not merely to present data. In this, I undertake a comparative study based on the views of scholars and more importantly by attuning to the moods Valmiki takes us to. This research work is first of its kind, though not exhaustive. In future, some researchers may expand it further.

This exploration is elixir to those who adore Ramayana and long for finding the original literature of Valmiki. Also, this may throw insights for other studies dealing with the gradual changes took place in the societal, psychological and literary history of India. This is the usefulness of the research.

Hypothesis

Even before researching the readings systematically, I hypothesized BR is the most authentic among the three readings because of three key reasons. 1. Most researchers of Ramayana stated this. 2. Even without a research-angle, several dictions of other readings are not satisfactory or comfortable. E.g. Anyone without an exhaustive research can say स्मारये त्वां न शिक्षये । (I remind you and not teach you.) (BR) is correct and not स्मारये त्वां तु शिक्षये । (I remind you and teach you.) (TR). 3. Most of the early Ramayana-commentators chiefly dealt BR and many early scholars mainly referred the verses found in BR.

Fear of possible bias

When I ventured into this research, I feared this determining research should not be biased. Possibility of a bias is due to my inclination to BR even before this study. Being a Tamilian, I am more inclined to BR which is prevalent in our land. From my childhood, I predominantly read BR. i.e. BR text is my Nitya Parayana, though I studied other readings too. My ancestor is Krishna suri, a torchbearer even to Govindaraja, the Bhushana-commentator. In fact, BR is an asset and object of worship in my lineage.

Solutions

To win over a possible bias, I employed two methods – null hypothesis and blinded-experiment. 1. Null hypothesis: From the depth of my heart, I set aside my assumption. I taught myself to forget everything regarding the authenticity of any reading. 2. Blinded-experiment: When I began to process the data, I specifically arranged them to not know which expression or diction belongs to what reading.

Due to the familiarity of the texts, sometimes I could recognize which expression or diction belongs to what reading though I followed the blinded-experiment. This was the only limitation in this research. Yet, I spent maximum effort to overcome this by adopting the null hypothesis.

Data analysis

Textual evidence for accuracy

सदैकप्रियदर्शनः (1.1.16.) – BR. सदैव प्रियदर्शनः - TR. सदैकप्रियदर्शनः seems more apt as this is the answer to the question कश्चैकप्रियदर्शनः (1.1.3.).

धृष्टिर्जयन्तो विजयः सिद्धार्थो ह्यर्थसाधकः । अशोको मन्त्रपालश्च सुमन्त्रश्चाष्टमोऽभवत् ॥ - BR

धृष्टिर्जयन्तो विजयः सुराष्ट्रो राष्ट्रवर्धनः । अकोपो धर्मपालश्च सुमन्त्रश्चाष्टमोऽर्थवित् ॥ – TR (1.7.3.)

Eight ministers are Dhrushti, Jayanta, Vijaya, Siddhartha, Arthasadhaka, Ashoka, Mantrapala and Sumantra in BR, while in TR they are Dhrushti, Jayanta, Vijaya, Surashtra, Rashtravardhana, Akopa, Dharmapala and Sumantra. BR is correct because it perfectly matches with the list of eight ministers mentioned in Yuddha kanda of both readings (BR, 6.130.10.) (TR, 6.127.11.). The guy who changed the names here in TR missed to change them in Yuddha kanda.

समः समविभक्ताङ्गः - BR (5.35.16.) समश्च सुविभक्ताङ्गः - TR. As the expression in BR has come already (1.1.11.), most probably it must be original.

Evidences from other texts for accuracy

ज्येष्ठं श्रेष्ठगुणैर्युक्तं (1.1.20.) – BR. ज्येष्ठं ज्येष्ठगुणैर्युक्तं – TR. Here, TR does not seem apt. This is because of two reasons. 1. In other places in TR, Jyeshtha and Shreshtha appear together (E.g. 2.82.13.). 2. In ancient texts like Brahmanas they appear together. यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च (Chandogya Upanishad, 5.1.1.). ज्येष्ठः श्रेष्ठः प्रजापतिः । (Mahabharata, Vishnu saharanama, 8.).

स्नापकोच्छादकाः वैद्याः (Those who bathe and massage, and physicians) – BR (2.83.14.)

स्नापकोष्णोदका वैद्याः (Those who bathe with hot water and physicians) – TR. Former is more apt for two reasons. 1. Massaging is related to Ayurveda, Indian medical

science. Physicians are listed with those who massage. 2. Bathing and massaging appear together in another place in both the readings उच्छाद्य स्नापयन्ति स्म (TR, 2.91.53.).

यदि यात्यदितेर्गर्भं (Even if Ravana enters Aditi's womb with Sita, I shall kill him.) – BR (4.1.120.) यदि याति दितेर्गर्भं (Even if Ravana enters Diti's womb with Sita, I shall kill him.) – TR. How Ravana can enter Aditi's womb who is the mother of Devas? He can enter only to the womb of Diti, the mother of Asuras. Having this in mind, TR changed the original one. But, Aditi here is not Puranic Aditi. She is Vedic Aditi. In Vedas Aditi has two meanings in two layers. External meaning of Aditi in Vedas is Mother Earth and esoteric meaning is unmanifest nature. She is the wife of Vishnu (the all-pervasive Divine.). She is the mother of Brahma in Vedas. Following Vedas, Valmiki says Aditi gave birth to Brahma. धातारमदितिर्यथा But taking Aditi to be the Puranic Aditi, commentators here get perplexed and interpret Dhata to be Vamana or Indra. If we consider the external meaning here, then the meaning can be: Even if Ravana goes to the core layer of Earth with Sita, I shall find out and destroy him. In esoteric sense, even if Ravana with Sita enters the unmanifest nature, I shall find out and kill him. This is a beautiful expression.

रुद्र इवासुरेशः (He is like Rudra, the lord of Asuras.) - BR (6.59.9.) रुद्र इवामरेशः (He is like Rudra, the lord of Devas.) - TR. Calling Rudra as the lord of Asuras is based on Vedic background. In Vedas, the word Asura is connected to vital force. Asura either means vital forces or their masters.

प्रह्लाद - BR (6.76.73.) प्रह्लाद - TR. TR is better because in the early texts like Taittiriya Brahmana, the demon's name is Prahrada and not Prahlada (1.5.9-10.).

धन्यं यशस्यमायुष्यं (The epic is blessed-one and glorious.) - BR (6.131.103.) धर्म्यं यशस्यमायुष्यं (The epic is righteous and glorious.) - TR. धन्यं यशस्यमायुष्यं is a common expression in many scriptures (E.g. Mahabharata, 1.56.25. & Bhagavata, 5.14.46.).

Impact of later culture and thoughts/prejudices

शूद्राः स्वधर्मनिरताः (1.6.19.) in BR is शूद्राः स्वकर्मनिरताः in TR. Definitely, former is older and is before the dawn of the notion Shudra is one fallen from Dharma.

कर्षकेन सुराधिप – BR (2.74.24.) कर्षकेन दुरात्मना – TR. Former is better as TR affects the natural flow of the original author here.

अग्रतस्ते गमिष्यामि भोक्ष्ये भुक्तवति त्वयि । I shall go in front of you and eat only after you would have taken food (2.27.16.). This is an insertion through TR. This is not found in BR.

After 17th verse of 29th chapter one more verse is found in KR.

पिता रक्षति कौमारे भर्ता रक्षति यौवने । पुत्रा रक्षन्ति वार्धक्ये न स्त्री स्वातन्त्र्यमर्हति ॥

Father guards in childhood. Husband guards in young age. Sons guard in old age. A woman does not deserve freedom.

In BR (2.32.29.) Trijata is called as उञ्छवृत्ति while in TR he is called as क्षतवृत्ति । Though the expression उञ्छवृत्ति is more beautiful as it is a prescribed profound job of a Brahmin in Smritis, than क्षतवृत्ति, क्षतवृत्ति (making livelihood by digging) seems more apt than उञ्छवृत्ति (Making livelihood by gathering the leftover grains) because this expression is followed in both readings by फालकुद्दालांगली which means the one who carries axe, spade and plough. क्षतवृत्ति of TR must have become उञ्छवृत्ति of BR when the notion that Brahmins should not get involved in the jobs related to farming got evolved (E.g. ब्राह्मणश्चेत् कृषिं कुर्यात् तन्महादोषमाप्नुयात् । Parashara smriti, 2.7.). Through the expression क्षतवृत्ति it can be understood that Ramayana is free from the notion that Brahmins should not get involved in agriculture-related jobs. Through the expression कथमुच्छेन वर्तयेत् । (2.24.2.) (where Kausalya talks of Kshatriya's Unchavritti) we understand that Ramayana is free of the notion that Brahmins alone can take the job of Unchavritti. Thus Ramayana predates both the notions.

कुमारमिक्ष्वाकुसुतं वदान्यं (Please coronate Bharata, an eloquent and great offerer) – BR (2.67.38.) कुमारमिक्ष्वाकुसुतं तथान्यं (Please coronate either Bharata or some other person who is qualified for kingship.). –TR. TR has democratic element here. But the word दत्तराज्य (Bharata to whom the kingdom is offered) contradicts this statement of तथान्यं । I doubt whether ministers can glorify Bharata as वदान्य (great offerer) in this context.

सर्वं प्रकृतिमण्डलम् (O Rama! don't transgress the request of the subjects by giving up the kingdom.) – BR (2.104.13.). सर्वं सचिवमण्डलम् (O Rama! don't transgress the request of the ministers by giving up the kingdom.) – TR. Former includes here the subjects. Note that earlier in the court of Dasharatha, BR talks on subjects' opinion. जनमुख्याश्च of BR becomes बलमुख्याश्च of TR. BR adds importance of the subjects in both the contexts denoting the earlier Vedic era where subjects played a vital role in choosing the king. विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधि भ्रशत् । O King! May all the subjects be desirous of you so that may your rulership not fall (Rig Veda, 10. 174.1.).

Consistency/ inconsistency with Valmiki's style

सुशीलिनः in BR (1.7.15.) occurs as शुचिब्रताः in TR. Latter seems more apt because former expression is not found anywhere in Valmiki.

प्राचीनाः सिन्धुसौवीराः- BR (2.10.38.) द्राविडाः सिन्धुसौवीराः- TR. Former is correct because, in no other place, the word Dravida appears in any reading of Ramayana though the southern regions are described in detail including their names like Chola and Pandya, including their rivers like Tamraparni and Kaveri and including their mountains like Krishnagiri.

स्मारये त्वां न शिक्षये (Sita says to Rama, “I am just reminding you and not advising you.”) - BR (3.9.24.) is स्मारये त्वां तु शिक्षये (Sita says to Rama, “I remind and advise you.”) – TR. Former is correct because it is consistent with the same and similar expressions in other occurrences in TR also (TR. 6.106.13.) & (TR. 6.83.23.).

कैकेयीनन्दिवर्धनः - TR (128.1.). कैकेय्यानन्दवर्धनः - BR (131.1.). Here the expression 'Nanda' is better than 'Nandi' being consistent with Valmiki's style.

कन्यास्तथा द्विजाः (girls and priests) - BR (6.131.38.) कन्याः सहद्विजाः (girls with priests) - TR. Former is correct because describing priests as accompanying girls is not Valmiki's style.

आजानुलम्बबाहुः - BR (6.131.92.) आजानुलम्बिबाहुः - TR. 'Lambi' is not consistent with Valmiki's style.

परिश्रमात् प्रसुप्ता च - BR (5.38.21.) परिश्रमाच्च सुप्ता हे - TR. BR is correct here, because expression हे here is not Valmiki's style.

चारीक इति राक्षसाः- BR (5.53.22.) चार इत्येव राक्षसाः- TR. TR is better here because the expression Charika is not consistent with the style of Valmiki.

Antaka in BR (3.30.27.) is Andhaka in TR. Again, this is an example for TR avoiding the fight between Rudra and Antaka. See also 6.43.6.

Natural flow/ inconsistency

दुन्दुभिस्वनकल्पेन - BR (2.2.2.) दुन्दुभिस्वरकल्पेन - TR. Former is more apt.

स राजा पुत्रमायान्तं दृष्ट्वा दूरात्कृताञ्जलिम् (King sees his son, who is with clasped hands, arriving from a distance.) - BR (2.34.16.). स राजा पुत्रमायान्तं दृष्ट्वा चारात्कृताञ्जलिम् (The king sees through a spy, his son with clasped hands coming.)- TR. Former is correct as spy network is completely irrelevant here. In fact, the king here is not in a mood to appoint spies for his own son.

स्पृशन्त्यनिलवद्राजन् क्षणेन न भवन्ति च (misery touches us like wind momentarily and disappears.) - BR (3.66.5.) संस्पृशन्त्यग्निवद्राजन् क्षणेन व्यपयान्ति च (misery touches us like fire momentarily and goes away.) - TR. Former is correct and more beautiful.

क्व मैथिली प्राणसमा ममेति (Rama asks Jatayu, "Where is my life Sita?") - BR (3.67.30.)

क्व मैथिली प्राणसमा गतेति (Where my life Sita has gone?) - TR. Former is right.

सखेलं (Tara talks sportively.) – BR (4.33.57.) सखेदं (Tara talks with misery.) – TR. Former is right because that is how she talks in the upcoming verses. No place for misery there.

तस्मात्क्षममिहाद्यैव गन्तुं प्रायोपवेशनम्– TR (4.53.15.). तस्मात्क्षममिहाद्यैव प्रायोपविशनं हि नः- BR (4.53.28.). Former is correct as Prayopavishana is not consistent with Valmiki's style.

पटहं चारुसर्वाङ्गी पीडय शेते (a dame of beautiful limbs and shining bosom sleeps holding the musical instrument Pataha like hugging her lover for a long time.) - BR (5.10.39.) पटहं चारुसर्वाङ्गी न्यस्य शेते (a dame of beautiful limbs and shining bosom sleeps dropping the musical instrument Pataha like hugging her lover for a long time.) - TR. BR is correct as it is apt for its simile.

काचिद्वंशं परिष्वज्य - BR (5.10.40.). काचिद्वीणां - TR. BR seems better as it avoids repetition. Vina was already mentioned in 37th verse. But, TR seems better as hugging Vina is more apt to its simile of hugging her lover. Flute is too small to compare with a lover. Hugging a flute can be perhaps compared to a mother's hug of her child.

जीवामि किञ्चित् (I live a little....) - BR (5.28.3.). जीवामि यस्मात् (I live....) - TR. Living a little due to Rama's separation is a poetic and beautiful expression.

सुमनोहरं (On seeing the fruit or flower which captivates the mind well, Rama cries in the remembrance of Sita.) - BR (5.36.45.) स्त्रीमनोहरं (On seeing the fruit or flower which captivates the mind of women, Rama cries in the remembrance of Sita.) - TR. There is no separate women-captivating fruit or flower to my knowledge. So BR is right.

Angada is called as वालिपुत्र the son of Vali in BR (6.54.19.), while he is called as हरिपुत्र in TR.

ततोऽन्यं गिरिमाक्षिप्य (Throwing another mountain) - BR (6.54.26.). ततोऽन्यच्छिखरं (Throwing another rock) - TR.

सुखं स्वपिति निश्चिन्तः कालोपहतचेतनः (Kumbhakarna sleeps happily without any botheration, afflicted by time.) - BR (6.60.16.) कामोपहतचेतनः (Kumbhakarna sleeps happily without any botheration afflicted by lust.) - TR. BR is correct. “One who is afflicted by lust cannot sleep” says Vidura in Mahabharata. हृतस्वं कामिनं चोरमाविशन्ति प्रजागराः ।

कर्णावन्ये दशन्ति च - BR (6.60.52.) कर्णानन्ये - TR. BR is better as it is in dual while TR is in plural.

स निकुम्भं च कुम्भं च - BR (6.75.45.) स कुम्भं च निकुम्भं च - TR. TR is better because generally in the style of Valmiki, elder brother’s name is mentioned first followed by younger brother’s name.

स्वयूथैरपि संवृतः (with his groups) - BR (6.90.21.) स्वयूथैरभिसंवृतः (with the warriors belonging to the groups) - TR. The word यूथ्य is not common in Valmiki’s usage.

सुषेणं प्रत्यपूजयन् (Seeing Lakshmana regaining consciousness, Vanaras honor Sushena who medicated him.) - BR (6.102.37.). लक्ष्मणं प्रत्यपूजयन् (Seeing Lakshmana regaining consciousness, Vanaras honor Lakshmana.) - TR. Former is better.

त्यजेमां पापिकां बुद्धिं (Give up this sinful thought.) - BR (6.2.4.) त्यजेमां प्राकृतां बुद्धिं (Give up this trivial thought.) - TR. TR seems correct because bothering about crossing the ocean is not a sinful thought. Perhaps despondency may be called as sinful by Sugriva as Swami Vivekananda.

विपुलान् शितान् - BR (6.9.4.) विपुलाम्बुभान् - TR. Here, TR is not of Valmiki’s usual style.

नित्यपुष्पाः (Trees are ever with flowers in the government of Rama.) - BR (6.131.99.) नित्यमूलाः (Trees are ever with roots in the government of Rama.) - TR. Former is correct because nothing is special if trees have roots in the government of Rama, as even otherwise trees always have roots.

Beautiful but not consistent

आत्मा ते सहलक्ष्मणः (Your soul is consistent with Lakshmana.) - BR (2.75.61.). आत्मा ते सहलक्षणः (Your soul is highly qualified.) - TR. Though former is a beautiful expression, latter is consistent with Valmiki's style.

निःश्वसतश्च घर्मं (Bharata sighs hot due to the separation of Rama.) - BR (2.75.64.)
निःश्वसतश्च दीर्घं (Bharata sighs long due to the separation of Rama.) - TR.

कुमुदं प्रभासं (flower shines) – BR (4.30.54.) कुसुमप्रहासं (flower smiles.) – TR. TR is more poetic as it is metaphorical. But it is not consistent with the style of this verse which seems to deliberately avoid figures of speech to describe Nature as it is without any ornamental language.

त्वद्दर्शनसमुत्सुकौ (Rama and Lakshmana are keen and excited to see you.) - BR (5.35.23.) त्वद्दर्शनकृतोत्सवौ (Rama and Lakshmana are in celebration of seeing you.) - TR. BR is correct here.

अद्य मे मरणं वाथ तरणं सागरस्य वा (Rama contemplates: “Either I have to die or should cross the sea.”). - BR (6.21.8.) अद्य मे तरणं वाथ मरणं सागरस्य वा (Either I should cross or the sea should dry.). - TR.

Additional verses

In KR

KR describes Gautama in this way. भस्मोद्धूलितसर्वाङ्गमुमापतिमिवापरम् । शिवभक्तं महात्मानं सर्वतत्त्वाथविदिनम् ॥ This is also a later Shaivite expression added in KR later. Valmiki does not talk in this way anywhere.

After 36th verse of 25th chapter in BR there is one more verse in KR.

मङ्गलं भगवान् विष्णुर्मङ्गलं मधुसूदनः । मङ्गलं पुण्डरीकाक्षो मङ्गलं गरुडध्वजः ॥

After 8th verse of 40th chapter there is a verse in KR.

गम्यतामर्थलाभाय क्षेमाय विजयाय च । शत्रुपक्षविनाशाय पुनः सन्दर्शनाय च ॥

(May you go for gaining a purpose, welfare, victory, for the destruction of foes and return and offer Darshan to us.)

After 38th verse of 25th chapter there is a verse in KR.

शरा रामेण तूत्सृष्टा रुक्मपुंखाः पतत्रिणः । सर्पाः पञ्चानना भूत्वा भक्षयन्ति स्म राक्षसान् ॥

The shafts, having golden covering, decorated with feathers, released by Rama, assume the form of five-headed serpents and devour Rakshasas.

किं पुनर्मैथिली सीता बाला नारी न विस्मयेत् ॥ Rama says to Lakshmana, “will Sita being childlike and a woman not get astonished by this stag? (3.43.29).” This is found only in KR. This is not of Valmiki, because in Valmiki’s Ramayana, nowhere Rama recognizes any difference between the men’s astonishment and women’s astonishment.

In 72nd chapter there are few verses added in KR after burning Kabandha.

दग्धो जटायुः पूर्वं तु सीतामन्वेषता त्वया । अयं द्वितीयो निर्दग्धस्तृतीयं किं नु वक्ष्यसि ॥

Jatayu was burnt first by you while searching for Sita. Now this second one is burnt. What command are you going to give next?

These are funny. Such verses do not fit the character of Lakshmana in Valmiki’s text. These are insertions.

After 17th verse of 48th chapter, a verse is inserted in KR.

सोऽपि मारीचतनयः सद्यः प्राप्तानमन्यत । अथैनान् त्रासदीप्ताक्षान् समवेतानभिद्रवत् ॥

The Asura encountered by Angada was the son of Maricha. He rushed towards these Vanaras, who gazed at him with fear.

After the 9th verse of the first chapter of the fifth book of Ramayana there are few verses in KR.

मनसाऽऽवन्द्य रामाय लक्ष्मणाय महाहरिः । सरितः सागरांश्चापि प्रणम्य शिरसा हरिः ॥

Offering homage to Rama and Lakshmana with his mind, Hanuman salutes rivers and seas.

ज्ञातींस्तान् सम्परिष्वज्य कृत्वा चापि प्रदक्षिणम् । अतिष्ठन्मार्गमावृत्य पुण्यं वायुनिषेवितम् ॥

He embraces his friends and relatives. He circumambulates them. He takes the auspicious course of wind.

पुनरागमनायेति वानरैरभिपूजितः । इहैव तिष्ठतेत्युक्त्वा प्रदक्षिणमथाकरोत् ॥

He is honored by Vanaras. “May you come back safely” they cry. “May you all be here” says Hanuman to them.

After narrating the removal of crow’s eye, there is one more verse in KR. तदाप्रभृति काकानामेकमक्षीति विश्रुतम् From that day, onwards all crows have become one-eyed.

After 26th verse of 52nd chapter in BR, there are two verses in KR.

किं वा परं ब्रह्म परं त्वसह्यं सर्वस्य बीजं जगतोऽस्य विष्णोः ।

यद्देवदेवस्य परञ्च तेजस्तदेव तेजः कपिरेष वीरः ॥

Is this heroic Vanara the supreme splendor of lord Vishnu which is called as supreme Brahman, which is uncontrollable, base of this world?

वधाय मे वैष्णवतेज एव निःसंशयोऽयं कपिरूपधारी ।

इत्येवमेतद्बहुधा विचिन्त्य रक्षोऽधिपः क्रोधवशं जगाम ॥

It is beyond doubt the splendor of Vishnu has come in a Vanara form to kill me. Thus Ravana thinks in many ways and gets enraged.

This is also an insertion in KR.

सहेलं हनुमान् शैलं यं यं विपुलमाक्षिपत् । तं तं करेण वामेन सलीलं जगृहे नलः ॥

Whatever mountain Hanuman throws effortlessly is playfully caught by Nala with his left hand (KR, 6.22.68.).

In TR

After 18th verse of BR another verse appears in TR and KR.

हनिष्ये पितरं वृद्धं कैकेय्यासक्तमानसम् । कृपणं च स्थितं बाल्ये वृद्धभावेन गर्हितम् ॥

In TR, two more verses are found after 19th verse of 31st chapter.

यदि दुःस्थो न रक्षेत भरतो राज्यमुत्तमम् । प्राप्य दुर्मनसा वीर गर्वेण च विशेषतः ॥

तमहं दुर्मतिं क्रूरं वधिष्यामि न संशयः । तत्पक्षानपि तान् सर्वास्त्रैलोक्यमपि किं तु सा ॥

If Bharata does not take care of our mothers after getting kingdom due to his ego and bad-mindedness, I shall kill that cruel and wicked Bharata. There is no doubt in this. I shall also destroy those who shall be in his side.

These verses do not seem relevant here as Lakshmana already told Rama Bharata would take care of the mothers due to Rama's grace (2.31.19.). Though Lakshmana talks ill of Kaikeyi or Bharata in front of Rama, he will not harm them at any cost or he will not even talk harshly in front of them without any instruction of Rama. He thoroughly knows it would upset Rama. This is Lakshmana's nature.

After 24th verse in 50th chapter there is another verse in TR. शङ्करस्य जटाजूटाद्भ्रष्टं सागरतेजसा Ganga fell from the matted hair of Shiva due to the severe austerity of Bhagiratha.

आहूयाहूय च पुनस्तं मृगं साधु वीक्षते । आगच्छागच्छ शीघ्रं वै आर्यपुत्र सहानुज ॥

This verse in TR is not found in BR (3.43.2.).

रुरून्गोधान्वराहांश्च हत्वादायामिषान् बहून् । (3.47.23.) - This verse of TR (not found in BR) is not of the original author, Valmiki.

Yojanas- Surasa

The above verses are found in TR and not in BR. These are insertions because excessive supernatural description found here is not of Valmiki's style. If Surasa could have widened her mouth horizontally or if Hanumana could have widened her form horizontally for hundred yojanas, she or he would have been served as a bridge for all Vanaras.

स सुवर्णच्छविः श्रीमान् रामः श्यामो महायशाः । Lakshmana is golden in color and the glorious Rama is dark. - TR (5.35.23.). This is not found in BR.

नैषा बुद्धिर्महाबुद्धे यद्भूवीषि महाकपे ॥ विचेतुं वयमाज्ञप्ता दक्षिणां दिशमुत्तराम् ।

नानेतुं कपिराजेन नैव रामेण धीमता ॥ कथञ्चिन्निर्जितां सीतामस्माभिर्नाभिरोचयेत् ।

राघवो नृपशार्दूलो कुलं व्यपदिशन् स्वकम् ॥ प्रतिज्ञाय स्वयं राजा सीताविजयमग्रतः ।

सर्वेषां कपिमुख्यानां कथं मिथ्या करिष्यति ॥ विफलं कर्म च कृतं भवेत्तुष्टिर्न तस्य च ।

वृथा च दर्शितं वीर्यं भवेद्वानरपुङ्गवाः ॥

तस्माद्गच्छाम वै सर्वे यत्र रामः सलक्ष्मणः । सुग्रीवश्च महातेजाः कार्यस्यास्य निवेदने ॥

Jambavan says to Angada, “This (Taking Sita to Rama) is not a good thought. We are ordered by Rama and Sugriva only to search and not to bring Sita. Rama who is proud of his great lineage will not accept Sita brought by us. Rama took an oath that he would regain Sita by himself. How can he make his oath false? Our efforts will turn futile. This deed will not gladden Rama. The valor shown by us will be in vain. Therefore we shall go to Rama and Sugriva and inform first about what we have done (5.60.).

This verse of TR (not found in BR) is not of the original author, Valmiki. While Hanuman requests Sita to take her back to Rama, she refuses it by telling that it will reduce the glory of Rama. That is all. Nowhere she talks of her non acceptance, if she will be taken to Rama. Sita also does not talk regarding Rama getting insulted or hurt if Sita is taken to Rama. This is certainly an insertion in TR.

व्याघ्रवृश्चिकमाजारैः खरोष्ट्रैश्च भुजङ्गमैः । वराहश्चापदैः सिंहैर्जम्बुकैः पर्वतोपमैः ।

शशहंसमयूरैश्च राक्षसा भीमविक्रमाः ॥

Some come having mountain-like vehicles drawn by tigers, cats, donkeys, serpents, camels, scorpions, wild boars, lions, rabbits, swans and peacocks (6.73.11.). This verse of TR (not found in BR) is not of the original author, Valmiki. Everywhere Valmiki describes the army only with vehicles as chariots, steeds and elephants. Here other animals and birds are brought. This is unusual to Valmiki.

दुरवापं महच्छूलं रुद्रदत्तं भयङ्करम् । जाज्वल्यमानमाकाशे संहारास्त्रमिवापरम् ॥

यंहृष्ट्वा देवताः सर्वा भयार्ता विद्रुता दिशः ।

Makaraksha releases unapproachable and terrific trident offered to him by Rudra. It is effulgent in the sky. It resembles Samhara missile. Seeing it, even the celestials run to the corners. - TR (6.79.32,33).

This is an insertion not found in BR. This is an insertion due to two reasons. In Ramayana, as in Vedas, Shiva’s weapon is always a bow and not a trident. Describing Shiva with trident in Balakanda and Uttarakanda is different. As most chapters in Balakanda and entire Uttarakanda are insertions, I do not take it seriously. But in the main text, Shiva’s trident does not appear. Moreover, though

Ravana's lifting of Kailasa appears in mainstream, Rakshasas austerity and devotion to Shiva or Rudra are not described anywhere in mainstream Ramayana. Identification of Rudra with Rakshasas is a later development and not that of Valmiki. In nutshell, Valmiki's Ravana is not a Shiva-devotee and Shiva has nothing to do with Valmiki's Ravana.

प्रविश्य च पुरीं लङ्कामनुज्ञाप्य विभीषणम् । ततस्तेनाभ्यनुज्ञातो हनूमान् वृक्षवाटिकाम् ॥

सम्प्रविश्य यथान्यायं सीताया विदितो हरिः ।

After entering Lanka, Hanuman meets Vibhishana and takes leave of him. After getting permission from Vibhishana, he comes to Ashoka grove. He enters the grove as per law. He was already known to Sita. - TR (6.113.2,3.).

In BR

वक्तव्यं यदि चेद्विप्र नातिगुह्यमपि प्रभो (O sir! Please tell me if it is not a secret.) – BR (3.11.10.) This is not found in TR.

वानरस्य विशेषेण कथं स्यादभिभाषणं Sita shall wonder how a Vanara can talk in Dvijati Samskrita? – BR (5.30.18.). This is not found in TR. This is an insertion in BR because nowhere in the epic it is told that Vanaras cannot talk in Samskrita.

हारोऽपि नार्पितः कण्ठे स्पर्शसरोधभीरुणा । आवयोरन्तरे जाताः सरित्सागरपर्वताः ॥

Rama says, “Sita did not wear even a necklace in her neck while we had love-play, due to the fear it would stop our touch-intimacy. But, now, in between us, we have streams, sea and mountain.”

This verse was once there in the southern reading. Critical edition reports this verse is available in the Ramayana written in palm leaves found in Madras, Adyar library (No. 72372). The verse is taken by us seriously because it was referred by Pillai Lokacharya and Manavala Mamunigal.

As it is report with some intrepertations

धर्मवत्सलः (Rama the one who affectionately cares for Dharma) - BR (2.27.23.).

धर्मवत्सलाम् (Sita the one who affectionately cares for Dharma) - TR. Former is consistent with the expression in the starting of next chapter in both readings

where the word धर्मवत्सल is an adjective for Rama. Latter also can be consistent with the next chapter. Let me explain this further. Previous chapter is about Sita's plea for her travel to woods along with Rama to take care of him. This is her Dharma and so she is धर्मवत्सल there. But in the next chapter Rama tries to stop her coming with him, caring for her thinking of the troubles found in jungle. This is his Dharma and therefore he is धर्मवत्सल here. Thus, Dharma of a couple is to take care of each other.

दातुमिच्छति ते सखे- BR (2.32.7.) दातुमिच्छति ते सखी- TR. In former, Rama addresses Suyajna as his friend. In latter, Rama describes Sita as Suyajna's friend.

पुराणाश्रममेवाहं (I shall go to the early Ashrama.) - BR (2.116.20.) अश्वस्याश्रममेवाहं (I shall go to the Ashrama of a hermit who does not earn for the next day.) - TR. Former is consistent with Valmiki's style. कण्वस्याश्रममेवाहं - KR. Why does suddenly Kanva come here?

हरिं समीक्ष्यैव यथा सुरार्दिताः (as the demons run on seeing Indra, attacked by Devas.) - BR (6.67.164.). हरिं समीक्ष्यैव यथा मतङ्गजाः (as the elephants run on seeing the lion.) - TR. Hari means both Indra and elephant. In BR, the word Hari is used for Indra or Vishnu here while TR uses it for lion.

Ravana's wife is called as मण्डोदरी (one who has ornamental round stomach) in BR (6.114.2.) while she is मन्दोदरी (one who has lean stomach) in TR (6.111.2.).

प्रतिबुध्यस्व राघव (With the sound of musical instruments, may you wake up, O Rama!) - BR (6.131.10.) प्रतिबुध्यस्व शेष्वा च (With the sound of musical instruments, may you wake up and also rest, O Rama!) - TR.

Factual errors

तृतीयेऽहनि सारथिः (Sumantra returns to Ayodhya in third day.) - BR (2.57.5.).

द्वितीयेऽहनि सारथिः (Sumantra returns to Ayodhya in second day.) - TR.

In the first night of his exile, Rama stays in the bank of Tamasa and in the second night, he stays in the bank of Ganga. In the third night, Rama stays in another bank of Ganga. In the fourth night, Rama stays in Ashrama of Bharadvaja. In the fifth night, Rama stays in the bank of River Yamuna and in the sixth day Rama reaches Chitrakuta. Rama drops Sumantra in the bank of Ganga on the third day. Sumantra stays in the bank of Ganga for a while and returns to Ayodhya on the third day's evening. That is why, Kausalya calls the night of Sumantra's return as the fifth night from the exile of Rama (62.7.). Thus BR is correct here.

इयं सुमित्रा दुःखार्ता देवी राज्ञश्च मध्यमा । She is the miserable Sumitra, the middle wife of the king (2.92.23.). This verse which is not found in BR and found in TR, is not of the original author, because Sumitra is not the middle wife of the king in both the readings in other places.

राजपुत्रेति वादिन्यः (The wives of Ravana cry on seeing the dead Ravana, "O Rajaputra!") - BR (6.113.4.). आर्यपुत्रेति वादिन्यः (The wives of Ravana cry on seeing the dead Ravana, "O Aryaputra!") – TR. Latter is correct because Ravana is not a Rajaputra.

आरुह्य सह वैदेह्या पुष्पकं स महाबलः । - TR (6.126.29.). This verse in TR is about Ravana's abduction of Sita in Pushpaka car, which is contradictory to the main narration in the third book.

आजहार स धर्मात्मा नलः सर्वगुणान्वितः (The Vanara named Nala brought water.) - BR (6.131.58.) आजहार स धर्मात्मानिलः सर्वगुणान्वितः (Vayu brought water.) - TR. Former is correct because in this context only Vanaras' travel to all directions is described.

वज्ररत्नविभूषिते (Bracelets are decked with diamonds.) - BR (6.131.73.)

चन्द्ररश्मिविभूषिते (Bracelets are decorated with the rays of moon.) - TR. Former is correct.

Pig

Varaha in BR (3.73.18.) is Vanara in TR here. TR wants to skip the description of pigs.

वराहमृगसेविताम् (Stream is adored by pigs.) – BR (4.1.98.) महामृगनिषेविताम् (The stream is adored by great animals.) – TR. This is another example for TR avoiding pigs.

वाराही चाप्युपानहौ (Sugriva's slippers are made of boar's skin.) – BR (4.26.26.) परार्धे चाप्युपानहौ (Sugriva's slippers are rich.) – TR. This is one more example for TR avoiding something about pig.

Vali

Few verses in BR (not found in TR) add the grandeur of Vali. Few verses found in TR (not found in BR) reduce the grandeur of Vali. Let us see them.

दर्शयामास लाघवम्। (Sugriva shows his speed to Vali.) in BR (4.16.27.) is दर्शयामास राघवम्। (Sugriva shows Rama to Vali.) in TR. If latter is taken seriously, then Rama's killing of Vali by hiding himself has no evidence.

After the fall of Vali in 36th verse of 16th chapter in BR, a verse is found in TR.

बाष्पसंरुद्धकण्ठस्तु वाली चार्तस्वरः शनैः (Vali's voice was choked due to tears. Slowly he cries with pathetic sound.). This verse shows Vali as coward and does not fit to his character. So this is an insertion not found in BR.

स भूमावल्पतेजोऽसुनिर्हतो नष्टचेतनः । अर्थसंहितया वाचा गर्वितं रणगर्वितम् ॥

He was made to fall on the ground having less effulgence and life. He spoke these egoistic words containing wealth as its priority (4.17.15.). This verse is an insertion in TR. This is not found in BR.

नहि धर्मविरुद्धस्य लोकवृत्तादपेयुषः in BR (4.18.21.) is नहि लोकविरुद्धस्य लोकवृत्तादपेयुषः in TR. Former is better as it avoids repetition.

कामवृत्तानां in BR (4.18.25.) is कामयुक्तानां in TR. Former is right because having lust is not a crime; leading a life prioritizing lust is a crime.

धर्मदृष्टेन वर्त्मना in BR (4.18.65.) is दण्डदिष्टेन वर्त्मना in TR. You have attained your nature of Dharma through the path visualized by Dharma. – BR. You have attained your nature of Dharma through the path of punishment. – TR. Latter is better.

अस्थाने वालिनं हत्वा युध्यमानं परेण च । न सन्तप्यति काकुत्स्थः कृत्वा कर्म सुगर्हितम् ॥

Tara laments, “Rama never feels sorry for the filthy job of killing Vali who was fighting with another one.” – TR (4.20.15.).

This is an insertion not found in BR. This is an insertion because Tara cannot talk like this as she is deeply devoted to Rama – which was revealed in 24th chapter.

Shra vs Kra

वनेषु विश्रान्ततरा मृगेन्द्राः – BR (4.28.43.) वनेषु विक्रान्ततरा मृगेन्द्राः – TR. Normally, lions do not rest in rainy season. It is their mating season and so latter seems right. But the verse appears almost in the end of the description of rainy season. So this may be the description of the lions which are exhausted at the end of rainy season.

हनुमानपि विश्रान्तः (Hanuman who is resting) - BR (5.30.1.) हनुमानपि विक्रान्तः (The mighty Hanuman) - TR. When Sita laments how can Hanuman rest and relax? So the compilers of TR must have changed it to विक्रान्तः। But while doing this they missed a deeper sense. Hanuman is deliberately resting and relaxing here because without having a relaxed and resting mind, the relaxation and rest cannot be brought to Sita. This sense is missing in TR here.

न श्रुतं (O Ravana! You did not listen to the elderly counseling.) - BR (6.114.78.) न कृतं (O Ravana! You did not do the elderly advice.) - TR.

Theology

गुणवतः in BR (1.2.32.) is भगवतः in TR. The epithet Bhagavan is never used for Rama in both readings anywhere. वयस्यभावं सम्प्राप्तौ (Rama and Lakshmana who have attained friendship of Sugriva.) – BR (4.31.45.) मनुष्यभावं सम्प्राप्तौ (Rama and Lakshmana who have attained human disguise.) – TR. Latter is not at all consistent with the style of Ramayana. In fact, it is consistent with the description of Balabhadra and Krishna in Bhagavata.

Rama appears as Narayana in Trijata’s dream in TR.

न रुजा पीडितावेतावुभौ राघवलक्ष्मणौ (Both Rama and Lakshmana in reality are not afflicted by wound.) - BR (6.50.22.) गरुडाधिष्ठितावेतावुभौ राघवलक्ष्मणौ (Sugriva says, “Rama and Lakshmana will gain consciousness back cured by Garuda.) - TR. TR here is not Valmiki’s style because, generally, in the epic of Valmiki only Rishis and Siddhas give prophecy. Sugriva is neither a Rishi nor a Siddha to give prophecy like this.

Yoga

गतिसङ्ग (You never get stuck anywhere.) in BR (4.44.3.) is गतिभङ्ग (Your movement never gets stopped anywhere.) in TR. BR is more poetic, more beautiful and deeper.

कृत्वा (After saluting his father, Vayu, Hanuman grows.) – BR (5.1.9.) कुर्वन् (Saluting his father, Vayu, Hanuman grows.) – TR. TR is better as it is related to Samyama of Yoga which is to simultaneously bring together ‘focusing’ and ‘expansion’ through which Siddhi or mystic power can be achieved. Bringing stimulation and relaxation together is prerequisite to bring focusing and expansion together. Relaxation is to worship. Stimulation is to grow. Both are brought together here. They are not done one by one as we found in BR. They are done simultaneously. This is something like external Samyama. Then comes internal Samyama when Valmiki says: रुरोध हृदये प्राणानाकाशमवलोकयन् (Seeing the space Hanuman stops his vitals in his heart.) See here. Seeing the space and stopping the vitals do not come one after the other. They are simultaneous. This is Samyama. The prerequisite exercise to Samyama is what we see as the simultaneous action of worship and growth, indicating relaxation and stimulation.

धर्मो वै ग्रसतेऽधर्मं ततः कृतमभूत् युगम् (When Dharma weakens Adharma, it becomes Krita Yuga.) - BR (6.35.14.) धर्मो वै ग्रसतेऽधर्मं यदा कृतमभूत् युगम् (When Krita Yuga comes, Dharma weakens Adharma.) - TR. Latter is like any common Purana statement. Former suggests whenever Adharma diminishes it is Krita.

Fire ordeal

तदानय समीपं मे शीघ्रमेनां विभीषण । सीता पश्यतु मामेषा सुहृद्गणवृतं स्थितम् ॥ - BR (6.117.29.).

विसृज्य शिबिकां तस्मात्पद्भ्यामेवापसर्पतु । समीपे मम वैदेहीं पश्यन्त्वेते वनौकसः ॥ - TR (6.114.30.).

Former is better.

सा वस्त्रसंरुद्धमुखी लज्जया जनसंसदि । रुरोदासाद्य भर्तारमार्यपुत्रेति भाषिणी ॥ Covering her face in a huge crowd due to the shame, she cries approaching Rama, “O! Son of noble hero!” - BR (6.117.34.). This is not found in TR. But this comes in GR as: सा बाष्पसंरुद्धमुखी लज्जया जनसंसदि । तस्थौ भर्तारमासाद्य श्रीर्विष्णुमिव रूपिणी ॥

हृदयान्तर्गतक्रोधः (Rama, having rage within his heart, spoke to Sita.) - BR (6.118.1.).
हृदयान्तर्गतं भावं (Rama conveyed to Sita the thought he has within his heart.) - TR.
Former is correct because Rama’s thought which gets revealed later (BR,6.121.16.) contradicts his talk here.

निर्गुणं भ्रातरं in BR (6.118.9.) is found as विगुणं भ्रातरं in TR. Meaning is the same: ‘Virtueless.’ Nirguna in BR has become Viguna in TR because the term Nirguna in Vedanta has another meaning (Brahman which has no material attributes). But Nirguna in Ramayana is fine because Ramayana predates Vedanta. i.e. In Valmiki’s time, the word Nirguna was never used for Brahman. So, Valmiki was comfortable to use this word to Ravana while it got changed later after the evolution of Vedanta.

पश्यतस्तां तु रामस्य समीपे हृदयप्रियाम् । जनवादभयाद्राज्ञो बभूव हृदयं द्विधा ॥

सीतामुत्पलपत्राक्षीं नीलकुञ्चितमूर्धजाम् । अवदद्वै वरारोहां मध्ये वानररक्षसाम् ॥

While Rama sees Sita, his sweetheart and beloved, the heart of that king gets split into two due to the threat of defame. He says to Sita, the lotus eyed, who has curled dark hair, in the crowd of Vanaras and Rakshasas. - TR (6.115.11,12.). This is not found in BR.

नहि रामं तदा कश्चित् कालान्तकयमोपमम् । अनुनेतुमथो वक्तुं द्रष्टुं वाप्यशकत् सुहृत् ॥

No well-wisher of Rama could convince or even see him, who resembles Kala and Yama (while he is indifferent when Sita falls in fire.) - TR (6.116.22.).

This verse, which is not found in BR, removes a doubt: “Why no one stops Rama in the crowd while Rama talks harsh words to Sita or while Rama is indifferent to Sita’s entry into fire?” The answer is found in the above verse. There is a Yoga

siddhi called Vashita, which means the mystic power of controlling the ones whom one wishes to control. Rama hardly uses his mystic powers in the epic. This is one of the places where he uses his mystic power to control the people around him so they could not talk against him.

निःसङ्गेन (Sita falls in fire with detachment.) - BR (6.119.28.). निःशङ्केन (Sita falls in fire without doubt.) - TR.

Results

Table 1 BR-TR-Comparison		
BR's accuracy	277	50.91%
TR's accuracy	58	10.66%
Neutral	209	38.41%
Sample size	544	

Table 2 KR's comparison with BR-TR		
Accuracy	5	7.81%
Inaccuracy	22	34.37%
Neutral	37	57.81%
Sample size	64	

Table 3 Unique contents	
BR	3
TR	45
KR	66

Table 4 One explains the other

TR interprets BR	10
BR & TR remain mutual explanations	2
KR explains BR	2

Discussion

In the context of readings in Ramayana, here the samples are very large in number. The above result shows that BR's accuracy rate is significantly higher than the other two.

Table 3 adds the strength to the accuracy of BR. This is because generally the unique contents are insertions. Table 3 shows how insertions are significantly higher in TR and KR than BR. Aside this, the two hundred and more verses are given in our published text of Ramayana in brackets. Many of them are from TR and some of them are from KR. These are given in brackets as there is a less possibility for them to be authored by Valmiki. These were already incorporated into southern edition of Ramayana by Gangavishnu Sri Krishna das in 1867 when the epic was published by Lakshmvienkateshvar steem press, Kalyan, Mumbai. In the publication of Gangavishnu Sri Krishna das, they were published in brackets, in subsequent Ramayana-publications by others, the brackets were surprisingly removed.

In the same way two contents among the three which are unique for BR recorded in the table 3 are incorporated in our Ramayana-publication in brackets as there is a less possibility for them to be authored by Valmiki.

Only in two places I published the unique contents of TR and KR without brackets when I felt them to be of the original author. Two are given below with explanations.

मम त्वश्वा निवृत्तस्य न प्रावर्तन्त वर्त्मनि । (2.59.5.) In BR and TR, Sumantra's narration continues here directly in the very beginning without author's intervention. This is not the usual style of Valmiki. E.g. In 64th chapter Dasharatha's narration continues only with Valmiki's intervention in the beginning of the chapter. An exception is that Sarana's description of Vanara-army in 27th chapter which is a direct continuation after 26th chapter without author's intervention. Even that starts with a proper introduction of what Sarana is going to deliver. But in this

chapter consistency is missing. Previous chapter ends with what message Rama and Lakshmana conveyed to Dasharatha. Neither previous chapter nor this one, talks about Rama's departure. Suddenly chapter starts with the crying horses' restrain from the path. Here the consistency is missing. In this sense the first four verses which are from KR make the flow of Sumantra's narration consistent with the previous chapter. Therefore there is a high possibility of these verses to be of the original author.

आदिदेवो महाबाहुर्हरिनारायणः प्रभुः । साक्षाद्रामो रघुश्रेष्ठः शेषो लक्ष्मण उच्यते ॥

Rama is the prime Lord Narayana as it is, while Lakshmana is said to be his partial incarnation (6.131.115.).

Here the second line is found only in TR and not in BR. This seems to be an omission in BR. While Ravana tries to uplift the fallen Lakshmana in this same sixth book, Valmiki says that Lakshmana could not be lifted as he is reminded of his partial Vishnu-hood (6.59.112.). Only with an open proclamation of Lakshmana's partial Vishnu-hood by the original author, it becomes complete when it comes in a narration. Therefore the passage found in TR here sounds that of the original author.

When a word of one reading remains as an explanation for another word found in another reading in the same context, then the latter has to be the original to explain which the former has come. There is no place where BR's word remains as an explanation for TR and KR when we see samples for other way round. This also shows the originality of BR in those contexts.

Webolim's publication of Ramayana contains the accurate elements of all four BR, TR, KR and even GR. Regarding neutral elements, BR is followed here because BR is taken to be the most authentic as BR is found as significantly more accurate than the others.

In nine places BR is more beautiful or rather more poetic than TR. In seven places TR is more than BR. The TR's expression सुखोदितं for Rama is more beautiful than BR's expression सुखोत्थितम् । But the former is not of Valmiki's style. It is clear that it was changed in TR to beautify it more. By this we cannot generalize that BR's all nine expressions and TR's all seven expressions are changes made by the later writers to beautify the epic more.

There are places where changes are made due to the lack of appreciating insight of the tone of original author. E.g. It is clear that BR's गतिसङ्ग (4.44.3.) is changed

to गतिभङ्ग in TR just because the one who changed could not realize the depth and deeper beauty of the original author. BR is more poetic, more beautiful and deeper here. Sanga means attachment and indicatively getting struck. 'Gatisanga' means movement getting stuck or blocked. To appreciate this description of Hanuman an esoteric eye is required. Due to the lack of the esoteric insight गतिसङ्ग is changed to गतिभङ्ग which means, Hanuman's movement cannot be broken. The latter one is not indicative or suggestive. It is simple having only its literal meaning. We do not see Valmiki's depth in the latter one.

Therefore this element of beauty or poesy can be classified into two. 1. Changes made by the later author to make the original more ornamental. 2. Changes made by the later author due to the lack of his ability to understand the esoteric beauty of the original author's expression. In this sense, in the sample in this research TR changed BR's words in four places. 1. स्पृशन्त्यनिलवद्राजन् क्षणेन न भवन्ति च – BR (3.66.5.) संस्पृशन्त्यग्निवद्राजन् क्षणेन व्यपयान्ति च TR. 2. जीवामि किञ्चित् - BR (5.28.3.). जीवामि यस्मात् - TR. Former is correct and more beautiful. 3. कुमुदं प्रभासं – BR (4.30.54.) कुसुमप्रहासं – TR. 4. गतिसङ्ग - BR (4.44.3.) गतिभङ्ग - TR. Therefore among the nine places in which BR is more poetic only five places can be considered as designed for ornamentation.

The same research can be done in future with a larger sample size. The Samskrita scholars who have other readings for their daily reading also can be involved in research. In the context of finding accuracy, subdivisions can be made by future researchers. Those which are considered as of original author with certainty supported by strong rationale can come under one category. Those without certainty can come under another category. A deeper research with a deeper insight may decipher the facts regarding the readings which are hidden in those that are brought here under the category of 'neutral.'