

INFLUENCES OF RAMAYANA ON RELIGIOUS AND SPIRITUAL PRACTICES IN INDIAN SOCIETY

Dr. Meruprabha Mishra

Assistant Professor, Department of History,
Shri M.D.Shah Mahila College of Arts & Commerce, Mumbai
Email: merup.tiwaari@gmail.com

Abstract

The Ramayana is a revered epic in Indian literature that has profoundly influenced the religious and spiritual fabric of Indian society for centuries. This research paper delves into the various ways the Ramayana affects religious rituals, devotional practices, and spiritual beliefs across diverse regions of India. It also explores the epic's subtle influences on traditions such as Buddhism and Jainism. By synthesizing historical texts, ethnographic studies, and contemporary religious practices, this study seeks to elucidate the Ramayana's significance as both a literary masterpiece and an essential spiritual guide. It plays a crucial role in shaping moral values, influencing worship patterns, and cultivating community identity. This research aims to deepen the understanding of the epic's enduring legacy and its impact on collective spirituality in India.

Keywords: Ramayana, Indian literature, religious rituals, devotional practices, spiritual beliefs, moral values, community identity, cultural legacy.

I. INTRODUCTION

The Ramayana has profoundly shaped religious and spiritual practices throughout India and much of Asia. As a revered scripture and moral narrative, it has influenced devotional rituals, pilgrimage customs, festivals, and temple worship. Individual

spiritual values are deeply rooted beliefs and practices that vary widely from person to person but share commonalities across cultures and generations. These values often encompass principles such as compassion, forgiveness, and the pursuit of authenticity that guide individuals in their everyday lives. Various factors, including family traditions, cultural background, personal experiences, and community teachings, can influence them.

For generations, spiritual values have played a pivotal role in shaping identities, fostering connections between people, and promoting a shared sense of purpose within communities. These values serve as an anchor in times of uncertainty, offering guidance and support to navigate the complexities of life.

Moreover, the transmission of these spiritual values from one generation to the next creates a tapestry of wisdom and insight that evolves yet remains rooted in fundamental truths. Understanding and honoring these values allows individuals to connect more deeply with themselves, others, and the world around them. In an increasingly fast-paced and materialistic society, returning to our spiritual values can offer a pathway toward greater fulfillment and a more meaningful existence.

Overall, exploring and embracing individual spiritual values is essential for nurturing personal growth and fostering a compassionate society.

II. METHOD

2.1 Aim of the research

The primary objective of this research is to analyze and document the extent and nature of the Ramayana's religious rituals, spiritual practices, and cultural values within Indian society. This study also investigates the epic's nuanced impact on related spiritual traditions, including Buddhism and Jainism. Furthermore, it aims to identify specific elements of the Ramayana that have been incorporated into

devotional practices and to examine how these elements continue to evolve in contemporary contexts.

2.2 Research Questions

2.2.1 In what ways does the Ramayana influence religious rituals and spiritual practices across various regions of India?

2.2.2 How do its teachings impact moral and devotional traditions within Hinduism, Buddhism, and Jainism?

2.2.3 In what ways do interpretations of the Ramayana differ among these distinct religious communities?

2.2.4 What role do narratives derived from the Ramayana play in shaping contemporary worship and spirituality?

2.3 Hypothesis

The Ramayana serves as a foundational text that significantly influences religious and spiritual practices within Hinduism while also impacting ethical and devotional frameworks in Buddhism and Jainism. The narratives and values embedded within the Ramayana have been assimilated into a variety of ritualistic and moral traditions, thereby maintaining its vital cross-religious relevance throughout Indian society over the centuries.

2.4 Review of literature

- Ramanujan, A.K. (1991). “Three Hundred Ramayanas: Five Examples and Three Thoughts on Translation” ed. by Paula Richman (Berkeley: University of California Press, 1991. This essay analyzes the diverse interpretations of the Ramayana across South Asia, including those from Buddhist and Jain traditions. It questions the concept of a singular authoritative version and underscores how

various communities adapt the epic to convey their specific spiritual and moral values.

- Dandekar, R.N. (1965). *“The Cultural Heritage of India: The Ramayana”* Published by the Ramakrishna Mission Institute of Culture. The Valmiki Ramayana is regarded as a fundamental scripture within Hinduism. Dandekar explores the profound spiritual teachings found in this text and their significant impact on religious practices. Furthermore, the analysis acknowledges the Ramayana’s influence on various other Indian religions, highlighting the ways in which these teachings have been culturally adapted and integrated.
- Narayanan, Vasudha (1992). “The Vernacular Veda: Revelation, Recitation and Ritual” Published by University of South Carolina Press. Examines the Valmiki Ramayana as a key Hindu scripture. Dandekar explains how its spiritual teachings have shaped religious practices and acknowledges its broader influence on other Indian religions through cultural adaptation.
- Gregory M. Clines,(2022) “Jain Rāmāyaṇa Narratives; Moral Vision and Literary Innovation”, published by Routledge, New York.
<https://library.oapen.org/bitstream/id/b559d6b4-8a70-473f-afda-3623b4e5dab4/9781000584110.pdf>

Clines conducts a thorough examination of three Jain versions of the Rāmāyaṇa, authored by two writers across a span of eight centuries. These versions include

- Raviṣeṇa's 7th-century Sanskrit Padmapurāṇa, along with Brahma Jinadāsa's 15th-century Sanskrit Padmapurāṇa and his vernacular work, Rām Rās. Although these texts share a common narrative foundation, they present distinct portrayals of characters and ethical themes, thereby illustrating the development of Jain moral philosophy and narrative artistry over time.

- N. B. Utgikar,” "The Story of the Dasaratha Jataka and of the Ramayana", *Journal of the Royal Asiatic Society*, Volume 56, Supplement S1, in October 1924, Published online by Cambridge University Press: 15 March 2011, https://www.cambridge.org/core/journals/journal-of-the-royal-asiatic-society/article/abs/story-of-the-dasaratha-jataka-and-of-the-ramayana/15F8212428865CE17F8B5EBC1EC68B61?utm_source=chatgpt.com

The comparison of the Dasaratha Jataka and the Ramayana reveals significant similarities, including the exile of a prince and the vital role of King Dasaratha as a father figure.

- K. R. Chandra, "Paumacariya(critical study)",1970, <https://www.wisdomlib.org/jainism/essay/paumacariya-critical-study>

It is the Jain interpretation of the Ramayana, specializes on the character of Rama different from Hindu perspective. According the beliefs of this book, Rama eventually becomes a Jain monk and attains moksha (liberation), emphasizing the Jain path to spiritual purity.

This study employs a qualitative research methodology that integrates both primary and secondary sources to analyze the influence of the Ramayana on religious and spiritual practices in Indian society, specifically focusing on Hinduism, Buddhism, and Jainism. Primary data were gathered from the Shri Ramcharitmanas, while secondary sources include scholarly articles, historical texts, and various regional interpretations of the Ramayana. This diverse combination of sources facilitates a comprehensive understanding of both textual interpretations and the lived experiences of individuals within these religious traditions.

Extension & Limitations

This research contributes to the existing body of literature by utilizing a multidisciplinary approach that integrates textual analysis, field studies, and comparative religious methods. It aims to provide a comprehensive understanding of the Ramayana's influence on Indian spirituality, including its nuanced reflections within Buddhist and Jain traditions. The study effectively bridges classical interpretations with contemporary religious practices. However, the extensive cultural diversity of India and the dynamic nature of spiritual practices, shaped by modernization and globalization, present challenges in uniformly assessing the Ramayana's impact. Future research efforts could benefit from examining these evolving dynamics over time and across different communities for a more nuanced perspective.

III. FINDING AND DISCUSSION

3.1 Influences of Ramayana on the religious and spiritual practices of the Hindu Dharma

We can see everywhere the impact of the Ramayan and its many positive characters like Ram, Lakshman, Bharat, Shatrughan, Sita, Kauskalya, Kaikeyee, Sati Anusuiya, Mandodari, Raja Dhsharath, Raja Janak, Parashuram, Jatayu, Sugreev, Hanuman, Angad, Vibheeshan etc and villains like Kaikeyee, Manthara, Shurpanakha, Ravan, Kumbhkaran etc. Indian parents tell about examples of these types of characters to their children in daily life. Here we will see the contribution of Ramayana in Various fields-

3.1.1 Bhakti (Devotional) Movements: Saints like Tulsidas, who penned the Ramcharitmanas, redefined the Ramayana in local languages, allowing wider access. Rama is celebrated as the Maryada Purushottama, representing dharma, righteousness, and devotion. - The Ramayana is fundamental to Bhakti traditions,

particularly in the worship of Rama, who is viewed as an incarnation of Vishnu. It is described in Shriramcharita Mansa of Tulsidasa in ‘Uttar Kand’ -

“Kritatjug, Treta Dwapar Puja| Makha aru Joga|

Jo gati hoi so Kali Hari nam te paavahin log ||” (Uttarkand, Couplet 102(kha))

“ Kalijug keval Hari gun gaaha,| Gavati Nar pavahin bhav thaaha ||” (Quatrain - 4)

It means that, in the Kritatjug(Satayug) the path of salvation involved practicing penance, in Tretayug, performing complex yagnas was the way, in Dwapar, worshipping God was the path to attain salvation. In Kaliyuga only chanting or remembering of name of Lord Shri Rama is more than sufficient to acquire salvation. (Goswami Tulsidas, Samvat 2050, (year 1994)) These kinds of practices had been shaped everywhere among Hindus and some other groups, like chanting "Ram naam Japa" (the name of Rama), singing bhajans, kirtans, and performing Ramlilas (dramatic presentations) and the development of Rama-centric sects such as the Ramanand Sampradaya.

3.1.2 Spiritual Ideals and Personal Morality: The Ramayana emphasizes on Dharma (righteous duty), exemplified by Rama’s commitment as a son, when Rama left his throne and proceeded to head for the forest as a sage to fulfill his father’s promise to his stepmother Kaikaiyi. Husband, as he vowed to find and bring back his wife, Sita. Rama serves as a model of a compassionate ruler by prioritizing raj dharma over his happiness, opting to exile Sita to preserve the faith of the public. His unselfish decision demonstrates his steadfast dedication to fairness and the welfare of his subjects. We learn asceticism and the practice of renunciation from this.

3.1.3 Devotion (bhakti): Bhakti is profoundly evident in Hanuman, whose unwavering dedication to Rama demonstrates selfless love and surrender to the divine. Sita's unwavering loyalty, even amid great suffering, showcases deep inner faith and spiritual resilience. Together, they represent the highest principles of devotion Hanuman as the ideal servant and Sita as the embodiment of faithful devotion and dharma. Their stories illuminate the spiritual journey for the ideal householder (grihastha), grounded in love, duty, and unwavering faith.

In the Uttarkanda of Tulsidas's Shri Ramcharitmanas, devotion (bhakti) is beautifully compared to salt in cooking. (Goswami Tulsidas, Samvat 2050, (year 1994))-

*“Bhati heen gun sab sukh aise | Lavan bina bahu vyanjan jaise ||
Bhajan heen sukh kavne kaja | As viichaari boleu Khagraaja||”
(Uttarkand, Couplet83, ka& kha) (Quatrain -5 & 6)*

It means just as a sumptuous meal—filled with spices, enhanced by fine ingredients, and crafted with care—remains bland and unsatisfying without salt, a human life, regardless of its riches, influence, and material joys, remains empty without the essence of devotion to the Divine. Salt, while simple and often unnoticed, is the ingredient that adds balance and richness to all other tastes. In the same way, bhakti, though delicate and introspective, is what provides genuine meaning, tranquility, and fulfillment to existence. Without it, the spirit stays devoid of happiness, akin to a feast that fails to delight the senses despite its opulence. Therefore, Tulsidas illustrates that the true richness of life is only realized in the gentle presence of devotion

3.1.4 Renunciation and Self-Sacrifice: These values resonate in Indian spiritual practices. We learn moral teachings from families and educational settings.

Lord Rama serves as a profound example of renunciation and duty, prioritizing the principles of dharma over personal desires. Sita embodies the ideals of sacrifice and unwavering loyalty, accompanying Rama into exile and enduring considerable hardships with remarkable grace. Lakshmana exemplifies devoted renunciation, willingly relinquishing royal comforts to steadfastly support his brother. Bharata's journey reflects a unique form of renunciation, as he consciously chooses to forgo the throne intended for him, instead governing as Rama's representative and honoring his brother's rightful place. Dasharatha, their father, represents the ultimate sacrifice, giving up his peace and happiness to uphold truth and fulfill a promise, even at the cost of losing his beloved son.

3.1.5 Temple Worship and Iconography: Across India and Southeast Asia, numerous temples honor Rama, Sita, Lakshmana, and Hanuman. Ritual practices involve puja, aarti, and the recitation of verses from the Ramayana. The temples are adorned with rich iconography- sculptures and paintings that vividly portray scenes from the epic, including Rama's coronation, Sita's abduction, and Hanuman's unwavering devotion. Ramanathaswamy Temple in Rameswaram, Tamil Nadu is dedicated to Lord Shiva, is a revered Jyotirlinga site and one of the holiest sanctuaries in Hinduism. The temple, which is known for having the longest temple hallway in the world, is a wonder of architecture with tall gopurams and finely carved pillars. It is considered to have great spiritual significance because Lord Rama is said to have worshipped Shiva here in order to atone for his murder of Ravana. Pilgrims also use the 22 holy wells there for bathing, and each is said to have special therapeutic qualities. (G. Ramamoorthy, 2019).

The Ayodhya Ram Janmabhoomi Temple is a magnificent and revered temple that is being built in Ayodhya, Uttar Pradesh, the birthplace of Lord Rama. For millions of Hindus, it represents profound spiritual, cultural, and historical significance. The temple's magnificent design combines elaborate carvings, tall shikharas, and traditional Nagara-style architecture. It is intended to be a worldwide hub of tradition and devotion that draws pilgrims from all around the world. An important spiritual event occurred in January 2024 when the idol (Pran Pratishtha) was consecrated. (Chakradeo Ujwala, 2024).

Bhadrachalam Temple in Telangana is a venerated sanctuary devoted to Lord Rama. The Bhadrachalam Temple is situated in Telangana on the banks of the Godavari River. (Bhadrachalam: Godavari's Temple Town", 2017). The temple is intimately linked to the poet-saint Bhakta Ramadasu, who was instrumental in its restoration and spiritual legacy, and is known as Dakshina Ayodhya (Ayodhya of the South). Particularly during Sri Rama Navami, when Lord Rama's celestial wedding is lavishly celebrated, the temple is a major pilgrimage site because of its tranquil surroundings and extensive history. Its architecture exquisitely captures the spirit of creativity and devotion found in South Indian temple traditions.

3.1.6 Festivals and Community Ritual: The epic Ramayana is strongly linked to a number of Hindu festivals that commemorate significant occasions in Lord Rama's life. Observed with fasting, Ramayana recitations, and special temple celebrations, Ram Navami commemorates the birth of Lord Rama. Celebrated by dramatic plays called Ramlila that portray episodes from the Ramayana, Dussehra, also called Vijayadashami, honors Rama's victory over the demon king Ravana.

Diwali, the festival of lights, recalls Rama's triumphant return to Ayodhya after 14 years in exile, with the lighting of lamps symbolizing the triumph of

good over evil. These celebrations revolve upon Ramlila, a classic dramatic retelling of the Ramayana that is particularly popular in North India.

Ramlila, which means "Rama's play," is a rendition of the Ramayana epic in a sequence of episodes involving song, storytelling, recitation, and dialogue. It is practiced throughout northern India during the Dussehra celebration, which takes place every autumn according to the ceremonial calendar. The most representative Ramlilas are found in Ayodhya, Ramnagar, and Benares, as well as Vrindavan, Almora, Sattna, and Madhubani. (Ramlila 2025).

3.1.7 Scriptural references: The Ramayana holds a position of scriptural reverence, particularly Tulsidas's Ramcharitmanas, which is recited in both temples and homes, akin to readings of the Veda in many North Indian communities. Additionally, it serves as a manual of dharma, significantly shaping the ethical and spiritual perspective of millions. The Ramcharitmanas, Sundar Kand, and Hanuman Chalisa deeply shape both society and the everyday experiences of individuals. By presenting spiritual teachings in local languages, they make devotion and moral values accessible to all, fostering a culture of faith and righteousness. These texts encourage personal connection with the divine, allowing people to cultivate inner peace through daily prayer and chanting.

Culturally, they unite communities through festivals and Ramleela performances, strengthening social bonds and shared traditions. On a personal level, their stories and hymns inspire virtues like courage, honesty, and compassion, guiding ethical decisions at home and work. Reciting the Sundar Kand or Hanuman Chalisa provides emotional strength and hope during challenges, helping individuals face life with resilience and faith.

3.2 Influences of Ramayana on the religious and spiritual practices of the Bauddha Dharma

The Ramayana, often celebrated as a cornerstone of Hindu literature, has also profoundly influenced Buddha Dharma (Buddhism), particularly in its Theravāda and Mahayāna practices across South and Southeast Asia. Rather than simply adopting the Ramayana, Buddhist traditions have reinterpreted it to align with principles, cosmology, and ethical frameworks. Here we can see some closer examination of its influence:

3.2.1 Rama as a Bodhisattva: In numerous Buddhist Jātaka stories, Rama is depicted as an earlier incarnation of the Buddha, embodying the noble virtues (pāramitās) essential for achieving Buddhahood. (Catthaleeya Aungthongkamnerd, 2025) Dasaratha Jātaka (No. 461, Pali Canon) echoes the Ramayana's story closely. A Rāmapandita, often known as Rama, is portrayed as a virtuous and astute ruler who is committed to dharma. In keeping with Buddhist principles of chastity, Sita is shown in this rendition as his sister. The story uses themes of conflict and heavenly favor to highlight values like compassion, renunciation, and non-violence. This reworking emphasizes how the Ramayana functions as a spiritual and moral manual in the context of Buddhist ethical teachings.

3.2.2 Embedding into Southeast Asian Buddhist Cultures: In countries like Thailand, Cambodia, Laos, and Myanmar, where Theravāda Buddhism flourishes, the Ramayana has become integral to the religious landscape.

3.2.3 Thailand and Vietnam : The Ramakien, Thailand's adaptation of the Ramayana, plays a vital role in royal and Buddhist rituals. Rama is viewed as the archetype of a righteous king, exemplifying the ideals of Buddhist

leadership. Khon dance dramas based on the Ramakien are presented during temple festivals. (Nguyen Thi Tam Anh & Nguyen Duy Doai, 2021)

3.2.4 Cambodia: (Reamker) and Laos: The Ramayana is reinterpreted through Buddhist perspectives, focusing on ethical themes like *karuṇā* (compassion), *sīla* (moral integrity), and *kṣānti* (patience). Stories are shared through temple art and community storytelling, framed as moral lessons. (Annabel Gallop, 2014)

3.2.5 Myanmar (Burma): The adaption of the Ramayana in Myanmar revolves around the Yama Zatdaw, the Burmese version of the epic. Its origins may be traced back through historical and literary advancements, with the tale modified to fit local customs and Buddhist influences. The Yama Zatdaw is an important aspect of Burmese cultural and religious life, particularly when performed in traditional theatre and court dramas, where it serves as both entertainment and moral instruction. (Annabel Gallop 2014)

3.2.6 Shared Moral and Spiritual Values: The Ramayana resonates within Buddhist communities due to its representation of common ethical ideals, such as:

- Self-sacrifice (*dāna-pāramitā*) – embodied in Rama’s exile.
- Truthfulness (*sacca-pāramitā*) – reflected in Rama’s unwavering commitment to dharma.
- Detachment (*nekkhamma*) – observed in his renunciation of power and luxury.
- Compassion (*karuṇā*) – evident in his interactions with allies and adversaries alike. These virtues align seamlessly with the Ten *Pāramitās* in Buddhism, representing the perfections a Bodhisattva diligently seeks to cultivate.

3.2.7 Artistic and Ritual Expressions: The vibrant murals found in Buddhist temples across Thailand, Laos, and Cambodia beautifully illustrate scenes from the Ramayana, holding a significance akin to that of the revered Jātaka tales.

- Buddhist religious festivals incorporate ritual dramas and narrative recitations, enriching the spiritual experience.
- Many pagodas and stupas feature intricate reliefs capturing episodes from the Ramayana, interpreting these stories through the lens of Buddhist cosmology.

3.2.8 Philosophical and Doctrinal Reinterpretation: In contrast to Hinduism, which sees Rama as an avatar of Vishnu, Buddhism regards him as a noble human or a Bodhisattva, emphasizing the importance of human effort and ethical conduct over divine intervention.

- The idea of dharma present in the Ramayana has been integrated into the Buddhist understanding of Dhamma, which represents the universal law of morality and truth.

3.3 Influences of the Ramayana on Jain Spiritual and Religious Practices:

Although the Ramayana is primarily recognized as a Hindu epic, its narratives have been deeply integrated into Jain literature and spiritual practice. Within Jainism, the story is reshaped to align with Jain philosophy, which highlights principles such as non-violence (ahimsa), truthfulness (satya), detachment (vairagya), and the aspiration for liberation (moksha). Here we can see some related references-

3.3.1 Jain Adaptations of the Ramayana: Jain authors have crafted their interpretations of the Ramayana that embody Jain philosophical values and

osmic understanding. (Eva De Clercq, 2005) We can see some Jain texts also like Paumacariya (or Paumachariya) by Vimalasuri (approximately 3rd–5th century CE), Padmapurāṇa by Ravisena (7th century CE) and later adaptations in Apabhramsha, Gujarati, and other languages. In these texts, Rama is referred to as Padma and depicted as a revered soul (śalākāpuruṣa) rather than as a divine incarnation

3.3.2 Rama as an Ethical Role Model, not a Divine Figure: In Jain teachings, Rama is not viewed as an avatar of Vishnu. He ranks among the 63 distinguished beings (śalākāpuruṣas). Rather than killing Ravana, Lakshmana is depicted as the one doing so, as violence would breach Rama's Jain commitment to ahimsa. Following the fulfillment of his worldly responsibilities, Rama is illustrated as transforming into a Jain monk and ultimately attaining moksha (liberation). This narrative emphasizes the Jain dedication to spiritual refinement, ethical conduct, and the principle of renunciation. (Hetal M. Kamdar,2019)

3.3.3 Ethical and Spiritual Themes in the Jain Ramayana:

Non-violence (Ahimsa) → Rama chooses not to kill Ravana, promoting peace instead, so Lakshmana can fight in his place.

Non-attachment (Aparigraha) → Rama gives up his kingdom and family life, embracing a life of renunciation.

Detachment (Vairagya) → Both Rama and Sita show detachment by giving up worldly ties and material comforts.

Truthfulness (Satya) → Rama always speaks the truth and upholds moral discipline through his words and actions.

Liberation (Moksha) → Rama and Sita reach liberation through their spiritual dedication and ascetic life, completing their journey to freedom

3.3.4 Impact on Jain Religious Practices, Education & Storytelling: The Jain Ramayanas serve as moral and spiritual guides for both children and adults. These texts are recited during festivals such as Paryushan, focusing on teaching appropriate conduct (samyak charitra)

3.3.5 Temple Art and Iconography: Jain temples feature murals and manuscripts illustrating tales from the Jain Ramayana. The artwork emphasizes themes of non-violence, spiritual detachment, and the philosophy of karma.

3.3.6 Role Models for Monastic Life: Rama's act of renunciation is often cited in Jain sermons as an exemplary model of leaving behind worldly life. This serves to promote vairagya (detachment) and tapas (austerity) as pathways to spiritual liberation. (Aditi Shah, 2019)

3.3.7 Philosophical Reinterpretation: Supernatural aspects (such as miracles and divine avatars) found in the Hindu Ramayana are either omitted or made more rational. The narrative is framed within the context of Jain cosmology, emphasizing the laws of karma and rebirth. Greater importance is given to human endeavor rather than reliance on divine intervention.

IV. CONCLUSION

So conclusively I can say that my hypothesis was The Ramayana serves as a foundational text that significantly influences religious and spiritual practices within Hinduism while also impacting ethical and devotional frameworks in Buddhism and Jainism. The narratives and values embedded within the Ramayana have been assimilated into a variety of ritualistic and moral traditions, thereby maintaining its vital cross-religious relevance throughout Indian society over the centuries. At the end of the research paper, this proved true.

The Ramayana, far from being merely an epic of antiquity, continues to serve as a vibrant spiritual force within Indian society. Its pervasive influence penetrates ritual practice, ethical conduct, and theological discourse across Hinduism, Jainism, and Buddhism. As this article has demonstrated, the narrative of Rama—whether revered as an avatar of Vishnu, an ethical śalākāpuruṣa, or a Bodhisattva—functions not only as religious instruction but also as a moral compass for both personal and communal life. The Ramayana’s motifs of dharma, renunciation, devotion, and righteousness are reflected in temple rituals, festival traditions such as Ramlila, ascetic ideals, and household piety.

In the retellings of Jain and Buddhist traditions, the text is adeptly reinterpreted to validate principles of non-violence, detachment, and spiritual liberation, thereby illustrating its adaptability across diverse religious ideologies. Throughout centuries of oral, textual, and performative transmission, the Ramayana has consequently evolved into more than mere scripture, it has transformed into a dynamic framework that shapes the ethical and spiritual imagination of Indian society. Its enduring relevance is attributed to its ability to reflect and influence emerging religious sensibilities, while simultaneously offering models of divine and human conduct that are deeply embedded in the cultural psyche of the subcontinent.

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