



॥ श्रीमद्वाल्मीकि रामायणम् ॥

Samkṣepa Rāmāyaṇam

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Developing Character thro' Spirituality

- Capacity to withstand non-sense in life
(withstand changes and chances in life)
- Ability to go beyond the pulls of physical/
nervous/ psychic systems
- Ability to draw enormous energy from within
- Developing clarity of thought/ purpose of
existence

Developing Character thro' Spirituality

- What does it mean to develop character?
 - **Strength & Gentleness** must coexist
 - **Great Broadmindedness** develops along with intensity of **faith and conviction**
 - **Intense fearlessness** and **Intense compassion**
 - अभयं वै प्राप्तोसि जनकः (Bṛhadāraṇyaka Upaniṣad)
 - यस्मात् न उद्विजते लोकाः लोकात् न उद्विजते च यः (Gita chapter 12)

Vālmīki Rāmāyaṇam

Bāla Kāṇḍam (Sarga 1) संक्षेपरामायणम्

Bāla Kāṇḍam (Sarga 1)

Śloka 39 - 40

गते तु भरते श्रीमान् सत्यसन्धो जितेन्द्रियः ॥ 1.1.39

रामस्तु पुनरालक्ष्य नागरस्य जनस्य च ।

तत्रागमनमेकाग्रो दण्डकान्प्रविवेश ह ॥ 1.1.40

When Bharata departed, Śri Rāma, a man of good fortune and steadfast in vows one who had conquered under control perceiving that the citizens from Ayodhya would arrive there, entered the Daṇḍakā forest with single minded determination (so that there would not be breach of his promise).

Bāla Kāṇḍam (Sarga 1)

Śloka 41 - 42

प्रविश्य तु महारण्यं रामो राजीवलोचनः ।

विराधं राक्षसं हत्वा शरभङ्गं ददर्श ह ॥ 1.1.41

सुतीक्ष्णं चाप्यगस्त्यं च अगस्त्यभ्रातरं तथा ।

Having entered the dense forest Dandaka, Rāma slew the demon Virādhā and saw the sages Sarabhangā, Sutīkṣṇā and Agastya with his brother.

Bāla Kāṇḍam (Sarga 1)

Śloka 42 - 43

अगस्त्यवचनाच्चैव जग्राहैन्द्रं शरासनम् ॥ 1.1.42
खड्गं च परमप्रीतस्तूणी चाक्षयसायकौ ।

As directed by sage Agastya, Rāma received with extreme delight a bow, a sword and quivers with inexhaustible arrows, given by Indra to Agastya (to be passed on to Rāma)

Bāla Kāṇḍam (Sarga 1)

Śloka 42 - 43

वसतस्तस्य रामस्य वने वनचरैस्सह ।

ऋषयोऽभ्यागमन्सर्वे वधायासुररक्षसाम् ॥ 1.1.43

While Rama was dwelling in the forest (in the hermitage of sage Sarabhanga), all the ascetics along with others (sages) inhabiting the forest approached Rama requesting for the destruction of the asurās and rakṣasas seizing upon their lives.

Bāla Kāṇḍam (Sarga 1)

Śloka 44 - 45

स तेषां प्रतिशुश्राव राक्षसानां तथा वने ॥ 1.1.44

प्रतिज्ञातश्च रामेण वधस्संयति रक्षसाम् ।

ऋषीणामग्निकल्पानां दण्डकारण्यवासिनाम् ॥ 1.1.45

Rāma promised those ascetics, who resembled flaming fire in lustre living in Daṇḍakāraṇya inhabited by rakshasas to slay them.

Aranya Kāṇḍam – Responding to the requests of Rishis to save them from Rākṣasas

अप्यहं जीवितं जह्यां त्वां वा सीते सलक्ष्मणाम् ।

न तु प्रतिज्ञां संशुत्य ब्राह्मणेभ्यो विशेषतः ॥ (10.18,19)

Bāla Kāṇḍam (Sarga 1)

Śloka 46

तेन तत्रैव वसता जनस्थाननिवासिनी ।
विरूपिता शूर्पणखा राक्षसी कामरूपिणी ॥ 1.1.46

During his stay there a demon called Śūrpaṅakhā living in Janasthāna (resting place for the army of Rāvaṇa in Daṇḍakāraṇya) and capable of assuming any form at will was rendered deformed (by Lakṣmaṇa).

Bāla Kāṇḍam (Sarga 1)

Śloka 47 - 48

ततश्शूर्पणखावाक्यादुद्युक्तान्सर्वराक्षसान् ।
खरं त्रिशिरसं चैव दूषणं चैव राक्षसम् ॥ 1.1.47
निजघान वने रामस्तेषां चैव पदानुगान् ।

Thereafter Rāma killed in the fight all the rākṣasas, Khara, Triśira, and Dūṣaṇa with their followers in a battle who were instigated by Śūrpaṇakhā's words.

Bāla Kāṇḍam (Sarga 1)

Śloka 48 - 49

वने तस्मिन्निवसता जनस्थाननिवासिनाम् ॥ 1.1.48
रक्षसां निहतान्यासन्सहस्राणि चतुर्दश ।

During his stay in that forest Rāma killed fourteen thousand rākṣasas who were inhabitants of Janasthāna

Bāla Kāṇḍam (Sarga 1)

Śloka 49 - 50

ततो ज्ञातिवधं श्रुत्वा रावणः क्रोधमूर्छितः ॥ 1.1.49
सहायं वरयामास मारीचं नाम राक्षसम् ।

Having heard the slaughter of fellow rākṣasa, Rāvaṇa became violent with anger and sought the help of a rākṣasa named Mārīca.

Bāla Kāṇḍam (Sarga 1)

Śloka 50 - 51

वार्यमाणस्सुबहुशो मारीचेन स रावणः ॥ 1.1.50
न विरोधो बलवता क्षमो रावण तेन ते ।

Mārīca repeatedly dissuaded him saying, 'O Rāvaṇa It is not proper for you to enter into hostility with the mighty and powerful Rāma'.

Bāla Kāṇḍam (Sarga 1)

Śloka 51 - 52

अनादृत्य तु तद्वाक्यं रावणः कालचोदितः ॥ 1.1.51

जगाम सह मारीचस्तस्याश्रमपदं तदा ।

Disregarding his words Rāvaṇa incited by fate left for the hermitage of Rāma along with Mārīca.

Bāla Kāṇḍam (Sarga 1)

Śloka 52 - 53

तेन मायाविना दूरमपवाह्य नृपात्मजौ ॥ 1.1.52
जहार भार्यां रामस्य गृध्रं हत्वा जटायुषम् ।

He with the help of deceitful Mārīca drew the princes (Rāma and Lakṣmaṇa) far away from their hermitage abducted Sītā the wife of Rāma and slaughtered vulture Jaṭāyu

Bāla Kāṇḍam (Sarga 1)

Śloka 53 - 54

गृध्रं च निहतं दृष्ट्वा हतां शुत्वा च मैथिलीम् ॥ 1.1.53
राघवश्शोकसन्तप्तो विललापाकुलेन्द्रियः ।

Having seen and heard from the eagle Jaṭāyu struck down by Rāvaṇa that Sītā had been abducted Rāma bewailed, choked with tears his senses dulled by distress.

Bāla Kāṇḍam (Sarga 1)

Śloka 54 - 55

ततस्तेनैव शोकेन गृध्रं दग्ध्वा जटायुषम् ॥ 1.1.54

मार्गमाणो वने सीतां राक्षसं सन्ददर्श ह ।

कबन्धन्नाम रूपेण विकृतं घोरदर्शनम् ॥ 1.1.55

Then he performed in the midst of tears the funeral rites of the vulture Jaṭāyu. Wandering in search of Sītā, he beheld a rākṣasa named Kabandha who was dreadful, in deformed in appearance.

Jaṭāyu Maraṇam – Rāma's approach to handle this
राजा दशरथः श्रीमान् यथा मम महायशाः ।
पूजनीयश्च मान्यश्च तथाऽयं पतगेश्वरः ॥ (68.26) (Ar. K)

Bāla Kāṇḍam (Sarga 1)

Śloka 56 - 57

तं निहत्य महाबाहुर्ददाह स्वर्गतश्च सः ।
स चास्य कथयामास शबरीं धर्मचारिणीम् ॥ 1.1.56
श्रमणीं धर्मनिपुणामभिगच्छेति राघव ।

Mighty armed Rāma, having killed Kabandha, consigned his body to flames. While leaving for heavens he informed him saying, 'O Rāghava, there is a female ascetic in Śabara community, performing religious duties and proficient in practising austerities. You may visit her'.

Bāla Kāṇḍam (Sarga 1)

Śloka 57 - 58

सोऽभ्यगच्छन्महातेजाश्शबरीं शत्रुसूदनः ॥ 1.1.57
शबर्या पूजितस्सम्यग्रामो दशरथात्मजः ।

Rāma son of Daśaratha, destroyer of enemies and possessing great splendour approached Sabari who duly worshipped him