

## Cosmology In Ramayana

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### ARTICLE INFO

### ABSTRACT

This paper explores the deep cosmic components present in the esteemed religious epic poem, *the Ramayana*, from the vantage point of Hindu studies. In it, the astronomical bodies mentioned in *the Ramayana*—Surya, the Sun, Chandra, the Moon, Mangala, Mars, and Brihaspati, Jupiter—are examined in great detail, and their symbolic significance within the story's expansive framework is explained. The Hindu universe views these celestial bodies as more than simply physical entities; they are representations of the highest ideals, answering universal prayers and enacting eternal dharma. Insights into ancient Indian understanding of the universe's structure and elements are provided by this study's comprehensive analysis of the Ramayana's cosmological themes, which provide light on the complex interplay between the microcosm and macrocosm. Ramayana serves as a repository of profound learning that transcends the bounds of existence with its mesmerising portrayal of celestial quirks and sublime events. Beyond that, this analysis is in favour of a multidisciplinary strategy that combines Hindu philosophy with rational inquiry. A deeper appreciation for the intricate weaving of Hindu cosmology can be fostered by integrating traditional knowledge with modern logical inquiry in an effort to bridge the gap between folklore and experimental data. Our comprehension of the Ramayana is enhanced by this endeavour, and a more thorough discussion on the intersection of religion, science, and the supernatural is energised. The study concludes that the Ramayana continues to be relevant today as a source of great wisdom and moral guidance. Its ostensible purpose is to lead readers on a journey of discovery as they delve into the sacred texts' venerated eternal truths.

**Keywords:** Ramayana, Cosmology, IKS, Hindu Studies.

### 1. Introduction

Composed by the great poet Valmiki, the Ramayana is a famous sonnet that has gained immense reputation around the world for its high level of lyrical perfection. It has become famous in an unprecedented amount of places around the globe, in addition to being a scholarly gem of India. Around 300 BCE, Valmiki first wrote this magnificent sonnet in Sanskrit. It has since been adapted and reinterpreted by other vernacular writers into various dialects. As of this writing, several variants of the sonnet have been identified and modified. Those who are deeply committed to God and those who are passionate about literature have both placed great stock in the Ramayana. Among the many topics covered in this authentic literature are political, social, strategic, and strict themes [1]. The use of language is brilliant, and it has the ability to delve into the characters of readers and critics. Numerous personalities and the activities they engage in are taken into account in a work of writing. Valmiki had stunning splendour, and this is a chronicle of it. There are an astounding amount of films, plays, and academic publications set in India that incorporate stories from Valmiki's *The Ramayana*. Kids can also enjoy the plot and educational elements that have been incorporated into several animated shows thanks to this fantastic sonnet's widespread popularity [2].

This epic poem is divided into seven sections, each of which is referred to as a kanda. The following is a list of the seven kandas: *Adhi Kanda* or *Bala Secondly*, *Ayodhya Kanda*, *Aranya Kanda*, *Kishkindhya Kanda*, *Sundara Kand*, *Lanka Kanda* and *Uttara Kanda*

In this epic poem, the protagonist, Ramachandra, stands as an exemplar of a trustworthy, committed, and well-liked human being among the people of the globe. Many who have read and enjoyed this epic consider the lifestyle portrayed by Ramachandra and his brothers to be the gold standard. By analysing the deeds of every

character in this epic, we are startled to discover how many aspects of our real lives are mirrored in it. Even in our modern day, we may still draw inspiration from many parts of this literary masterpiece by sage Valmiki. In terms of language, literature, and information, the book is a veritable dynamo. There are several literary expressions and legendary elements in this poem as well. Unfortunately, it lacks the renown it deserves in Western countries, while sharing many elements with the classic Greek works *The Iliad* and *Odyssey* [3].

Hari Prasad Shastri one of the renowned translator of *The Ramayana* writes in his Introduction that: *"It is little surprising that, although the mighty epics of the Iliad and Odyssey are widely known and loved, only a few scholars have studied their Hindu counterparts known as the Ramayana and the Mahabharata. In reality no decent entire modern English translation of the Ramayana exists, and the best of those written in the later half of the 19th century are unobtainable outside the major libraries"*.

Written in the manner of an epic poem, the *Ramayana* by Valmiki stands out in the literary world. It's not easy to pull off a work of literature with so many stories and characters. Valmiki tells the story in such a way that we must think deeply about it lest we become lost in his poetic garden. It would be wise to strengthen our memories before delving into the epic [4]. It is considered a foundational text of ancient Hinduism and consists of twenty-four thousand couplets divided into seven books. Thanks to its catchy tunes, this poem has become famous among musicians, and Hari Prasad Shastri adds this comment:

*"The Ramayana is a work of great antiquity attributed to the illustrious Sage Valmiki. Its date of authorship cannot be assigned with any confidence, particularly as, in common with other Sanskrit masterpieces, it was not at first committed to writing, but was handed on from singer to singer. This procedure also accounts for the fact that the many versions (Sakhas) of the poem that have passed down to us differ somewhat in context. The fact that experts are in agreement that the Ramayana is a masterpiece that was grandly planned and performed by a single author is an intriguing fact. The Ramayana is not a collection of stories from a variety of sources that have been carelessly brought together."*

Among Valmiki's many works is the *Ramayana*, which is composed in blank verse, a style of free verse. There are a few restrictions, but it is iambic poetry, which features lengthy syllables followed by short ones. What distinguishes the epic from other literary works and critical analyses is not only its detailed organisation but also its style, which is that of an enormous sonnet [5].

## 2. The Theme, Technique, and Structure of Valmiki *Ramayan* Theme

Human nature, ultimate truth, and the supernatural are all explored in the ancient Indian epic *The Valmiki Ramayana*. Dharma, which means duty and exemplary nature, is the central theme that guides the plot and the decisions that the characters make. As the embodiment of dharma, Rama consistently upholds his duties and moral responsibilities, even in the face of personal hardship. The importance of living an upright life, fulfilling one's responsibility, and continuing with honesty is highlighted here. The *Ramayana* delves into the complexities of these themes, suggesting that great and malevolent exist on a continuum, although it is commonly believed to be a story of good triumphing over evil.

The *Ramayana*, or "The Story of Rama," is a sacred Hindu epic that has lately sparked cultural and political stir. The exact date is unknown because it is based on a long oral tradition [6]. Regardless, it has an obvious and significant impact, both on its own and in the ways it has shaped subsequent literature and social narratives. Even outside of India, the poem has made a big cultural splash in places like Sri Lanka, Nepal, Cambodia, and Bali, a region of Hindu Indonesia. In spite of its widespread popularity, the *Ramayana* is now considered crucial to the identity formation of postcolonial India. This section analyses the book's portrayal of patriarchal, idealised, and political roles for men and women. In doing so, it highlights the text's heavy reliance on the virgin/whore dichotomy and how it is used to oppress women. Finally, this chapter delves into Ramanand Sagar's 1987 TV serial *Ramayan*, exploring its reception, impact on women, and contribution to the rise of Hindu nationalist politics.

For "normative Hinduism," the two most important mythological epics are those already stated. Another is the *Mahabharata*, a lengthy text that includes the famous *Bhagavad Gita*. Valmiki, a semi-mythical Hindu philosopher and poet, composed the poem in Sanskrit and claimed ownership. He also wrote many personal lines within it. It is believed to have been created between 500 and 100 BCE, while the exact date is impossible to determine. Although Rama was already present in local oral tradition and mythology prior to the *Ramayana*, the narrative aspects that explicitly link him to Vishnu were probably added around the second century BCE [7]. Although the main plot was probably written by one author, Romesh Chunder Dutt, a famous *Ramayana* translator from the nineteenth century, claims that the current text is the product of decades of editing and refining. The *Ramayana* consists of seven books (kandas), five hundred chapters (sargas), and twenty-five thousand verses (verses). It is about four times longer than Homer's *Iliad* and is among the lengthiest classical writings of antiquity with a word count of more than 480,000. The *Ramcharitmanas* in Hindi (Goswami Tulsidas, sixteenth century) and the *Kambaramayanam* in Tamil (twelfth century) are two well-known translations into other Indian languages.

## Technique

**Narrative Style:** Many consider Vālmīki's Rāyamāyana to be the earliest work written in the Kāvya language. This is therefore called ādikāvya, and the author is ādikavi. This is also considered an Itihāsa due to the fact that it incorporates elements from ancient times.

According to the mythology, the hero of the work, Rāma, and the author of the book, Vālmīki, were companions and lived at the same time. Rāma visited Vālmīki's hermitage while he was a lifetime resident of the forest. She, too, took refuge in the hermitage of Vālmīki when Rāma left the heroine Sīta. Therefore, the biography of Vālmīki and the story of Rāma are related in multiple ways [8].

Vālmīki witnessed a hunter killing a कौञ्ज bird when he was taking a dip in the Tamasa River. Vālmīki felt an overwhelming surge of emotion as it witnessed its mate's pain. An eight-syllable verse was quickly written to convey this immense emotion.

मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः।

यत्क्रौञ्चमिथुनादेकमवधीः काममोहितम्॥

(Valmiki Ramayana, Balakanda, 1-2)

Lord Brahma then told Vālmīki to write poetry describing the Rāma tale. Brahma told Vālmīki about Rama's past and future. The hermitage of Vālmīki was where Sīta and her sons Laya and Kuśa were staying when that happened. This meant that he was cognizant of the facts. In this context, Vālmīki wrote the Rāma story, which consists of 24,000 verses. This is the story of how Rāmāyana came to be, as told in Rāmāyana.

The narrative styles of the Ramayana and the Mahābhārata are radically different. According to [9], Vālmīki asks Nārada about the perfect man during the introduction.

को न्वस्मिन्साम्प्रतं लोके गुणवान् कश्च वीर्यवान्।

धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः॥

(Valmikirāmāyana, Balakānda, Canto I, V-2)

As a reply, Narada briefly recounts Rāma's story to Vālmīki. Afterwards, Vālmīki constructs a comprehensive Rāmāyana by contemplating Nārada's description of Rāma. It is taught to Lava and Kuoera by Vālmīki. While offering Ramasaśvamedha as a sacrifice, the assembled people recite the Ramayana. The world recognises Rāma's genius and Sīta's innocence, who was abandoned because of baseless allegations, and her purity. This is how Rāmāyana evolved later on. [10]

**Dialogues:** The discourse plays a significant role in the Ramayana. In addition to advancing the plot, they shed light on the characters' inner lives, conflicts of conscience, and driving forces. The language used by the characters reflects their personalities and motivations, which enhances the intricacy of the plot.

**Symbolism and Allegory:** Through a rich tapestry of symbols and metaphors, Valmiki imparts profound philosophical and moral teachings. For example, the journey of Rama symbolises the quest for enlightenment, whereas the ten heads of Ravana stand for the ten vices: lust, anger, delusion, greed, pride, envy, intellect, will, and ego.

**Epic Conventions:** Several epic literary traditions are upheld in the Ramayana, such as the evocation of celestial beings, the presence of supernatural elements, heroic battles, and lengthy journeys. The grandiosity and everlasting charm of the narrative are amplified by these traditions.

## Structure

The Ramayana, a massive epic composed by Valmiki, is structured into seven books, or Kandas. These novels cover several eras in Rama's life, the protagonist of the story. The narrative structure paints a complete picture of Rama's journey and the moral and philosophical lessons taught along the way. Obligation, fundamental quality, unwaveringness, and the contest between good and evil are all deftly woven together to accomplish this.

### ● Balakanda (Book of Childhood)

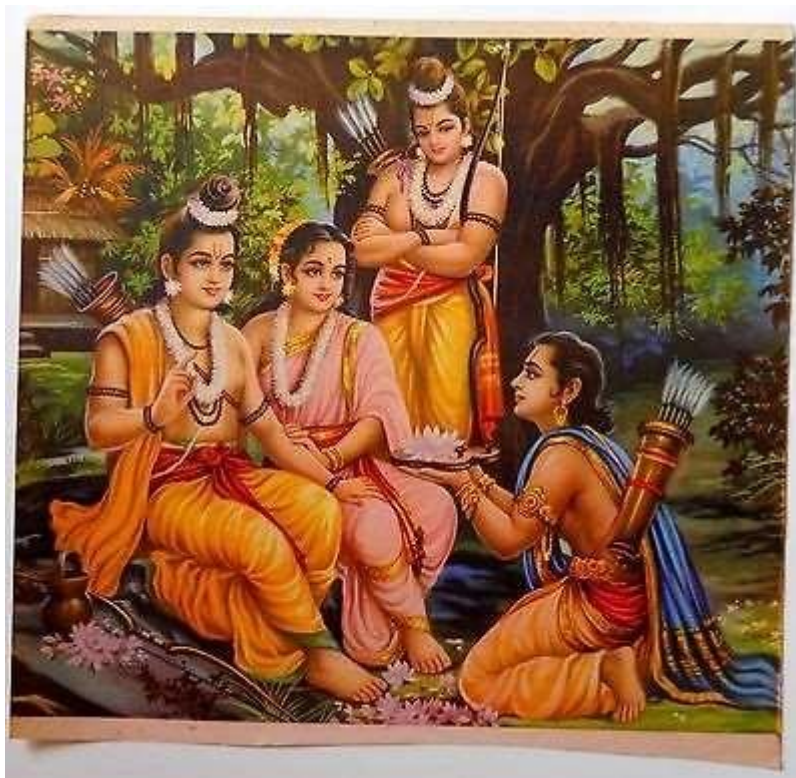
Balakanda, sometimes called the Book of Experience Growing Up, recounts Rama's birth, childhood, and first encounters with the world. The epic couldn't have come to fruition without this book. This section unquestionably examines his concentration under the guidance of the wise Vishwamitra, his ability and bravery in restraining demons, and the crucial occasion of his marriage to Sita, the daughter of Lord Janaka. The book concludes by discussing the events that may have foretold Rama's exile. A chain reaction of promises and political manoeuvrings prompted these gatherings. From Rama's celestial beginnings to his moral character and the early indications of his predestined importance, this Kanda provides readers with a prelude.



**Figure 1:** Balakanda

- **Ayodhyakanda (Book of Ayodhya)**

An important focus of Ayodhyakanda are the events that take place in Ayodhya, when King Dasharatha decides to crown Rama as his heir. However, Sovereign Kaikeyi insists that the ruler fulfil his previous commitments to her after being affected by her maid Manthara. She thinks the lord should instead crown Bharata, her kid, and send Rama into exile for fourteen years. In this work, the themes of duty, repentance, and familial ties are front and centre, with the subsequent political turmoil following closely after. Rama's unwavering commitment to dharma is demonstrated by his willingness to endure unfair treatment, even while banished in shame, in order to fulfil his father's vow.



**Figure 2:** Ayodhyakanda

- **Aranyakanda (Book of the Forest)**

In the midst of Rama's journey in the jungle with his brother Lakshmana and his significant other Sita, Aranyakanda recounts the events that transpired during Rama's time spent there. Their collaborations with sages and devils are depicted in this book, with the appearance of the evil Shurpanakha and her brothers Khara and Dushana being the most stunning and notable of these events between the three of them. The capture of Sita by Ravana, the chief of the devils, is probably one of the most significant events that takes place in this Kanda at this point in time. It is this deed that serves as the impetus for the subsequent journey that is undertaken to safeguard Sita. In order to drive home the notion that Rama should persevere and remain enduring in his dedication to justice, the timberland serves as a representation for both the physical and moral desert that he should cross.



**Figure 3:** Aranyakanda

- **Kishkindhakanda (Book of Kishkindha)**

The book known as Kishkindhakanda recounts the tale of Rama's alliance with Sugriva, the monkey lord of Kishkindha who was exiled during the banishment. A fundamental role is played by this coalition in relation to Rama's primary objective, which is to preserve Sita. This is because Hanuman, the devoted monkey hero, is introduced through this coalition. This is where Hanuman's bravery and unwavering determination come into play. An important event that takes place during Sita's journey is Hanuman's leap across the ocean to reach Lanka, which is depicted in the book. This is one of the most important events that takes place. The various forms of important unions that are essential in the fight against evil are discussed in depth in this Kanda. Topics such as fellowship and dedication are also discussed.



**Figure 4:** Kishkindhakanda

- **Sundarakanda (Book of Beauty)**

The journey that Hanuman takes to Lanka is the primary focus of Sundarakanda, which was given its name because to the idyllic quality of the content that it contains. Hanuman recounts his difficult deeds in this book, recalling his disclosure of Sita for Ravana's Ashoka woodlands and his efforts to reassure her that Rama will soon safeguard her. Hanuman also recalls his efforts to console Sita. Both the tenacity of Hanuman and his unwavering devotion to Rama serve as essential subjects, demonstrating the kind of power that may be attained via the cultivation of self-assurance and bravery. This Kanda will serve as an extension between Rama and Sita's partition and their inevitable compromise [11].

- **Yuddhakanda (Book of War)**

In the chapter known as Yuddhakanda, which is often commonly referred to as the Book of War, the brutal conflict that took place between Ravana's soldiers and Rama's fighters is described in a more nuanced manner. In addition to providing a comprehensive account of the crucial arrangements, it also details the heroic deeds that Rama and his companions carried out, as well as the conclusive loss and death of Ravana. A reunion

between Rama and Sita serves as the culmination of the book; yet, the most important aspect of this gathering is Rama's need for Sita to demonstrate her purity by undergoing a rigorous examination.

- **Uttarakanda (Book of the Aftermath)**

The events that took place are recounted by Uttarakanda immediately upon Rama's return to Ayodhya. This book covers a variety of issues, including his coronation as king, the tragic exile of Sita due to public scepticism about her purity, and the birth and raising of his twin boys, Lava and Kusha. All of these topics are discussed in detail. Additionally, this book describes the final years of Rama's stay on earth, as well as Sita's ultimate return to earth and Rama's ascent to the heavens. In addition, each of these events is described in detail.

### 3. Celestial Bodies in the Ramayana [12]

A legendary that is firmly soaked with Hindu folklore and cosmology, the Ramayana, dispenses crucial tasks to numerous heavenly substances, every one of which epitomises significant representative and topical components.

- **Sun (Surya):**

Surya, commonly known as the Sun, is revered all across the universe since it is the most significant provider of both light and sustenance. Surya is praised throughout the Ramayana as a power that is necessary to life, vitality, and strength and is regarded as such throughout the whole epic. Throughout the course of the epic, the main character, Rama, maintains that he inherited his ancestry from the Sun through the Ikshvaku dynasty, which is also commonly referred to as the Suryavansha (Solar Dynasty). The fact that Rama is connected to Surya draws attention to the heavenly and regal characteristics that he possesses with regard to his character. The influence of Surya is a depiction of the qualities of leadership, righteousness, and unwavering commitment to duty that Rama demonstrates over the duration of the epic. Surya is a representation of these qualities. Since the Sun moves across the sky on a daily basis, it might be interpreted as a metaphor for the more significant ideas that are explored throughout the epic.

- **Moon (Chandra):**

The Moon, which is also referred to as Chandra, is a sign of peace, tranquilly, and the passage of time. When compared to the intensity that Surya embodies, this stands in stark contrast. The deity known as Chandra is often associated with tranquilly and the nurturing aspects of the cosmos. Chandra is the deity that controls over the mind and the emotions. The Chandravansha, also referred to as the Lunar Dynasty, is another important royal dynasty in Hindu mythology. The Ramayana makes reference to this lineage. Although Rama's lineage is the primary vehicle through which the Solar Dynasty is depicted in the Ramayana, other dynasties are also mentioned in the literary work. As a result of the Moon's presence in the narrative, the balance between power and gentleness is reflected, which is a reflection of the two aspects of leadership and administration. Even though it is discussed less frequently, the Moon's existence is something that should not be overlooked.

- **Planets (Grahas):**

The Ramayana devotes a considerable amount of attention to the planets, which are also referred to as Grahas. This is a reflection of the significant significance that Grahas play in Hindu astrology with regard to the relationship between human fate and destiny. Throughout the entirety of the epic, the positions and motions of the planets are understood as omens and signs that have the ability to influence and guide the events that take place. Astrological consultations and planetary alignments are said to take place at key events, such as the timing of Rama's exile and the dates that are regarded to be ideal for fighting.

- **Stars (Nakshatras):**

The Ramayana asserts that the stars, which are also referred to as Nakshatras, are anticipated to act as guiding lights and symbols of destiny. The method in which each Nakshatra is associated with a particular collection of astounding tales and deities contributes to the enhancement of the cosmic tapestry that is the epic. In the course of Rama's time spent in banishment in the woods, the Nakshatras serve as resolute symbols of the presence and direction of the heavens, providing solace and a sense of direction in the midst of his weakness.

### 4. Cosmology as a Theoretical Debate

In the Ramayana, cosmology is discussed in a hypothetical manner, and it provides context for the events that are described as being extraordinary. This demonstrates the depth of ancient Indian logic in terms of both method of thinking and philosophy. The novel delves into more profound concerns regarding the concept of the world, the function of sublime animals, and the relationship between predetermination and free decision-making by bringing in with varying degrees of cosmological ideas and incorporating them into the narrative. Throughout the Ramayana, one of the most important topics that is discussed is the potential of dharma. The dharma is a representation of the moral and moral statutes that are responsible for maintaining the cosmos. The epic portrays the recognition of dharma as being essential in order to preserve cosmic equilibrium. Rama, who is a manifestation of Vishnu, is frequently portrayed as the guardian of dharma, functioning in accordance

with the laws that govern the universe. Taking this picture into consideration, one can imagine a possible discussion regarding the connection between moral obligation and the more significant cosmic arrangement. The concept of Rama is a representation of the idea that the protection of cosmic requests is more important than human desires and is essential for the success of the universe.

The purpose of the Ramayana is to study the manifestation of heavenliness and the ways in which it interacts with the world of humans. In addition to this, it addresses the concept of human mortality. As a result of Rama's human manifestation, questions are raised regarding the concept of symbolism as well as the divine motivation behind taking on a human body [13]. This religious discussion revolves around the concept of lila, which can be translated as divine play. In this concept, divine beings anticipate that human structures will assist them in accomplishing cosmic goals and serving as an example for virtuous behaviour.

One of the most important hypothetical debates concerning the concepts of predetermination (daiva) and free decision-making (purushartha) is presented in the Ramayana. The awe-inspiring depicts folks who ought to make comprehensive use of their independence while adhering to the constraints of predetermined conditions. As an illustration, although Rama's exile seems to be predetermined, he demonstrates the ability to make free decisions in the manner in which he responds to what is occurring by demonstrating nimbleness and adhering to his dharma. Due to the existence of this duality, philosophical questions about the concept of fate and human behaviour are brought up. According to the Ramayana, individuals have the ability to influence their predestination and maintain the cosmic order by selecting their own demonstrations, even though destiny is the one who determines everything [14]. In order to illustrate the connection between the microcosm and the macrocosm, the Ramayana makes use of cosmic imagery and symbols that represent divine bodies. In the cosmic narrative, the planets (Grahas), the Sun (Surya), and the Moon (Chandra) are not merely foundational figures; rather, they are dynamic players.

The story of the Ramayana takes place during the Treta Yuga, which is one of the four cosmic periods (yugas) that are described in Hindu mythology. A stage in the moral and spiritual decline of the cosmos is represented by each yuga; the Treta Yuga, in contrast to the yugas that came after it, was characterised by a relatively high level of morality. Having the epic take place during this yuga provides context for the actions of the characters as well as the prominence of the dharma.

## **5. Interpreting Valmiki Ramayana Through Cosmology [15]**

### **Cosmological Structure and Symbolism**

The events that take place in the Ramayana are symbolic of a multifaceted universe that extends beyond the circumference of the earth to encompass the heavens and the underworlds. The Sun (Surya), the Moon (Chandra), and the planets (Grahas) are all examples of heavenly elements that are known to convey cosmic requests. Taking Rama's ancestor Suryavansha as an example, the Sun's affiliation with him highlights both his divine pedigree and his capacity to protect dharma for the people. The fact that Rama was created at a time when the planets were in a beautiful arrangement demonstrates that his existence was necessary for a more prominent cosmic plan that was accomplished through the method of heavenly organisation.

### **Dharma and Cosmic Order**

The concept of dharma is sometimes described as a general norm that maintains the equilibrium of the cosmos. There is no better example of dharma than Rama, who demonstrates how the fulfilment of one's obligations can preserve the peace and tranquilly of the universe. It is because of his selfless actions that he has demonstrated the significance of preserving dharma for the sake of the cosmic order. Through the telling of this story, it is demonstrated that dharma is more important than individual necessities for the success of the entire cosmos.

### **Divine Interventions and Human Agency**

In the Ramayana, celestial and mortal realms are intertwined via the intervention of divine things. Think of the way the wise Agastya uses her song to Rama to convey Surya's solidarity as an example of radiant assistance.

### **Cosmic Cycles and Yugas**

The Treta Yuga, one of the four cosmic periods that reflect periods of moral and supernatural degradation, is when the Ramayana is structured. Around this time, the Ramayana takes its structural form. The eternal struggle between good and evil and the relentless passage of time are both highlighted by this area.

## 6. Future Research and Possibilities

Future research on the Ramayana's cosmology might take interesting turns. One such approach is to compare the Ramayana's cosmological ideas with those of other ancient texts or traditions, such as the Mahabharata or the Puranas, or even with the fantastical ideas of people from outside India. Similarities, differences, and the development of cosmological concepts across various social orders and time periods could be showcased in this comparative approach. The rationale behind the Ramayana's cosmology could be the subject of an entirely new academic discipline. Experts could examine the correlation between our senses and knowledge of the cosmos and the astonishing depictions of celestial events and anomalies. The ancient Indians' grasp of cosmology and its impact on religious and cultural practices may be better understood in light of this.

## 7. Introducing the Ramayana in Indian English Studies

In India, including the Ramayana in English studies curriculum has a number of benefits. The epic, most importantly, is a mainstay of Indian scholarly and social inheritance, giving significant experiences into the country's mind boggling folklore, moral standards, and social frameworks. Understudies might develop a sensation of social ID and regard by concentrating on the Ramayana, which assists them with getting a more profound information on the social roots that make present day Indian culture. Second, the Ramayana is a well-known work of literature with complex character development, clever plot devices, and timeless themes that transcend cultures. By breaking down the text, understudies might work on their decisive reasoning and scholarly investigation abilities as well as procure helpful instruments for assessing and appreciating writing according to numerous social viewpoints. Moreover, the Ramayana's general subjects — obligations, profound quality, and the ceaseless struggle among great and malevolence — resound with crowds all through the world, making it a significant supplement to English Examinations educational programs in India and all over the planet. All things considered, incorporating the Ramayana into English studies in India can help students learn better by helping them understand Indian literature, culture, and the experiences and values shared by all people.

## 8. Conclusion

Incorporating ideas about the origin of the cosmos, the location of celestial animals, and the relationship between predestination and free will, the Ramayana's cosmology provides a deep philosophical and religious framework that goes beyond mere narrative embellishments. In a mind-boggling tapestry of vision and illustration, the famous invites readers to contemplate the deeper meanings conveyed inside its pages with the introduction of stellar bodies, cosmic need, and amazing mediations. Looking at the cosmic aspects of the Ramayana through the Hindu lens paints a peaceful picture of a cosmos protected by dharma and celestial norms. Scholarly analysis and legendary figures of speech combine in the legendary's narrative structure, style, and subject concerns to portray an all-encompassing grasp of the cosmos. Research into the Ramayana's cosmic elements in the future will allow us to probe its symbolic complexity further, compare and contrast its cosmological roots with those of other traditions, and investigate its logical implications.

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