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The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. Ramayana (Sanskrit: रामायणम् , Rāmāyaṇa, IPA: [rɑːˈmɑːjɐɳɐ] is history of ancient events which narrates the story of Lord Rama. The name Ramayana is derived from the compound of Rama and Ayana which means the journey of Lord Rama. It is greatly revered scripture of Hindus, in fact for whole man-kind. If any work can claim to be bible of Hindus, it is the great epic Ramayana of Valmiki. The Ramayana is the first epic of world written in Sanskrit by Sage Valmiki. Ramayana was composed by Valmiki after the life of his epic was yet upon earth, when his deeds and fame were fresh in the hearts of people. The same melodious Ramayana was sung before Rama by his own sons. The Epic Ramayana contains the following verse foretelling its everlasting fame: - रामायण ... (As long as mountain ranges stand And rivers flow upon the earth, So long will this Ramayana Survive upon the lips of men. (..so said by Lord Brahmaa to sage Valmiki) What an amazing prophecy!!! No product of Sanskrit Literature has enjoyed such a greater popularity down to present day than Ramayana in whole world crossing the barriers of countries, cultures, and races etc. One can imagine its worldwide popularity from this fact that Ramayana story has been the subject of many Sanskrit poems, English poems and poems in other languages too, as well as plays, Drama-s based on its story also known as Rama-leela in India. Ramayana in Thailand is known as Ramakien which is the national epic of Thailand. Ramayana is very much popular in other countries like Laos, Indonesia, Malaysia, Combodia, etc apart from India with small variations in story. But here story of Rama will be summarized from the most authentic version of Ramayana written by sage Valmiki, the contemporary of Lord Rama. As only his Ramayana can be credited to be as it is happened in history. Sections in Ramayana: 1) Bala Kanda (बाल-काण्ड) 2) Ayodhya kanda (अयोध्या-काण्ड) 3) Aranya kanda (अरण्य-काण्ड) 4) Kishkindha Kanda (किष्किन्धा-काण्ड) 5) Sundar Kanda (सुन्दर-काण्ड) 6) Yuddha Kanda (युद्ध-काण्ड) -BALA KANDA (The story of Youth) - One day sage Valmiki was thinking about a perfect man in present world who is endued with all qualities which are good and great. But he was not aware of any such man present in world. During his contemplation of such man, Narada came to meet him and sage Valmiki inquisitively enquired from divine sage Narada about any such man present in world who is a composite for all merited endowments in his form and calibre. Lord Rama is the supremely ultimate god in Sanatan Vedic Dharma, today most popularly known as Hinduism in world. He is the absolute truth. That same almighty appeared on earth in the 24th Treta-Yuga (name of a specific time period) around 1-2 million years before as the son of king of Ayodhya. He manifests himself as a human for establishing the Dharma (righteousness). Bala-Kanda is story of the Youth Rama, the prince charming of Ayodhya. So story proceeds like this... In age of Treta, in the dynasty of Surya-vamsha (lineage of sun deity) a mighty & virtuous King Dasaratha was ruling over Ayodhya, in the state of Koshala of ancient India. He had three wives namely Kaushalya, Kaikeyi and Sumitra, but had no son from any of them, thus he was a childless king for a long time. King Dasaratha was very anxious to give an heir for his kingdom. King Dasaratha was advised by his royal priest Vasistha to perform a Vedic ritual sacrifice named 'Putrakameshti Yajna' to seek the blessings of God for getting children. In the end of sacrificial fire, appeared 'Putrakameshti Yajna' to seek the blessings of God for getting children. In the end of sacrificial fire, appeared 'Putrakameshti Yajna' to seek the blessings of God for getting children. In the end of sacrificial fire, appeared Prajapati Purusha appears from the flames of sacrificial fire and presented a golden vessel of divine dessert to king Dasarath for distribution among his three queens to beget progeny. The dessert was divine, prepared by king. King distributed this divine dessert to his queens Kaushalya, Kaikeyi and Sumitra. After sometime Kaushalya gave birth to Rama, Kaikeyi gave birth to Bharata and Sumitra gave birth to Lakshmana & Shatrughna. The most superior Rama manifested himself on the ninth day in first half (Shukla-Paksha) of Chaitra-Month of Hindu calendar. All attractive Rama appeared in palace of Ayodhya to steal the hearts of people. It is to be noted that when almighty appeared as son of Kaushalaya, Valmiki tells in his Ramayana that Kaushalya gave birth to Rama, even before Narada nor even before her birth so appearance as prince charming of Kaushalya. Thus, almighty Rama became son of Kaushalya and Dasaratha. Rama became darling of all queens and king Dasaratha. Continued.... Share this Page

^ Bhojarāja (1924). Champu-Ramayana (in Sanskrit). Pandurang Jawali. ^ Mukherjee, P. (1981). The History of Medieval Vaishnavism in Orissa. Asian Educational Services. p. 74. ISBN 9788120602298. Archived from the original on 1 February 2023. Retrieved 6 January 2017. ^ Sukhdeva (2002). Living Thoughts of the Ramayana. Jaico Publishing House. ISBN 9788179922022. Retrieved 6 January 2017. ^ The twin epics of Silappatikaram and Manimekalai. 57 and 18).[52][53][54] and the Dravidian literature of Kulasekhara Alvar, Thirumangai Alvar, Andal and Nammalvar (dated between 5th and 10th centuries CE).[55] Even the saga of the Nayanmars have contributed to Rama and his devotion to Lord Siva. The entire Ramayana was rewritten as a Tamil Opera in the 18th century CE by Arunachala Kavirayar in Srirangam. The opera, named the Rama Natakam, allowed access to those who could not read the original version.[56] Main article: Dasaratha Jataka This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. (December 2023) (Learn how and when to remove this message) In the Buddhist variant of the Ramayana (Dasaratha Jataka), Dasaratha was king of Benares and not Ayodhya. Rama (called Rāmapandita in this version) was the son of Kaushalya, first wife of Dasharatha. Lakshmana (Lakkhana) was a sibling of Rama and son of Sumitra, the second wife of Dasharatha. Sita was the wife of Rama. To protect his children from his wife Kaikeyi, who wished to promote her son Bharata, Dasharatha sent the three to a hermitage in the Himalayas for a twelve-year exile. After nine years, Dasharatha died and Sita returned. Rāmapandita, in deference to his father's wishes, remained in exile for a further two years. This version does not include the abduction of Sita. There is no Ravana in this version, or the Rama-Ravana war. However, Ravana appears in other Buddhist literature, the Lankavatara Sutra. In the explanatory commentary on Jātaka, Rāmapandita is said to have been a previous birth of the Buddha, and Sita as previous birth of Yasodharā (Rahula-Mata). Main articles: Rama in Jainism and Salakapurusa This section includes a list of general references, but it lacks sufficient corresponding inline citations. Please help to improve this section by introducing more precise citations. (June 2024) (Learn how and when to remove this message) Vimalsuri was a Jain monk of the Svetāmbara Murtipujaka sect. He is known for his composition "Paumacariyam", the earliest known Jain version of the Ramayana and the oldest work of literature in Maharashtri Prakrit.[57][58] Jain versions of the Ramayana can also be found in the various Jain agamas like Sanghadasagani Vachaka's Vasudevahindi (circa 4th century CE),[59] Ravisena's Padmapurana (story of Padmaja and Rama, Padmaja being the name of Sita), Hemacandra's Trisastisalakapurusa charitra (hagiography of 63 illustrious persons), Sanghadasa's Vasudevahindi and Uttarapurana by Gunabhadara. According to Jain cosmology, every half time cycle has nine sets of Balarama, Vasudeva and prativasudeva. Rama, Lakshmana and Ravana are the eighth Baldeva, Vasudeva and Prativasudeva respectively. Padmanabh Jaini notes that, unlike in the Hindu Puranas, the names Baladeva and Vasudeva are not restricted to Balarama and Krishna in Jain Puranas. Instead they serve as names of two distinct classes of mighty brothers, who appear nine times in each half time cycle and jointly rule half the earth as half-chakravartins. Jaini traces the origin of this list of brothers to the jinacharitra (lives of jinas) by Acharya Bhadrabahu (3d–4th century BCE). In the Jain epic of Ramayana, it is not Rama who kills Ravana as told in the Hindu version. This is because Rama, a liberated Jain Self in his last life, is unwilling to kill.[60] Instead, it is Lakshmana who kills Ravana (as Vasudeva kills Prativasudeva).[60] In the end, Rama, who led an upright life, renounces his kingdom, becomes a Jain monk and attains moksha. On the other hand, Lakshmana and Ravana go to Hell. However, it is predicted that ultimately they both will be reborn as upright persons and attain liberation in their future births. According to Jain texts, Ravana will be the future Tirthankara (omniscient teacher) of Jainism. The Jain versions have some variations from Vimalsuri's Paumacariya. Dasharatha, the king of Ayodhya had four queens: Aparajita, Sumitra, Suprabha and Kaikeyi. These four queens had four sons. Aparajita's son was Padma and he became known by the name of Rama. Sumitra's son was Narayana: he came to be known by another name, Lakshmana. Kaikeyi's son was Bharata and Suprabha's son was Shatrughna. Furthermore, not much was thought of Rama's fidelity to Sita. According to the Jain version, Rama had four chief queens: Maithili, Prabhavati, Ratinibha, and Sridama. Furthermore, Sita takes renunciation as a Jain ascetic after Rama abandons her and is reborn in heaven as Indra. Rama, after Lakshmana's death, also renounces his kingdom and becomes a Jain monk. Ultimately, he attains Kevala Jnana omniscience and finally liberation. Rama predicts that Ravana and Lakshmana, who were in the fourth hell, will attain liberation in their future births. Accordingly, Ravana is the future Tirthankara of the next half ascending time cycle and Sita will be his Ganadhara.

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Sanskrit Wikisource has original text related to this article: Ramayana Wikimedia Commons has media related to: Ramayana (category) Ramayana at Project Gutenberg The Ramayana of Valmiki English translation by Hari Prasad Shastri, 1952 (revised edition with interwoven glossary) A condensed verse translation by Romesh Chunder Dutt sponsored by the Liberty Fund Ramayan public domain audiobook at LibriVox Absolute dating of Ramayana Collection: Art of the Ramayana from the University of Michigan Museum of Art Portals: India Indonesia Hinduism Poetry Literature Retrieved from " Throughout history, people have seen the greatest sages, saints, and poets of ancient India.

One of the names that stood out the most is Maharishi Valmiki. In Sanskrit literature, Rishi Valmiki is considered Adi Kavi – the first poet. He is the original author of the epic Ramayana, one of the most popular Hindu scriptures. Rishi Valmiki was a great sage of purity, kindness, mercy, poetry, wisdom, and a philosophical genius. British satirist Aubrey Menen states sage Valmiki as the first author in history who came out with his artwork. There is a dispute among those related to Maharishi's life. One belief based on Nagara Khanda of the Skanda Purana claimed that he was born in a Brahmin family with the name Lohajangha. He had a devoted wife. There was a drought in their village for twelve years, and to survive the family from great hunger, he started to rob people. One day, Lohajangha tried to steal from a group of seven sages called Saptarishi. But realizing the situation of Lohajangha, one of the Saptarishi, Pulatsya Rishi, provides him a mantra. Reciting the mantra while performing intense austerity for years, his entire body got covered by ant-hill or Valmika, from which he got the name Valmiki. Another belief says that Sage Valmiki was born to a Brahmin family of Sumali or Pracheta, belonging to Rishi Bhrigu gotra with the name Agni Sharma. He later starting robbing people and was known as Ratnakar Daku. Once he met Narada muni and had a conversation regarding his responsibilities. Immensely fascinated by the thoughts and sayings of Narada, Agni Sharma started to do austerity, reciting a mantra "Mara" – death. After many years of penance, this Mara transformed into Rama while his body remains covered by an ant-hill. That resulted in having a new name Valmiki. Maharishi Valmiki created the first-ever Shloka in Sanskrit literature after experiencing intense anger and sadness caused by a hunter after killing a mating bird couple near the Tamasa brook. Maharishi said, मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः । यत्क्रौञ्चमिथुनादेकमवधीः काममोहितम् ॥ "You will find no rest for the long years of Eternity, for you killed a bird in love and unsuspecting." One of the greatest works of Valmiki rishi was writing Adi Kavya (First Poem) Ramayana. Ramayana is the first poem in Sanskrit history. The epic Ramayana by Valmiki comprises 24 thousand shlokas and seven cantos. It describes the entire life events of Lord Rama from his birth, education, marriage to Devi Sita, and 14 years of forest exile. Followed by Devi Sita's kidnapping by Ravana, the war between Rama's Vanara (monkey) and Ravana's army finally reached to time when Lord Rama left this materialized world. Besides Ramayana, some Indian philosophers credited Yoga Vasistha as Rishi Valmiki's work. Yoga Vasistha is a philosophical narrative that narrates the conversation between the sage Vasistha and Lord Rama. Yoga Vasistha has six books. Each of them describes certain events and aspects of life, such as Rama's disappointment towards nature and human sufferings, Rama's desire for salvation, others who seek liberation, spiritual ways to achieve freedom, and finally, highlighting the importance of humans will power and creativity. Uttara Kanda, taken initially from Sesha Ramayana, states that sage Valmiki played a crucial role in Ramayana. Rishi Valmiki offered shelter to Devi Sita in his ashram after her banishment. Devi Sita gave birth to Lava and Kusha at rishi's ashram, where both Lava and Kusha heard Ramayana directly from their guru Valmiki. The philosophical artwork of Maharishi had influenced the cultures and arts of several places of the Indian sub-continent and some parts of the southeast. It motivated authors and poets of various cultural backgrounds to interpret Valmiki's Ramayana in their native language. It includes Kambaramayanam (Tamil), Molla Ramayanam (Telegu), Torave Ramayana (Kannada), Krittivasi Ramayan (Bengali), and Ramacharitamanas (Awadhi). Various scenes from Ramayan were carved on the walls of temples and stones. A perfect demonstration would be the stone at Nagarjunkonda, Andhra Pardesh, which showcases Lord Rama and Bharata's meeting. In modern days, Valmiki's Ramayana influences can be seen in movies, televisions, music videos, theatres, paintings, literature, and temples. Nowadays, Ramlila – a dramatic portrayal of the Ramayana, is performed in India and worldwide in front of Hindu devotees. A 1300 years old temple at Tiruvanmiyur, Chennai, is dedicated to Rishi Valmiki. Through Ramayana, Maharishi taught us the following lessons to follow the correct path of Dharma and Karma: Always be truthful. No matter how powerful the evil is, the truth will still win.Unity is strength. Like Rama's family, even though the situation apart them, their hearts were together, which helped them overcome problems.Be loyal to your duties.Follow the path of virtue.Show respect and mercy to others.See and behave every creature equally.Never have a company or relation with a negative person.Forgiveness is the key to peace and harmony.Every sparkling thing is not gold. The most popular quotes of Rishi Valmiki are: There is no deity powerful than timeWhatever a man does, good or evil, it all comes back to him someday. And he pays for everything.Overdoing anything leads to sorrow.