

# Introduction to Rāmeṇa Rāmadāśena Likhitaṃ Vālmīki Rāmāyaṇam



ISBN: 978-1-7362088-2-3

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*Śrī Samartha Rāmadāśa Svāmī was a philosopher, poet, writer, and spiritual Guru. At the age of twelve, he spent the next twelve years at Tākālī near Nāśika, as an ascetic in complete devotion to Rāma. During this period, he wrote entire Vālmīki Rāmāyaṇam. Its colophons support in as evidence of the same. This MS is quite unique in as much as it contains compositions that are not found in any published editions like Gorresio's ed., Lahore ed., Western and South Recension. Hence, the study of this MS may enhance the history of the textual transmission of Vālmīki Rāmāyaṇa.*

## 1. Introduction

Śrī Samartha Rāmadāśa Svāmī (AD. 1608 –1681), also known as Sant (saint) Rāmadāśa or Rāmadāśa Svāmī or simply Rāmadāśa was an Indian Hindu saint, philosopher, poet, writer and spiritual master. His earlier name was Nārāyaṇa. He was a devotee of the Hindu deities Rāma and Hanuman.

Śrī Samartha Rāmadāśa was born at Jām̐ba, a village in present-day Jālanā district, Māhārāṣṭra on the occasion of RāmaNavami, in the year 1608. He was born into a Deśastha Rīgvedī Brāhmin family to Suryājīpanta and Rānubai Thosar. His father was a devotee of Surya, the Vedic solar deity. Rāmadāśa had an elder brother named Gaṅgād̐hara. His father died when Nārāyaṇa was around seven years of age. It is believed that Nārāyaṇa turned into an introvert after the demise of his father and was often noticed to be engrossed in thoughts about the Supreme divine.

According to legend, Nārāyaṇa fled his wedding ceremony upon hearing a pundit, chant the word 'Sāvadhāna' during a customary Hindu wedding ritual. Then at the age of twelve, he walked to Pañcavati, a Hindu pilgrimage town. He later moved to Tākālī near Nāśika. At Tākālī, he spent the next twelve years (AD.1620 -1632) as an ascetic in complete devotion to Rāma. During this period, he adhered to a rigorous daily routine and devoted most of his time to meditation, worship and exercise for body and mind building. He attained enlightenment at the age of 24. By this time, he was popularly known as Rāmadāśa. He later had an idol of Hanumān installed. In his lifetime he constructed more than 1100 Hanuman temples all over Bharatvarsh.

### 1.1 Literary contribution

Samartha Rāmadāśa Svāmī wrote extensive literature during his lifetime. He hold high command on languages, Marathi, Sanskrit, Hindustani, Urdu, Kannad etc. His writings are very simple, heart touching and very meaningful. He touched almost all areas of lifestyle. Social, political and spiritual awareness is very significant in his literature. The freshness in thoughts his poetry caught minds of population. It keeps lasting impact on everybody, even on today. His mind-blowing intuition for getting freed not only from invaders but even from oneself made man -a helpless creature- to conqueror of universe.

He composed more than 42000 stanzas on day to day needy subjects.

His unmatched composition of Granthrāja Dāsabodha of 7800 stanzas and very small pocket book of Manāce Śloka (prayer for mind awareness) are very popular. Literally contribution by Śrī Samartha Rāmadāśa is admired equally by all philosophers and common man.

His astonishing work is Rāmeṇa Rāmadāśena likhitaṃ Vālmīki Rāmāyaṇa, marvelous text in Sanskrit with 1820 pages in fantastic stylish chorography. We owe with respect to Śrī Samartha Hṛdaya Nānāsāheba Dev to get it from monastery's collection and preserve so neatly like keeping in safe custody of heart.

Disciples of Rāmadāśa Svāmī were also well learned and followed directives of Master,

"Write something every day and occasionally go on reading without obstacle."

### 1.2 Samartha Vāgdevatā Mandira

Śrī Samartha Vāgdevatā Mandir, Dhule Maharashtra is a well-known historical manuscripts' research institute. This is a well maintained institute of long outstanding reputation. The founder, late Śrī Nānāsāheba Dev (1871-1958) exerted very hard to collect the manuscripts from all corners of Vishal Bharat – especially from the mutts of Śrī Samartha Rāmadāśa Svāmī (1608-1682)- who is known for establishing 1100 monasteries, and each monastery was like University in itself.

Śrī Nānāsāheba Dev was a staunch freedom-fighter and was very close to Lokamanya Tilak, Mahatma Gandhi ji, Arvind Babuji, Br. Munje and alike and was respected by Swatantryveer Sawarkar, Vinobaji, revered Guruji and many others. Late shri.Dadasaheb Mavalankar H'ble Speaker, Loksabha, was one, next to him in his task of establishing Shri Samartha Sangh.

The work of Śrī Samartha Vāgdevatā Mandira is appreciated by all these stalwarts and many- many others. The words of praise of these dignitaries is a treasure for the institute and forms a unique collection of handwritings.

The collection is from monasteries situated all across the then Vishal Bharat. Thus, it is in most of the Indian languages and scripts, in common use at that time. Śrī Samarthā Vāgdevatā Mandira has a collection of mss of about two lacs. sheets, most of them having matter on both sides, thus ~ four lacs of pages.

The literature of Śrī Samarthā Rāmadāsa Svāmī and his disciples touches every angle of society and individual. Thus the collection is worthy to study many areas of day to day life. The collection is dated back to 400+ years.

The collection is well preserved in bundles called BADAS'. These are 4000 + in number. Timely curative and conservative measures are taken for upkeep of even a single mms. The mss are open to study to all. Many scholars use it for their multipurpose research. Many devotees use it for worship – no bar from which stream they come.

Śrī Samarthā Vāgdevatā Mandira is keeping pace with modern technology and plans to be prepared for challenges to face so that more and more utility –doors be wide- opened for the deserving students.

We very humbly respect guidance and monetary assistance for upkeep of this treasure for the betterment of our nation, because this is our national heritage in true sense.

## 2. Journey of MSS

This is the victory of Rāmadāsi research. Not only just a single letter of ten or five lines, but a complete copy in the seven volumes of Vālmīki Ramayana of twenty-four thousand verses, which Samarthā Rāmadāsa Svāmī himself had transcribed in his childhood, just of 14 years, became available.

Nānāsāheba Dev had landed at the monastery at Indurbodhan (in Andhra Pradesh ) for some time, on his way back from Hyderabad, when Shri Samarthdas had obtained some documents from the Beed monastery (in Nijham state, then). He handed over those documents to Nānāsāheba Dev. There were two important papers in it,

- The first one was done on the 13th day of bright moon of the month Bhādrapada in the Śaka 1653 (AD.1731)
- The second paper was done on 11th day of bright moon of the month Kārtikain the Śaka 1666 (AD.1744)

Both the papers were referred to the division of property, also known as equitable distribution, a judicial division of property rights and obligations between Bhimāji Gosāvi and Yesobā Gosāvi. Both were brothers of Giridhar, a writer of Śrī Samarthā Pratāpa.

Those papers are important especially on the occasion of this presentation, because they relate to distribution of Vālmīki Rāmāyaṇa written by Samarthā Rāmadāsa Svāmī ji. Devārcan, Vālmīki Rāmāyaṇa, Adhyātma Rāmāyaṇa and fifty rupees were shared.

The ms of Vālmīki Rāmāyaṇa (24,000 verses) and Adhyātma Rāmāyaṇa (6000 verses) had total 30,000 verses. They were distributed equally as 15,000 verses each (6000 verses of Adhyātma Rāmāyaṇa + 9000 verses of including Bālakāṇḍa, Ayodhyākāṇḍa, Sundarakāṇḍa and Devārcan + 25 Rs. to Yesobā and remaining 15000 verses of Aranyakāṇḍa, Kiṣkindhākāṇḍa, Yuddhakāṇḍa, Uttarakāṇḍa + 25 Rs. to Bhimāji )

Now, the onward journey of mss is as follows: the RR ms carried forward Yesobāto Śrī Rāmbua, Bhimāji to Sītārāmabābā to Gaṅgārāma. Samarthā Hṛdaya Dev received from successors of both the monasteries and finally all the separated volumes of Vālmīki Rāmāyaṇa were in the possession of Samarthā Hṛdaya Dev and in turn are in the possession of Śrī Samarthā Vāgdevatā Mandira.

## 3. Process of study of mss

The mss of utmost importance, of high regards, of unmatched reverence is the complete copy of Vālmīki Rāmāyaṇa in Sanskrit written by Śrī Samarthā Rāmadāsa Svāmī during his penance at Tākali (Nasik -Maharashtra) at the age of just 14 years (1622 A.D.).

1. The mss is divided in 7 volumes (kāṇḍas) 1820 pages, more than 600 sargas & nearly 25000 shlokas.
2. It is a master piece of nice, neat, attractive - hand writing, the hand writing is unchanged from first line of first page to the last.
3. It contains eye-catching colorful picture drawn by Bāla- Rāmadāsa at the beginning of Kiṣkindhākāṇḍa.

It is a holy handwritten copy of Vālmīki Rāmāyaṇa. It is essential to bring forth to all, who are interested in it as a master piece of hand writing, the style of writing more than 400 years back, study of text in comparison with other copies of Vālmīki Rāmāyaṇa, search the origin of the Rāmadāsa's ms from which he might have copied and as to see whether Śrī Samarthā Rāmadāsa Svāmī has merely copied the text or composed totally independent pothi based on origin, he had studied before.

### 3.1 The necessity of study

The study of Vālmīki Rāmāyaṇa is spread all over Hindustan & abroad, from its inception to today by all creeds & casts. However, it is feared, none other than the mms of Śrī Samarthā Rāmadāsa Svāmī- so old , so neat, complete from any angle- is available for study & research of Vālmīki Rāmāyaṇa.

Therefore the nature of study is maulik research resource, helpful for scholars, engaged in the study of mms, history, social science, spiritual awareness and up-lift of mankind with worldwide brotherhood.

The reasons as to why this ms was not brought into light so far were the darkness to be forgotten , Now , it is a dawn. We, all, whole -heartedly shall work for its study, research & publication.

### 3.2 The line of study

There is difference in number of sargas, number of stanzas, subject headings of Sargas, change by stanzas sequence of by word and by charan in stanzas, and sargas as compared with critical editions published so far.

So, it was thought better to:-

Line up all pages, check out sequence of stanza, and sarga. It is must be noted that at no stage or in no way, there appears negligence or carelessness in handling and preserving the pious copy. All pages are intact, none of the pages, is damaged by long period, water or manhandling.

Because the style of writing is good old, it was not very easy to read it fluently, even by scholars, it was necessary to transcribe it in present style of writing Sanskrit in devnagari script. As a rule no page is taken out of ŚrīSamarthaVāgdevatāMandira and it is not practicable to call on scholars to Dhule for a period which was difficult to predict; the photo images of all pages were taken, these were computerized, transferred to C.D. form. Even, after selection, letters were not legible. Therefore C.D pages were processed in colour-scanning. Afterwards the work of transcription was very nicely done by a team of about 20 scholars who by rotation have checked the correctness of transcription.

As on today 5 volumes are published after deep study and to the mark of research guidelines. Because even if the publication of mms in its original form is very important, it will remain on top of book shelves and a few can get the pleasure of going between lines. Therefore it was felt necessary to accompany it with the transcribed matter in present form of text on computer format. However precaution is taken to keep both the manuscript and computer text go hand in hand every page and every line is as if a replica and is identical word by word.

To make aware the large number of devotees of Śrī Samartha Rāmadāsa Svāmī of this holy mms written by him, it was felt necessary to translate it into Marathi and -for the broader readers all over world-, into English.

## 4. Introduces the Rāmeṇa Rāmadāsa Likhitaṃ Vālmīki Rāmāyaṇam

The post-colophon entry made at the end of each kāṇḍa, Rāmeṇa Rāmadāsa Likhitaṃ Vālmīki Rāmāyaṇam means it states that the Vālmīki Rāmāyaṇam was copied by Rāmadāsa Svāmī. Hence, entire book is named as Rāmeṇa Rāmadāsa Likhitaṃ Vālmīki Rāmāyaṇam. It is abbreviated as RR for the convenience.

Now, how to identify Rāmeṇa Rāmadāsa means by Rāmadāsa Svāmī. There is evidence available in 15th chapter of book named as Dasaviśrādhāma where Rāmadāsa Svāmī is mentioned as Rāghava and in his various poem he mentioned himself as Rāmi Rāmadās.

Therefore, Rāma, Rāmadās, Rāmi Rāmadāsa are synonymous of Śrī Samartha Rāmadāsa Svāmī.

### 4.1 Detailed account of MSS

#### 4.1.1 Ādikāṇḍa (Bālakāṇḍa):

SamarthaVagdevata Mandir, Dhule Mss.653, dated Shaka1544, corresponding to C.1622 A. D. This MS is, thus, the oldest dated MS of Vālmīki Rāmāyaṇa known to us. This is written on paper, size 10 ½ " x 6", Devanagari script.

The total no of folios for Aadikanda are 70. It has 14 lines to a page and about 42 letters to a line. It has side-margins, top and bottom margins each, which are ruled in black ink.

Stanzas and Sargas are numbered, named and stanza-endings are marked with a double danda. There are very few marginalia and corrections, but additions are frequent. Condition good, writing neat, legible and fairly correct. It has used prasthamātrās and ष instead of ल e.g. बाळकांड. The rules of Sandhi are generally observed, but rule of Parasavarna is not.

The Bālakāṇḍa is completely written in single hand. The post-colophon entry made at the end of kāṇḍa, states that the MS was copied by Rāmadāsa Svāmī, on the 13th Day of the bright moon of the month of Māgha in the Śaka1544 (AD 1622)

#### 4.1.2 Ayodhyākāṇḍa

This is transcript in Devanāgarī script of Ayodhyākāṇḍa of MS. It is written on paper, size 10 ½ " x 6". The total no of folios are 144. It has 12-13 lines to a page and about 40-42 letters to a line. It has side-margins, top and bottom margins each, which are ruled in black ink.

Stanzas and Sargas are numbered, and stanza-endings are marked with a double danda. Colophon with appropriate Sarga is written. There are very few marginalia and corrections, but additions are frequent. Condition good, writing neat, legible and fairly correct. The rule of Parasavarna is not observed here also.

The Ayodhyākāṇḍa is completely written in single hand. The post-colophon entry made at the end of kāṇḍa, states that the MS was copied by Rāghava a synonym of Rāmadāsa Svāmī, on the 7th Day of the dark moon of the month of Phalgunain the Śaka1571 (AD 1649)

#### 4.1.3 Aranyakāṇḍa

It is transcript in Devanāgarī script of Aranyakāṇḍa of MS which is written on paper, size 10 ½ " x 6". The total no of folios are 141. It has 12-14 lines to a page and about 40-45 letters to a line. It has side-margins, top and bottom margins each, which are ruled in black ink.

Stanzas and Sargas are numbered, and stanza-endings are marked with a double danda. Colophon with appropriate Sarga name is written. There are very few marginalia and corrections, but additions are frequent. Condition good, writing neat, legible and fairly correct. The rule of Parasavarna is not observed here also.

The Aranyakāṇḍa is completely written in single hand. The post-colophon entry made at the end of kāṇḍa, states that the MS was copied by Rāmadāsa Svāmī with Gopinātha, on the month of Magha in the Śaka 1571 (AD 1649).

#### 4.1.4 Kiṣkindhākāṇḍa

It is transcript in Devanāgarī script of Kiṣkindhākāṇḍa of MS which is written on paper, size 10 ½ " x 6". The total no of folios are 122. It has 12-13 lines to a page and about 40-43 letters to a line. It has side-margins, top and bottom margins each, which are ruled in black ink.

Stanzas and Sargas are numbered, and stanza-endings are marked with a double danda. Colophon with appropriate Sarga name is written. There are very few marginalia and corrections, but additions are frequent. Condition good, writing neat, legible and fairly correct. The rule of Parasavarna is not observed here also. Here ढ is most frequently used instead of ढ.

Samartha Rāmadāsa Svāmī drawn a colorful picture to indicate same event from present kāṇḍa. It's a very exclusive part of the MS.

It is completely written in single hand. The post-colophon entry made at the end of kāṇḍa, states that the MS was copied by Rāmadāsa Svāmī, on the 10th Day of the dark moon of the month of Ashvina in the Śaka 1545 (AD 1623).

#### 4.1.5 Sundarakāṇḍa

This is transcript in Devanāgarī script of Sundarakāṇḍa of MS. It is written on paper, size 10 ½ " x 6". The total no of folios are 73. It has 13 lines to a page and about 40 letters to a line. It has side-margins, top and bottom margins each, which are ruled in black ink.

Stanzas and Sargas are numbered, and stanza-endings are marked with a double danda. Colophon with appropriate Sarga name is written. There are very few marginalia and corrections. Condition good, writing neat, legible and fairly correct. The rule of Parasavarna is not observed here also.

It is completely written in single hand. The post-colophon entry made at the end of kāṇḍa, states that the MS was copied by Rāmadāsa Svāmī, on the 3rd Day of the bright moon of the month of Vaishakha in the Śaka 1545 (AD 1623).

#### 4.1.6 Yuddhakāṇḍa

This is transcript in Devanāgarī script. It is written on paper, size 10 ½ " x 6". The total no of folios are 244. It has 14 lines to a page and about 46 letters to a line. It has side-margins, top and bottom margins each, which are ruled in black ink.

Stanzas and Sargas are numbered, and stanza-endings are marked with a double danda. Colophon with appropriate Sarga name is written. There are very few marginalia and corrections. Condition good, writing neat, legible and fairly correct. The rule of Parasavarna is not observed here also.

It is completely written in single hand. The post-colophon entry made at the end of kāṇḍa, states that the MS was copied by Rāmadāsa Svāmī, on the 3rd Day of the bright half of the month of Vaishakha in the Śaka 1545 (AD 1623).

#### 4.1.7 Uttarakāṇḍa

This is transcript in Devanāgarī script. It is written on paper, size 10 ½ " x 6". The total no of folios are 132. It has 14 lines to a page and about 45 letters to a line. It has side-margins, top and bottom margins each, which are ruled in black ink.

Stanzas and Sargas are numbered, and stanza-endings are marked with a double danda. Colophon with appropriate Sarga name is written. There are very few marginalia and corrections. Condition good, writing neat, legible and fairly correct. The rule of Parasavarna is not observed here also.

It is completely written in single hand. The post-colophon entry made at the end of kāṇḍa, states that the MS was copied by Rāmadāsa Svāmī, on the 10th Day of the bright moon of the month of kartika in the Śaka 1567 (AD 1645).

In short, summary of detail account of mss is shown in the table as follows:

No. of kāṇḍa	Name of kāṇḍa	No of folios	Date of copy in Shaka	Gregorian year	Name of the scribe
1	Bālakāṇḍa	70	Magha, Sh.13,1544	02 Feb. 1623	Rāmadās
2	Ayodhyākāṇḍa	141	Phalguna, Va.7,1571	05 Mar. 1650	Rāghava (Rāmadās)
3	Aranyakāṇḍa	144	Magha, 1544	00 Jan. 1623	Rāmadās with Gopinātha
4	Kiṣkindhākāṇḍa	122	Ashvina, Va.10,1545	12 Oct. 1623	Rāmadās
5	Sundarakāṇḍa	73	Margashirsha, Sh.1,1545	22 Nov. 1623	Rāmadās
6	Yuddhakāṇḍa	244	Vaishakha, Sh.3,1546	23 Apr. 1624	Rāmadās
7	Uttarakāṇḍa	132	Kartika, Sh.10,1567	01 Nov. 1645	Rāmadās

## 4.2 Analysis of MSS

### 4.2.1 Age of MSS:

It is the first criteria of analyzing the importance and uniqueness of the MSS. Critically edited editions are very much helpful. Lahore ed.[LR] and Baroda ed.[BOR] are critically edited copies of the Vālmiki Rāmāyaṇa. Especially Baroda edition is based on 29 mss, selected from out of 43 mss fully collated. These collected mss are representing various parts of Bharatavarsha, such as Kashmir, Nepal, Mithila, Bengal, Rajasthan, Gujarat, Western India, Andhrapradesh, Tamilnadu and Kerla. The following table provides critical apparatus according to age of mss and their versions.

Sr. No.	Script	No. of MSS	Age of MSS (Christian Era)	Version/ Recension
1	Sharada	1	-	NW
2	Newari	2	1020, 1675.	NE
3	Maithili	4	1360, 1551, 1831, 1836.	NE
4	Bengali	4	1688, 1789, 1832, undated.	NE
5	Devanagari	15	1455, 1594, 1717, 1774, 1786, 1796, 1812, 1831, 1848, remained undated.	Composite
6	Telugu	3	About 500 yrs. old	S
7	Grantham	4	1818, remained undated.	S
8	Malayalam	4	1512, 1690, 1823, undated.	S

Table 2: Critical apparatus of age of mss

In short, the dates of these mss further range from 1020 AD to 1860 AD. So, according to Baroda edition [BOR] it is highly impossible to come across a MS of the Ramayana older than 1020 AD. The following table no.2 is presenting in oldest mss of Vālmiki Rāmāyaṇa written in Devanagari script only.

Sr.No.	Name of the Kanda	BOR	RR
1	Bālakāṇḍa	D1, 1455 AD.	1623 AD.
2	Ayodhyākāṇḍa	D1, 1544 AD.	1650 AD
3	Aranyakāṇḍa	D1, 1773 AD.	1623 AD
4	Kiṣkindhākāṇḍa	D1, 1773 AD.	1623 AD
5	Sundarakāṇḍa	D1, 1594 AD.	1623 AD
6	Yuddhakāṇḍa	D1, 1773 AD.	1624 AD
7	Uttarakāṇḍa	D1, 1773 AD.	1645 AD

Table 1: Oldest Devanagari MSS

It is proved that the oldest MSS written in Devanagari is 1455 AD which is 168 years older than RR mss.

### 4.2.2 Sarga name:

If Sarga name is a criteria decided for finding relation with RR ms, there are two main branches of recension that are Northern (N) and Southern (S). The following table provides information of existence of Sarga name according to recensions:

Northern Recension					
North-East				North-West	
Nepali	Maithili	Bengali	Devanagari	Sharada	Devanagari
+	+	-	-	+	+
Southern Recension					
Devanagari			Telugu	Grantha	Malyalam
Tilak	Shiromani	Ramayaniya			
-	-	-	-	-	-

Table 2: Sarga Name

Now, Sarga name is an exclusive part of RRms, therefore it proves that RR ms would be relation either with North-East recension or North-West recension. Also, North-Western Recension of Vālmiki Rāmāyaṇa is critically edited and published by DAV Lahore which is known as Lahore edition [LR]. It has an appropriate Sarga name. So, it necessary to be compared with Baroda edition and Lahore edition, then only it will be possible to state the mutual relation of recension and version with RR ms.

## 4.3 The specific findings and feature of RR ms

- Stanzas and Sargas are numbered, and stanza-endings are marked with a double danda.
- Transpositions of stanzas and also of Sargas in some places.

	RR	DR	LR	BOR
No of Sarga	1.3	1.4	1.3	1.4
	1.4	1.3	1.4	1.3

Table 3: Transpositions of Sarga

- Colophon with appropriate Sarga name is written.

Sr. No.	Name of Sarga	RR
1	Nārada vākyaṃ nāma saṃgraha sargaḥ	1.1
2	bharatagamanam	2.1
3	Anasūyāpṛitidāya	3.1
4	hanumatpreṣaṇa	4.1
5	Hanumaccintā	5.1
6	kumbhavadhaḥ	6.80

Table 4: Sarga Name

- There are very few marginalia and corrections. Condition good, writing neat, legible and fairly correct.
- Sis replaced by Śmany places.

Sr.No.	Changed Form	RR	Expected Form	LR	BOR
1	śaṃsinaḥ	2.68.24	śaṃsinaḥ	-	2.1508.a11
2	praśaṃśaśi	2.76.18	paśyasi	2.79.22	2.1726.3
			praśaṃsasi		D4, D7
3	anṛśaṃśaśca	2.78.3	anṛśaṃśaśca	2.81.3	2.1836
4	abhyāśagatām	2.78.10	abhyāśagatām	2.81.10	2.1841
5	prapatśye	2.102.17	prapatsye	2.94.27	2.88.27

Table 5: Phonetic Change 1

- Śis replaced by Smany places.

Sr.No.	Changed Form	RR	Expected Form	LR	DR	BOR
1	saśāka	2.48.27	śaśāka	2.47.19	2.45.19	2.40.17
2	suśoca	2.63.44	śuśoca	2.66.44	-	2.1348.
3	prasama	2.64.35	praśama	-	-	2.1002
4	sarvarī	2.97.13	śarvarī	2.68.20	2.89.7	2.83.7
5	niśasvāsa	2.100.28	niśasvāsa	-	-	2.86.26

Table 6: Phonetic Change 2

- The rules of Sandhi are generally observed.
- The rule of Parasavarna is not observed also.
- The final ऋ is always replaced by an anusvara in some places.

Sr.No.	Changed Form	RR	Expected Form	LR	DR	BOR
1	sampaśyaṃ	2.39.37	sampaśyan	-	2.34.34	2.31.27
2	tamapaśyaṃ	2.75.48	tamapaśyan	2.78.56	2.72.51	2.66.43
3	sāgarapratimām	2.87.12	sāgarapratimān	2.91.14	2.80.11	2.74.11
4	vidvāṃdharma	2.108.5	vidvāṃdharma	2.114.5	2.100.9	2.94.5

Table 7: Nasalization

- The final ऋ is always replaced by an anusvara.
- Exclusive passages and Sarga :

It is uniqueness of the Ms that it has lot of exclusive passages and Sargas also which are neither found in any available edition and mss of all recensions nor matched with it. It would be possible that passages were wrote by ŚrīSamarthaRāmadāsaSvāmī. For example:

Sr. No.	No. of Passages of RR	No. of Sarga of RR
1	-	1.3, 1.18, 1.79, 1.80, 1.81
2	2.1.9 to 2.1.39; 2.11.36 to 2.11.58; 2.12.27 to 2.12.31; 2.14.16 to 2.14.112; 2.17.5 to 2.17.16; 2.41.14 to 2.41.29; etc.	2.2; 2.26; 2.27; 2.28; 2.38; etc.
3	3.20.17 to 3.20.24; 3.20.25 to 3.21.3.	3.50.; 3.51; 3.68; 3.80.
4	-	4.43.

Table 10: Exclusive Sarga and Passages

Please note that all exclusive passages and Sarga are not mentioned. It is very important to find their relation with recensions and versions.

#### 4.4 General Concordance

Understanding value of RR ms, need to present comparative statistical concordance. Lahore edition [LR], Baroda [BOR], Southern edition with three commentaries i.e. Tilak, Śiromaṇi, and Bhuṣaṇa are comparing with RR ms on basis of no. of Sarga of First five Kanda only.

No. of Kanda	No. of Sarga			
	RR	LR	DR	BOR
1	81	77	72	76
2	122	128	119	111
3	88	82	75	71
4	64	62	67	66
5	67	100	68	66
<b>Grand Total</b>	<b>422</b>	<b>449</b>	<b>401</b>	<b>390</b>

Table 11: Comparative Statistical Concordance

According to the statistical information, it is proved that near about 22 Sargas of RR are more than other existing versions. Hence, the study of these Sargas defiantly enhance the history of the textual transmission of Vālmiki Rāmāyaṇa.

### 5. Conclusion

Rāmeṇa Rāmadāseṇa Likhitaṃ Vālmiki Rāmāyaṇam [RR] is very rare and unique manuscript, 400 years old, written in very nice style of eye-catching choreography, with full knowledge of Sanskrit grammar of a class scholar, complete, neatly preserved, proofread by writer, off and on, to make it meet high standards of accuracy and most important is that it bears Nāmamuḍā with citation of day date at the completion of each kāṇḍa. Thus this is basic unmatched resource for researchers engaged in study of Vālmiki Rāmāyaṇa. Śrī Samartha Vāgdevatā Mandira has wide opened doors for this study.

### 6. Future work

- We have published 5 volumes upto Sundarakāṇḍa.
- Study is on for Yuddhakāṇḍa and Uttarakāṇḍa.
- Yuddhakāṇḍa will have two volumes.
- It is expected to complete Vālmiki Rāmāyaṇa in 2years.
- After Uttarakāṇḍa work of final and very critical volume of Samīkṣā will be taken in hand.
- We are also thinking on organizing International Vālmiki Rāmāyaṇa Pariśad in near future.

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