



# ॥ श्रीमद्वाल्मीकि रामायणम् ॥

## Samkṣepa Rāmāyaṇam

April 16, 2017

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# Heart of a Virtuous Person

मृदुलं नवनीतमीरितं नवनीतादपि सञ्जनस्य हृत् ।  
तदिदं द्रवति स्वतापनात् परतापाद्द्रवते सतां पुनः ॥

Butter is soft – so people say. Softer than that is the heart of the virtuous. Because, butter melts when it is heated. The other (heart of the virtuous) melts even when some one else is scorched.

Greatness of people is self-luminous

न अभिषेको न संस्कारः सिंहस्य क्रियते वने ।  
विक्रमार्जित सत्वस्य स्वयमेव मृगेंद्रता ॥

There is no coronation or other ceremonies to declare the Lion as the “King of the forest”. Real winners do not need any such ceremonies.

# Jīvanmukta Lakṣana

विवेकचूडामणिः

अतीताननुसन्धानं भविष्यदविचारणम् ।

औदासीन्यमपि प्राप्ते जीवन्मुक्तस्य लक्षणम् ॥ 433

The mark of a Jīvanmukta is not pondering over what has been, not worrying about what is to be and indifference about the present.

# Jīvanmukta Lakṣana

विवेकचूडामणिः

गुणदोषविशिष्टेऽस्मिन्स्वभावेन विलक्षणे ।

सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम् ॥ 434

The mark of a Jīvanmukta is seeing with an equal eye all this of the world, which by nature is very peculiar, being endowed with good and evil qualities.

# Jīvanmukta Lakṣana

विवेकचूडामणिः

इष्टानिष्टार्थसंप्राप्तौ समदर्शितयाऽऽत्मनि ।

उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् ॥ 435

The mark of a Jīvanmukta is being without change in oneself by reason of seeing with an equal eye both the cases of the accrual of what is favourable or unfavourable.

# Jīvanmukta Lakṣana

विवेकचूडामणिः

साधुभिः पूज्यमानेऽस्मिन् पीड्यमानेऽपि दुर्जनैः ।

समभावो भवेद्यस्य स जीवन्मुक्त इष्यते ॥ 441

**He is said to be a Jīvanmukta who is equanimous whether adored by the good or afflicted by evil persons.**

# Vālmīki Rāmāyaṇam

**Bāla Kāṇḍam (Sarga 1)**  
संक्षेपरामायणम्



# Bāla Kāṇḍam (Sarga 1)

## Śloka 19 - 20

तमेवं गुणसम्पन्नं रामं सत्यपराक्रमम् ॥ 1.1.19

ज्येष्ठं श्रेष्ठगुणैर्युक्तं प्रियं दशरथस्सुतम् ।

प्रकृतीनां हितैर्युक्तं प्रकृतिप्रियकाम्यया ॥ 1.1.20

यौवराज्येन संयोक्तुमैच्छत्प्रीत्या महीपतिः ।

Rāma being the possessor of such merits, whose truthfulness alone is his courage, embodied with best intrinsic values, ever involved in the welfare of people, being the dear & eldest son of Daśaratha, the king affectionately intended to install Rama as crown prince to all intents and purposes of country's welfare

# Bāla Kāṇḍam (Sarga 1)

## Śloka 21 - 22

तस्याभिषेकसम्भारान्दृष्ट्वा भार्याऽथ कैकयी ॥ 1.1.21

पूर्वं दत्तवरा देवी वरमेनमयाचत ।

विवासनं च रामस्य भरतस्याभिषेचनम् ॥ 1.1.22

Thereafter, having seen the preparations for installation of Rāma, queen Kaikeyī who had been promised earlier with boons by Daśaratha demanded of him the exile of Rāma & enthronement of Bharata.

# Bāla Kāṇḍam (Sarga 1)

## Śloka 23 - 24

स सत्यवचनाद्राजा धर्मपाशेन संयतः ।

विवासयामास सुतं रामं दशरथः प्रियम् ॥ 1.1.23

**Daśaratha, true to his word and restrained by the bond of duty, sent his beloved son Rāma to the forest.**

स जगाम वनं वीरः प्रतिज्ञामनुपालयन् ।

पितुर्वचननिर्देशात्कैकेय्याः प्रियकारणात् ॥ 1.1.24

**Mighty Sri Rāma in order to please Kaikeyī and obey the word of command of his father, went to the forest and help the king to keep his promise to Kaikeyī.**

# Bāla Kāṇḍam (Sarga 1)

## Śloka 25 - 26

तं व्रजन्तं प्रियो भ्राता लक्ष्मणोऽनुजगाम ह ।  
स्नेहाद्विनयसम्पन्नस्सुमित्रानन्दवर्धनः ॥ 1.1.25  
भ्रातरं दयितो भ्रातुस्सौभ्रात्रमनुदर्शयन् ।

Lakṣhmaṇa beloved brother to Rāma is drawn towards him. Endowed with modesty he is an enhancer of the joy of his mother Sumitra. Displaying his fraternal love, he followed Rāma who was departing to the forest.

# Bāla Kāṇḍam (Sarga 1)

## Śloka 26 - 28

रामस्य दयिता भार्या नित्यं प्राणसमा हिता ॥ 1.1.26

जनकस्य कुले जाता देवमायेव निर्मिता ।

सर्वलक्षणसम्पन्ना नारीणामुत्तमा वधूः ॥ 1.1.27

सीताप्यनुगता रामं शशिनं रोहिणी यथा ।

**Sīta, the best one among ladies, a possessor of all best qualities befitting to an ideal lady, the one who is as though fashioned by a Divine marvel, born in Janaka's family & became Daśaratha's daughter-in-law, she who is the loving wife and an ever-amiable alter ego of Rāma, even she followed Rāma to forests, as with Lady Rohini following the Moon**

# Bāla Kāṇḍam (Sarga 1)

## Śloka 28 - 30

पौरैरनुगतो दूरं पित्रा दशरथेन च ॥ 1.1.28

शृङ्गिबेरपुरे सूतं गङ्गाकूले व्यसर्जयत् ।

गुहमासाद्य धर्मात्मा निषादाधिपतिं प्रियम् ॥ 1.1.29

गुहेन सहितो रामो लक्ष्मणेन च सीतया ।

The citizens and Daśaratha followed Rāma for a long distance. Rāma of righteous nature having approached Guha, king of niṣadas, at śṛngiberapura sent back charioteer Sumantra and Rāma along with Sīta and Lakṣmaṇa crossed river Ganga.

# Bāla Kāṇḍam (Sarga 1)

## Śloka 30 - 32

ते वनेन वनं गत्वा नदीस्तीर्त्वा बहूदकाः ॥ 1.1.30

चित्रकूटमनुप्राप्य भरद्वाजस्य शासनात् ।

रम्यमावसथं कृत्वा रममाणा वने त्रयः ॥ 1.1.31

देवगन्धर्वसङ्काशास्तत्र ते न्यवसन् सुखम् ।

Moving from one forest to another and crossing deep and wide rivers with plenty of waters, reached the Citrakūta mountain by the command of sage Bharadwāja. They raised a hut made of leaves in the forest located in Citrakūta mountain and dwelt there happily resembling devas and gandharvas.

# Bāla Kāṇḍam (Sarga 1)

## Śloka 32 - 34

चित्रकूटं गते रामे पुत्रशोकातुरस्तथा ॥ 1.1.32  
राजा दशरथस्स्वर्गं जगाम विलपन्सुतम् ।

**When Rāma had set out to Citrakūta, king Daśaratha, stricken by the grief over the separation from his son and mourning over him departed to heavens.**

मृते तु तस्मिन्भरतो वसिष्ठप्रमुखैर्द्विजैः ॥ 1.1.33  
नियुज्यमानो राज्याय नैच्छद्राज्यं महाबलः ।

**After Daśaratha had passed away, mighty Bharata did not desire to rule the kingdom against the orders by Vasiṣṭa & other brahmins.**



# Bāla Kāṇḍam (Sarga 1)

## Śloka 34 - 36

स जगाम वनं वीरो रामपादप्रसादकः ॥ 1.1.34

गत्वा तु सुमहात्मानं रामं सत्यपराक्रमम् ।

अयाचद्भ्रातरं राममार्यभावपुरस्कृतः ॥ 1.1.35

त्वमेव राजा धर्मज्ञ इति रामं वचोऽब्रवीत् ।

**Bharata, went to the forest in order to worship Rāma's feet. Bharata reached Rāma, so pleasing venerable, truthful and chivalrous, worshipped him with reverence and implored. Bharata addressing Rāma said, 'You are knower of righteousness. You alone should be the king.**

# Bāla Kāṇḍam (Sarga 1)

## Śloka 36

रामोऽपि परमोदारस्सुमुखस्सुमहायशाः ।

न चैच्छत्पितुरादेशाद्राज्यं रामो महाबलः ॥ 1.1.36

Although a source of universal delight, although exceedingly generous and of cheerful countenance, highly renowned and capable Rāma refused to accept the kingdom in accordance with the command of his father.

# Bāla Kāṇḍam (Sarga 1)

## Śloka 37

पादुके चास्य राज्याय न्यासं दत्त्वा पुनःपुनः ।  
निवर्तयामास ततो भरतं भरताग्रजः ॥ 1.1.37

Having handed over his sandals to Bharata as symbol of authority for ruling the kingdom, Rāma persuaded him again and again to return to the capital.

# Bāla Kāṇḍam (Sarga 1)

## Śloka 38 - 39

स काममनवाप्यैव रामपादावुपस्पृशन् ॥ 1.1.38

नन्दिग्रामेऽकरोद्राज्यं रामागमनकाङ्क्षया ।

**Disappointed in his mission to take Rāma back, Bharata worshipped the sandals of Rāma and ruled the kingdom from Nandigrama, awaiting his return.**