



॥ श्रीमद्वाल्मीकि रामायणम् ॥

Samkṣepa Rāmāyaṇam

July 16, 2017

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How did Rāvaṇa set his own mousetrap?

- Many advises & wise counsel simply discarded
 - Vibhīṣaṇa – Sarga 9, 16 (9 to 16)
 - Śuka and Sāraṇa
 - Mālyavān (Long piece of advise – Sarga 35)
 - Kumbhakarṇa – (Statesmen advice – Sarga 63)
- Act of desperation exhibited thru dirty tricks
 - Vidujjihvā – trick of showing Fake Rāma as killed
 - Indrajit's tricks – Fake Sītā as killed, Nāgāstra...
 - Each trick follows a major casualty of warriors

Yuddhakāṇḍam

Vibhīṣaṇa's counsel to Rāvaṇa

त्यजस्व कोपं सुखधर्मनाशनं भजस्व धर्म रतिकीर्तिवर्धनम् ।

प्रसीद जीवेम सपुत्रबान्धवाः प्रदीयतां दाशरथाय मैथिली ॥ 9.22

Abandon soon your anger, which destroys happiness and piety. Resort to righteousness, which augments joy and fame. Become placid so that we may live with our sons and relatives. Let Sītā be given away to Rāma.

अयं हि दोषः सर्वस्य जनस्याप्योपलक्ष्यते ।

रक्षसां राक्षसीनां च पुरस्यान्तः पुरस्य च ॥ 10.24

These bad omens are being seen indeed by demons and lady-demons of the city and of the gynaeceum as well as all these people here.

Yuddhakāṇḍam

Vibhīṣaṇa's counsel to Rāvaṇa

प्रापणे चास्य मन्त्रस्य निवृत्ताः सर्वमन्त्रिणः ।

अवश्यं च मया वाच्यं यद्दृष्टमथवा श्रुतम् ॥ 10.25

सम्बिधाय यथान्यायं तद्भवान् कर्तुमर्हति ।

All your ministers have abstained to pass this counsel to you. Whatever is seen or heard, it is to be told certainly by me. Hence, you ought to do according to a justification of things for the occasion.

Yuddhakāṇḍam

Rāvaṇa dismisses Vibhīṣaṇa

भयं न पश्यामि कुतश्चिदप्यहं न राघवः प्राप्स्यति जातु मैथिलीम् ।
सुरैः सहेन्द्रैरपि संगरे कथं ममाग्रतः स्थास्यति लक्ष्मणाग्रजः ॥ 10.28

I do not see any fear from whom so ever. Rāma cannot obtain Seetha by any means. How Rāma even along with Indra and the celestials can stand before me in battle?

Yuddhakāṇḍam

Vibhīṣaṇa's counsel to Rāvaṇa

सुलभाः पुरुषा राजन् सततं प्रिय वादिनः ।

अप्रियस्य तु पथ्यस्य वक्ता श्रोता च दुर्लभः ॥ 16.21

O, king! Men who forever speak pleasing words are easy to be obtained. But one who speaks of useful but unpleasing words as also the one who listens to them, are rare to be obtained

Yuddhakāṇḍam

Vibhīṣaṇa's counsel to Rāvaṇa

निवार्यमाणस्य मया हितैषिणा न रोचते ते वचनं निशाचर ।
परान्तकाले हि गतायुषो नरा हितं न गृह्णन्ति सुहृद्भिरीरितम् ॥
16.26

O, Rāvaṇa the ranger of the night! My words are not relishing to you, who are being restrained by me duly desiring your welfare. Persons whose duration of life is to end, do not accept the salutary words spoken by their well wishers.

Yuddhakāṇḍam

Kumbhakarṇa to Rāvaṇa

प्रथमम् वै महाराज कृत्यमेतदचिन्तितम् ।
केवलम् वीर्यदर्पेणनानुबन्धो विचिन्तितः ॥ 63.4

O emperor! This course of action was not excepted by you at first. You did not conceive this consequence, only because of your sheer arrogance of power.

यः पश्चात्पूर्वकार्याणि कुर्यादैश्वर्यमास्थितः ।
पूर्वं चोत्तरकार्याणि न स वेद नयानयौ ॥ 63.5

He who, abiding in power, performs duties to be done earlier at a later stage and duties to be done later, at an early stage, does not know what is a right course and what is a wrong course.

Yuddhakāṇḍam

Kumbhakarṇa to Rāvaṇa

त्रिषु चैतेषु यच्छ्रेष्ठम् श्रुत्वा तन्नावबुध्यते ।

राजा वा राजमात्रो वा व्यर्थम् तस्य बहु श्रुतम् ॥ 63.10

That sovereign king or crown prince, who, having heard which one is the best out of these three but does not keep it in mind, his extensive learning would be in vain.

यदुक्तमिह ते पूर्वम् क्रियतामनुजेन च ।

तदेव नो हितम् वाक्यम् यदिच्छसि च तत्कुरु ॥ 63. 21

That advice which was tendered to you earlier by vibhīṣaṇa is beneficial to us. Do whatever you wish to do.

Yuddhakāṇḍam

Rāvaṇa dismisses Kumbhakarṇa too

मान्यो गुरुरिवाचार्यः किं मां त्वमनुशाससे ।

किमेवं वाक्ष्मं कृत्वा यदुक्तं तद् विधीयताम् ॥ 63.23

Why are you advising me like a venerable great teacher?

What is the use in getting wearied of your speech? Let a work, most befitting of time, be performed.

अवश्यं च हितं वाच्यं सर्वावस्थां मया तव ।

बन्धुभावादभिहितं भ्रातृस्नेहाच्च पार्थिव ॥ 63.33

O king! In whatever situation you are placed, I have to give certainly a good advice to you. I gave this advice, because of our relation and brotherly affection.

Vālmīki Rāmāyaṇam

Bāla Kāṇḍam (Sarga 1)
संक्षेपरामायणम्

Bāla Kāṇḍam (Sarga 1)

Śloka 87

भरद्वाजाश्रमं गत्वा रामस्सत्यपराक्रमः ।

भरतस्यान्तिकं रामो हनूमन्तं व्यसर्जयत् ॥ 1.1.87

Rāma who was a delight of all whose strength lies in truth went to the hermitage of Bharadwāja (as promised) and despatched Hanumān to Bharata as his messenger.

Bāla Kāṇḍam (Sarga 1)

Śloka 88

पुनराख्यायिकां जल्पन्सुग्रीवसहितश्च सः ।

पुष्पकं तत्समारुह्य नन्दिग्रामं ययौ तदा ॥ 1.1.88

Again accompanied by Sugrīva and recalling earlier incidents and after both of them discussed with each other, Rāma departed to Nandigrāma riding that puṣpaka chariot.

Bāla Kāṇḍam (Sarga 1)

Śloka 89

नन्दिग्रामे जटां हित्वा भ्रातृभिस्सहितोऽनघः ।
रामस्सीतामनुप्राप्य राज्यं पुनरवाप्तवान् ॥ 1.1.89

At Nandigrāma sinless Rāma arrived, met his brothers.
They shed their matted locks. With Sītā restored he
regained his kingdom.

Bāla Kāṇḍam (Sarga 1)

Śloka 90

प्रहृष्टमुदितो लोकस्तुष्टः पुष्टस्सुधार्मिकः ।
निरामयो ह्यरोगश्च दुर्भिक्षभयवर्जितः ॥ 1.1.90

The entire world rejoiced with happiness with their desire fulfilled they were content. All people were following the path of righteousness. There was no fear of sufferings or agonies, diseases or famine.

Bāla Kāṇḍam (Sarga 1)

Śloka 91

न पुत्रमरणं किञ्चिद्द्रक्ष्यन्ति पुरुषाः क्वचित् ।
नार्यश्चाविधवा नित्यं भविष्यन्ति पतिव्रताः ॥ 1.1.91

During the period of Rāma's rule, no where would men witness the death of their sons or women widowed. They would ever remain chaste and devoted to their husbands.

Bāla Kāṇḍam (Sarga 1)

Śloka 92 - 93

न चाग्निजं भयं किञ्चिन्नाप्सु मज्जन्ति जन्तवः ।

न वातजं भयं किञ्चिन्नापि ज्वरकृतं तथा ॥ 1.1.92

न चापि क्षुब्धयं तत्र न तस्करभयं तथा ।

There (in the kingdom of Rāma) was no fear of fire, water, wind, disease, hunger and also theft.

Bāla Kāṇḍam (Sarga 1)

Śloka 93 - 94

नगराणि च राष्ट्राणि धनधान्ययुतानि च ॥ 1.1.93
नित्यं प्रमुदितास्सर्वे यथा कृतयुगे तथा ।

All the cities and villages were affluent with wealth and food grains. People lived happily as though they lived in Kṛtayuga.

Bāla Kāṇḍam (Sarga 1)

Śloka 94 - 95

अश्वमेधशतैरिष्ट्वा तथा बहुसुवर्णकैः ॥1.1.94॥

गवां कोट्ययुतं दत्त्वा ब्रह्मलोकं प्रयास्यति ।

असंख्येयं धनं दत्त्वा ब्राह्मणेभ्यो महायशाः ॥1.1.95

Highly renowned Rāma, having satisfied the gods with the performance of a hundred of aśwamedhas and many suvarṇakas bestowing hundreds of thousands of cows and immense wealth on the brahmins, will return to Brahmaloaka.

Bāla Kāṇḍam (Sarga 1)

Śloka 96 - 97

राजवंशान्शतगुणान्स्थापयिष्यति राघवः ।

चातुर्वर्ण्यं च लोकेऽस्मिन् स्वे स्वे धर्मे नियोक्ष्यति ॥ 1.1.96

Rāma will establish hundredfold royal dynasties and employ the four castes to do their respective duties, in this world.

दशवर्षसहस्राणि दशवर्षशतानि च ।

रामो राज्यमुपासित्वा ब्रह्मलोकं प्रयास्यति ॥ 1.1.97

Rāma, reigning the kingdom for eleven thousand years, will attain Brahmaloaka.

Bāla Kāṇḍam (Sarga 1)

Śloka 98

इदं पवित्रं पापघ्नं पुण्यं वेदैश्च सम्मितम् ।

यः पठेद्रामचरितं सर्वपापैः प्रमुच्यते ॥ 1.1.98

This story of Rāma is sacred and holy. It destroys sins and is equal to the Vedas. Whosoever reads it will be freed from all sins.

Bāla Kāṇḍam (Sarga 1)

Śloka 99

एतदाख्यानमायुष्यं पठन्नामायणं नरः ।
सपुत्रपौत्रस्सगणः प्रेत्य स्वर्गे महीयते ॥ 1.1.99

This story of Rāmāyaṇa enhances longevity of those who read it and recite it. They will be worshipped in heavens after their death along with their sons and grandsons, servants and relations.

Bāla Kāṇḍam (Sarga 1)

Śloka 100

पठन्दिजो वागृषभत्वमीयात्
स्यात्क्षत्रियो भूमिपतित्वमीयात् ।
वणिग्जनः पण्यफलत्वमीयात्
जनश्च शूद्रोऽपि महत्वमीयात् ॥ 1.1.100

A brahmin becomes proficient in the eighteen branches of learning, a kṣatriya gets lordship over landed possessions, a vaiśya gets the fruits of his business and sūdra also attains greatness by reading Rāmāyaṇa.

॥ इत्यार्षे श्रीमद्रामायणे
वाल्मीकीय आदिकाव्ये
बालकाण्डे
श्रीमद्रामायणकथासङ्गेषो नाम
प्रथमः सर्गः ॥