



# Voice of Jagadguru

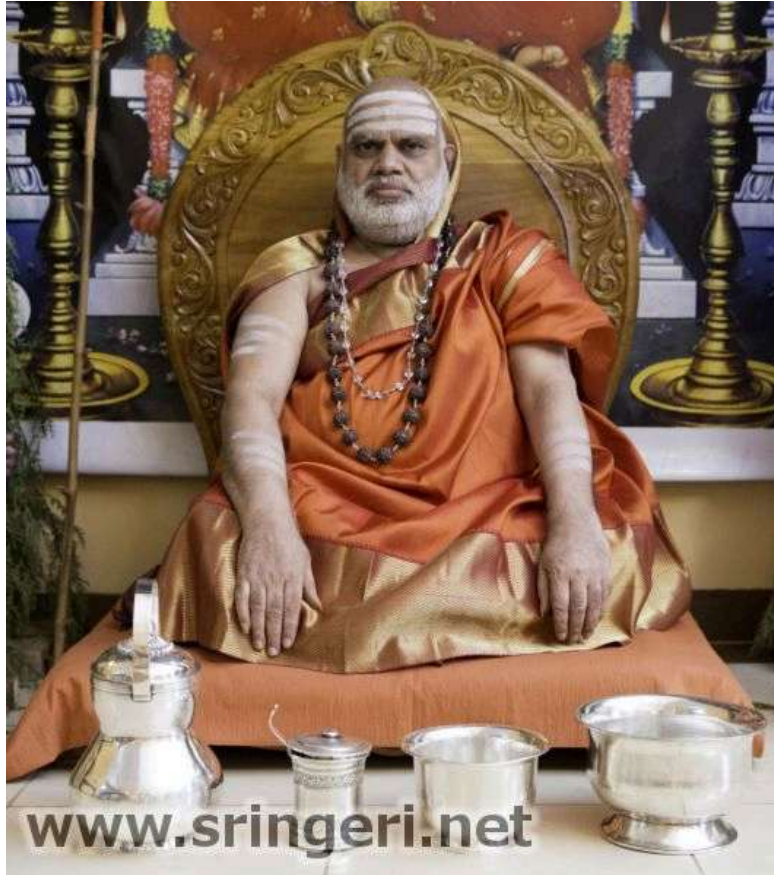
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THE 71ST VARDHANTI OF JAGADGURU SHANKARACARYAR HIS HOLINESS  
MAHASANNIDHANAM SRI SRI SRI BHARATI TIRTHA MAHASWAMI-JI



## AN INCOMPARABLE YOGI

SPECIAL SOUVENIR- 3

Our humble pranams at the lotus feet of Jagadguru Śankaracārya Mahāsannidhānam His Holiness Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji. By the grace and blessings of Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankaracārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji.

**(saṁkṣēpa rāmāyaṇa slokas with meaning given in this special divine occasion in our special souvenir)**

We submit our efforts at the Lotus feet of Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankaracārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji

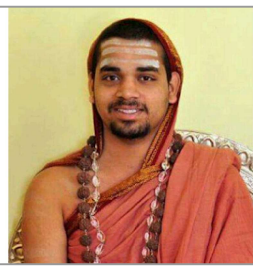


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पुनराख्यायिकां जल्पन्सुग्रीवसहितश्च सः ।  
 पुष्पकं तत्समारुह्य नन्दिग्रामं ययौ तदा ॥1.1.88॥  
 punarākhyāyikāṃ jalpansugrīvasahitaśca saḥ |  
 puṣpakam tatsamaruhya nandigrāmaṃ yayau tadā ||1.1.88||

पुनः again, सुग्रीवसहितः accompanied by Sugriva, सः Rama, आख्यायिकाम् recalling earlier incidents, जल्पन् conversing with each other, तदा then, तत् पुष्पकं समारुह्य mounting on that Pushpaka, नन्दिग्रामम् to Nandigrāma, ययौ departed.

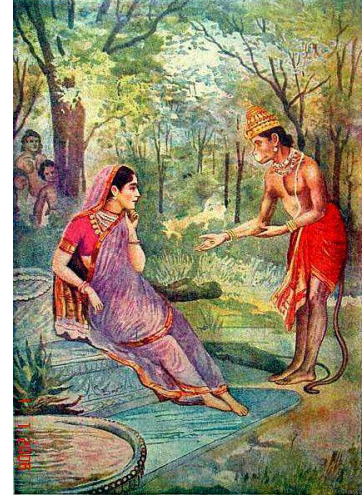
Again accompanied by Sugriva and recalling earlier incidents and after both of them discussed with each other, Rama departed to Nandigrāma riding that pushpaka chariot.

नन्दिग्रामे जटां हित्वा  
 भ्रातृभिस्सहितोऽनघः ।  
 रामस्सीतामनुप्राप्य राज्यं

पुनरवाप्तवान् ॥1.1.89॥

nandigrāme jaṭāṃ hitvā bhrātr̥bhissahito'naghaḥ |  
 rāmassītāmanuprāpya rājyaṃ punaravāptavān ||1.1.89||

अनघः sinless, रामः Rama, नन्दिग्रामे in Nandigrāma, भ्रातृभिः सहितः along with his brothers, जटाम् matted lock, हित्वा shedding, सीताम् Sita, अनुप्राप्य having regained, राज्यम् kingdom, पुनः again, अवाप्तवान् got (back).



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



of famine.

प्रहृष्टमुदितो लोकस्तुष्टः पुष्टस्सुधार्मिकः ।  
 निरामयो ह्यरोगश्च दुर्भिक्षभयवर्जितः ॥1.1.90॥  
 prahr̥ṣṭamudito lokastuṣṭaḥ puṣṭassudhārmikāḥ |  
 nirāmayo hyarogaśca durbhikṣabhayavarjitaḥ ||1.1.90||

लोकः entire world, प्रहृष्टमुदितः rejoiced with happiness, तुष्टः contended (because of fulfillment of their desire), पुष्टः grown in strength because of happiness, सुधार्मिकः with righteousness, निरामयः without sufferings or agonies, अरोगः without diseases, दुर्भिक्षभयवर्जितः च and without fear

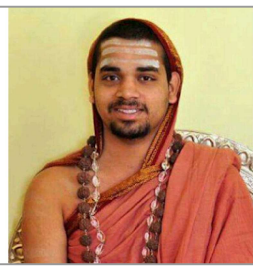


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The entire world rejoiced with happiness with their desire fulfilled they were content. All people were following the path of righteousness. There was no fear of sufferings or agonies, diseases or famine.

न पुत्रमरणं किञ्चिद्द्रक्ष्यन्ति पुरुषाः क्वचित् ।  
नार्यश्चाविधवा नित्यं भविष्यन्ति पतिव्रताः

||1.1.91||

na putramaraṇaṃ kiñciddrakṣyanti puruṣāḥ kvacit |  
nāryāścāvidhavā nityaṃ bhaviṣyanti pativratāḥ ||1.1.91||

पुरुषाः men, क्वचित् any where, किञ्चित् even little, पुत्रमरणम् death of one's own son, न द्रक्ष्यन्ति will not see, नार्यश्च women, अविधवाः will not be widowed, नित्यम् always, पतिव्रताः भविष्यन्ति will be devoted to their husbands.



During the period of Rama's rule, nowhere would men witness the death of their sons or women widowed. They would ever remain chaste and devoted to their husbands.

न चाग्निजं भयं किञ्चिन्नाप्सु मज्जन्ति जन्तवः ।  
न वातजं भयं किञ्चिन्नापि ज्वरकृतं तथा ||1.1.92||  
न चापि क्षुब्धयं तत्र न तस्करभयं तथा ।

na cāgnijaṃ bhayaṃ kiñcinnāpsu majjanti jantavaḥ |  
na vātajaṃ bhayaṃ kiñcinnāpi jvarakṛtaṃ tathā ||1.1.92||  
na cāpi kṣudbhayaṃ tatra na taskarabhayaṃ tathā |

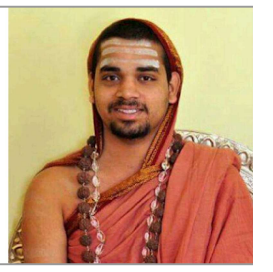


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तत्र in that kingdom of Rama, अग्निजं भयम् fear due to fire, किञ्चित् न not even little, जन्तवः creatures, अप्सु in water, न मज्जन्ति will not be drowned, वातजं भयम् danger due to wind, किञ्चित् न not even little, तथा and, ज्वरकृतम् अपि न also no fear from fever, न क्षुद्भयम् अपि no fear from hunger, तथा and, तस्करभयं न no fear from thieves.

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

नगराणि च राष्ट्राणि धनधान्ययुतानि च  
||1.1.93||

नित्यं प्रमुदितास्सर्वे यथा कृतयुगे तथा ।  
nagarāṇi ca rāṣṭrāṇi dhanadhānyayutāni  
ca ||1.1.93||

nityaṃ pramuditāssarve yathā kṛtayuge  
tathā |

नगराणि च cities, राष्ट्राणि च villages, धनधान्ययुतानि rich in food grains and wealth, यथा कृतयुगे as in krita yuga, तथा in the same way, सर्वे all, नित्यम् ever, प्रमुदिताः were

happy.

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

अश्वमेधशतैरिष्ट्वा तथा बहुसुवर्णकैः ||1.1.94||

गवां कोट्ययुतं दत्त्वा ब्रह्मलोकं प्रयास्यति ।

असंख्येयं धनं दत्त्वा ब्राह्मणेभ्यो महायशाः ||1.1.95||

aśvamedhaśatairīṣṭvā tathā bahusuvāṇakaiḥ ||1.1.94||

gavāṃ koṭyayutaṃ datvā brahmalokaṃ prayāsyati |

asaṃkhyeyaṃ dhanam datvā brāhmaṇebhyo mahāyaśāḥ ||1.1.95||

महायशाः highly renowned, अश्वमेधशतैः by hundreds of Aswamedha sacrifices, तथा and बहुसुवर्णकैः Bahusuvāṇaka sacrifices (where gold is given as charity on large scale), इष्ट्वा satisfying the gods, गवाम् cows, कोट्ययुतम् hundreds of thousands, दत्त्वा having bestowed, असंख्येयम् countless, धनम् wealth, ब्राह्मणेभ्यः for brahmins, दत्त्वा having bestowed, ब्रह्मलोकं प्रयास्यति will proceed to Brahmaloaka.

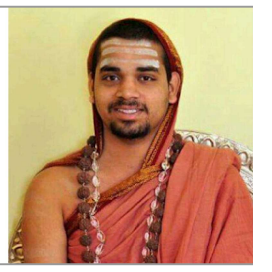


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Highly renowned Rama, having satisfied the gods with the performance of a hundred of aswamedhas and many suvarnakas bestowing hundreds of thousands of cows and immense wealth on the brahmins, will return to Brahmaloaka.



राजवंशान्शतगुणान्स्थापयिष्यति राघवः ।  
चातुर्वर्ण्यं च लोकेऽस्मिन् स्वे स्वे धर्मे  
नियोक्ष्यति ॥1.1.96॥

rājavaṃśānśatagaṇānsthāpayiṣyati  
rāghavaḥ  
cāturvarṇyaṃ ca loka'smin sve sve  
dharme niyoḷsyati ॥1.1.96॥

राघवः Rama, अस्मिन् लोके in this world, शतगुणान् hundred times, राजवंशान् royal dynasties, स्थापयिष्यति will establish, चातुर्वर्ण्यम् four castes, स्वे स्वे in their respective, धर्मे duties, नियोक्ष्यति will employ.

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



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दशवर्षसहस्राणि दशवर्षशतानि च ।  
रामो राज्यमुपासित्वा ब्रह्मलोकं प्रयास्यति ॥ 1.1.97 ॥  
daśavarṣasahasrāṇi daśavarṣaśatāni ca |  
rāmo rājyamupāsitvā brahmalokaṃ prayāsyati ||1.1.97||

रामः Rama, दशवर्षसहस्राणि for ten thousand years, दशवर्षशतानि च ten hundred years, राज्यम्



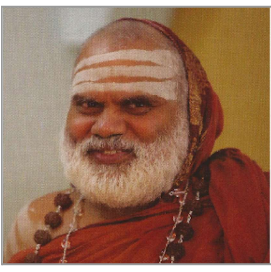
kingdom, उपासित्वा reigning, ब्रह्मलोकम् Brahmaloka, प्रयास्यति will attain.

Rama, reigning the kingdom for eleven thousand years, will attain Brahmaloka.



इदं पवित्रं पापघ्नं पुण्यं वेदैश्च  
सम्मितम् ।  
यः पठेद्रामचरितं सर्वपापैः  
प्रमुच्यते ॥1.1.98॥  
idaṃ pavitraṃ pāpaghnaṃ  
puṇyaṃ vedaiśca  
sammitam |  
ya: paṭhedrāmacaritaṃ  
sarvapāpaiḥ pramucyate  
||1.1.98||

इदं रामचरितम् this story of Rama, पवित्रम् sacred, पापघ्नम् destroyer of sins, पुण्यम् auspicious, वेदैः by vedas, सम्मितं च equal to, यः who, पठेत् reads, सर्वपापैः from all sins, प्रमुच्यते will be released.

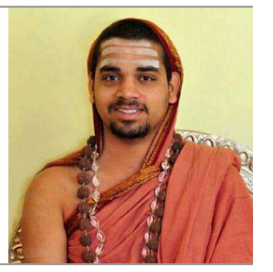


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This story of Rama is sacred and holy. It destroys sins and is equal to the Vedas. Whosoever reads it will be freed from all sins.

एतदाख्यानमायुष्यं पठत्रामायणं नरः ।  
सपुत्रपौत्रस्सगणः प्रेत्य स्वर्गे महीयते ॥

1.1.99 ॥

etadākhyānamāyusyaṃ  
paṭhanrāmāyaṇaṃ naraḥ |  
saputrapautrassagaṇaḥ: pretya svarge  
mahīyate ||1.1.99||

एतद् रामायणम् this Ramayana, आख्यानम् true meaning, आयुष्यम् longevity, पठन् reading, नरः men, सपुत्रपौत्रः with sons and grandsons, सगणः with servants and relations, प्रेत्य after death, स्वर्गे in heavens, महीयते worshipped.

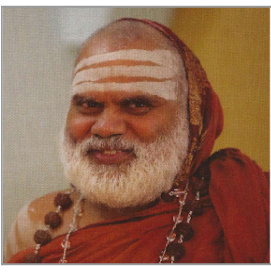
This story of Ramayana enhances the longevity of those who read it and recite it. They will be worshipped in heavens after

their death along with their sons and grandsons, servants and relations.

पठन्दिजो वागृषभत्वमीयात्  
स्यात्क्षत्रियो भूमिपतित्वमीयात् ।  
वणिगजनः पण्यफलत्वमीयात्  
जनश्च शूद्रोऽपि महत्वमीयात् ॥1.1.100॥  
paṭhandvijo vāgṛṣabhatvamīyāt  
syātksatriyo bhūmipatitvamīyāt |  
vaṇigjana: paṇyaphalatvamīyāt  
janaśca śūdro'pi mahatvamīyāt ||1.1.100||

पठन् जनः People by reading this, द्विजः स्यात् if he is a brahmin, वागृषभत्वम् proficient in the eighteen branches of learning, ईयात् attains, क्षत्रियः kshatriya, भूमिपतित्वम् lordship over landed possessions, ईयात् gets, वणिगजनः vaisya, पण्यफलत्वम् fruits of his merit, ईयात् gets, जनश्च men, शूद्रोऽपि sudra also, महत्वम् greatness, ईयात् attains.

A brahmin becomes proficient in the eighteen branches of learning a kshatriya gets lordship over landed possessions a vaisya gets the fruits of his business and sudra also attains greatness by reading Ramayana".

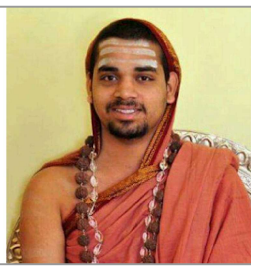


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इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे (श्रीमद्रामायणकथासङ्क्षेपो नाम) प्रथमः सर्गः ॥

ityārṣe śrīmadrāmāyaṇe vālmīkiya ādikāvye bālakāṇḍe (śrīmadrāmāyaṇakathāsaṅkṣepo nāma) prathamah sargaḥ ||

Thus ends the first sarga of Bala Kanda of the holy Ramayana in the synopsis of the first epic composed by sage Valmiki.



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