



॥ श्रीमद्वाल्मीकि रामायणम् ॥

Samkṣepa Rāmāyaṇam

August 19, 2017

For all details of Vālmīki Rāmāyaṇam sessions including live webcast and archives, please visit:

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Bālakāṇḍam – Sarga 2

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Bālakāṇḍam

Sarga 2 in a nutshell

- 43 verses in the Sarga
- Vālmīki's encounter with a hunter near river Tamasā
- Genesis of the anuṣṭup chandas thru a śloka uttered out of pity for the female krauñca
- Brahma arrives, requests Vālmīki to write Rāma's story in the same meter
- Blesses Vālmīki with divine vision of events

Genesis of Rāmāyaṇa Chandas

मा निषाद प्रतिष्ठां त्वमगमश्शाश्वतीस्समाः ।

यत्क्रौञ्चमिथुनादेकमवधीः काममोहितम् ॥ 1.2.15

Oh! Ill-fated Hunter, since you have killed one of the pair of infatuated krauñcas (male bird of the couple) you will be permanently deprived of your position.

(This verse is in 4 pādas, each of 8 syllable – Anuṣṭup)

Genesis of Rāmāyaṇa Chandas

पादबद्धोऽक्षरसमस्तन्त्रीलयसमन्वितः ।

शोकार्तस्य प्रवृत्तो मे श्लोको भवतु नान्यथा ॥ 1.2.18

Occasioned by the grief stricken (state of the bird) and composed in rhymed lines each of equal number of syllables tuned to the accompaniment of stringed instruments, let it be known as a sloka and not by any other name

Brahma requests Nārada To narrate Rāma's story...

मच्छन्दादेव ते ब्रह्मन् प्रवृत्तेयं सरस्वती ।
रामस्य चरितं सर्वं कुरु त्वमृषिसत्तम ॥ 1.2.31

O Brahmaṛṣi, at my will, this speech had originated from you.
Most excellent ascetic, compose the history of Rāma in its
entirety (in this metre).

धर्मात्मनो गुणवतो लोके रामस्य धीमतः ।
वृत्तं कथय धीरस्य यथा ते नारदाच्छ्रुतम् ॥ 1.2.32

Narrate the history of Rama who is renowned for righteousness,
virtues, wisdom and steadfastness in the manner you have heard
it from sage Narada.

R̥g Veda Samhitā (10.71)

In praise of speech

बृहस्पते प्रथमं वाचो अग्रं यत्प्रैरत नामधेयं दधानाः ।
यदेषां श्रेष्ठं यदरिप्रमासीत्प्रेणा तदेषां निहितं गुहाविः ॥ १

Brihaspati! speech had its beginning when at first, (sages) got motivated to name things. When superior & pure knowledge dawned in them, then what was hidden in their hearts became manifest, out of love.

उत त्वः पश्यन्न ददर्श वाचमुत त्वः शृण्वन्न शृणोत्येनाम् ।
उतो त्वस्मै तन्वं १ विसन्ने जायेव पत्य उशती सुवासाः ॥ ४ ॥

Everyone uses speech, i.e. they speak and hear, but only few understand the true nature of it. It is speech who reveals herself to a blessed one, just as a loving wife, desirous of her husband, wearing fragrant clothes, reveals herself.

Speech is Divine...

R̥g Veda Samhitā (1.164)

चत्वारि वाक् परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः।
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥ 45

Lalitāsahasranāmam

परा प्रत्यक्चितीरूपा पश्यन्ती परदेवता ।

मध्यमा वैखरीरूपा भक्तमानसहंसिका ॥ (366 – 372)

नारायणी नादरूपा नामरूपविवर्जिता । (298 – 300)

विश्वगर्भा स्वर्णगर्भावरदा वागधीश्वरी (637 – 640)

भाषारूपा बृहत्सेना भावाभावविवर्जिता (678 – 680)

Vālmīki is blessed For writing Rāmāyaṇam

रहस्यं च प्रकाशं च यद्वृत्तं तस्य धीमतः ।

रामस्य सहसौमित्रेः राक्षसानां च सर्वशः ॥1.2.33

वैदेह्याश्चैव यद्वृत्तं प्रकाशं यदि वा रहः ।

तच्चाप्यविदितं सर्वं विदितं ते भविष्यति ॥ 1.2.34

The incidents pertaining to sagacious Rāma together with Lakṣmaṇa, Sītā, Bharata, etc. and the Rākṣasas their deeds, thoughts, unknown or known to everybody and even not known to you, will be revealed to you by my grace

Rāmāyaṇam will stay forever

यावत् स्थास्यन्ति गिरयस्सरितश्च महीतले ।
तावद्रामायणकथा लोकेषु प्रचरिष्यति ॥ 1.2.36

As long as the mountains and rivers exist on this earth, the story of Rāmāyaṇa will prevail among the people.

तदुपगतसमाससन्धियोगं सममधुरोपनतार्थवाक्यबद्धम् ।
रघुवरचरितं मुनिप्रणीतं दशशिरसश्च वधं निशामयध्वम् ॥ 1.2.43

This story of Rama and the killing of Ravana composed by the sage consists of compound words, melodious sandhis and lines composed in lucid, melodious and meaningful phrases. Listen to it.



॥ श्रीमद्वाल्मीकि रामायणम् ॥

Bālakāṇḍam – Sarga 3

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Bālakāṇḍam

Sarga 3 in a nutshell

- 38 verses in the Sarga
- Vālmīki's deep contemplation to write the story of Rāma
- Short rendering of the entire turn of events in Rāmāyaṇam

Vālmīki begins the work...

शुत्वा वस्तु समग्रं तद्धर्मात्मा धर्मसंहितम् ।
व्यक्तमन्वेषते भूयो यद्वृत्तं तस्य धीमतः ॥ 1.3.1

On hearing the essence of Rāmāyaṇa from Sage Nārada, which is abound with probity and prosperity, and a propitious one too, that virtue-souled Vālmīki started searching for further known details.

Vālmīki begins the work...

तत्सर्वं तत्त्वतो दृष्ट्वा धर्मेण स महाद्युतिः ।

अभिरामस्य रामस्य चरितं कर्तुमुद्यतः ॥ 1.3.7

कामार्थगुणसंयुक्तं धर्मार्थगुणविस्तरम् ।

समुद्रमिव रत्नाढ्यं सर्वशुतिमनोहरम् ॥ 1.3.8

Highly resplendent Vālmīki, having visualised the story (of Rāma), with his power of penance, blending merits of attainment of worldly prosperity & pleasures together with detailed description of the merit of righteousness as an end and aim, like an ocean filled with gems, got ready to compose the story of delightful Rāma which regales everybody's ears.

Vālmīki describes Rāma's story...

Ślokas 10 - 38

अयोध्यायाश्च गमनं भरतेन समागमम् ।
रामाभिषेकाभ्युदयं सर्वसैन्यविसर्जनम् ।
स्वराष्ट्ररञ्जनं चैव वैदेह्याश्च विसर्जनम् ॥ 1.3.37

(He described) Rāma's return to Ayodhyā, the reunion with Bharata, the festive occasion of Rāma's coronation disbanding the entire forces, keeping his subjects happy & banishing Sītā.

अनागतं च यत्किञ्चिद्रामस्य वसुधातले ।
तच्चकारोत्तरे काव्ये वाल्मीकिर्भगवानृषिः ॥ 1.3.38

Divine sage Vālmīki composed events yet to happen on this earth in the history of Rāma in Uttarakāṇḍa.



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Bālakāṇḍam – Sarga 4

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Bālakāṇḍam

Sarga 4 in a nutshell

- 36 verses in the Sarga
- Vālmīki's composes Rāmāyaṇam in 24,000 verses
- Lava and Kuśa are selected to memorise and recite the verses
- They recite in the assembly of sages and get widespread appreciation
- They recite all over the place, Rāma happens to see them and brings them to the court
- They recite in the court of Rāma

Rāmāyaṇam sung by Lava & Kuśa

चतुर्विंशत्सहस्राणि श्लोकानामुक्तवानृषिः ।
तथा सर्गशतान्पञ्च षट्काण्डानि तथोत्तरम् ॥ 1.4.2

Sage Vālmīki composed the Rāmāyaṇam in 24,000 verses in six kāṇḍas and also Uttarakāṇḍa (consisting of five hundred cantos).

स तु मेधाविनौ दृष्ट्वा वेदेषु परिनिष्ठितौ ।
वेदोपबृंहणार्थाय तावग्राहयत प्रभुः ॥ 1.4.6

Vālmīki, having found Kuśa & Lava endowed with intellect & accomplished in Vedas initiated them into the Rāmāyaṇa for the purpose of nourishing Vedas.

Special features of the Kāvya

पाठ्ये गेये च मधुरं प्रमाणैस्त्रिभिरन्वितम् ।
जातिभिस्सप्तभिर्बद्धं तन्त्रीलयसमन्वितम् ॥ 1.4.8
रसैश्शृङ्गारकारुण्यहास्यवीरभयानकैः ।
रौद्रादिभिश्च संयुक्तं काव्यमेतदगायताम् ॥ 1.4.9

To read or to sing it is melodious, adaptable to music with three scales and sevenfold tune, and orchestral to the tunes of string-instrument and rhythm included. Aesthetics like romance, pathos, comic, fury, fright, valour etc., embodying the epic is sung [by Kuśa & Lava.]

Rasas in Rāmāyaṇam

Some episodes

- Humour – Śūrpaṇakā
- Grevious – Daśaratha, Jaṭāyu
- Furious – Killing, torturing
- Bravery – Indrajit, Lakṣmaṇa
- Freight – Ugly demons surrounding Sītā
- Disgust – Kabandha
- Amazing – Hanuman crossing Lanka, burning it, Rāma – Rāvaṇa yuddha
- Romance - Bālakāṇḍa till Sītā's separation

Source: http://www.valmikiramayana.net/utf8/baala/sarga4/bala_4_frame.htm

Rāma sees Lava & Kuśa

ऋषीणां च द्विजातीनां साधूनां च समागमे ।
यथोपदेशं तत्त्वज्ञौ जगतुस्सुसमाहितौ ॥ 1.4.13

They sung the epic as taught, well aware of its content and intent, among the assemblages of sages, scholars and eminent persons, with their best concentration.

प्रशस्यमानौ सर्वत्र कदाचित्तत्र गायकौ ।
रथ्यासु राजमार्गेषु ददर्श भरताग्रजः ॥ 1.4.23

The two singers were being appreciated everywhere. They were singing in the streets and on the principal roads and once Rama happened to see them.