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Sloka & Translation

Kanda

BALAKANDA



Script

Devanagari



Sarga

2



Audio

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[Valmiki goes to river Tamasa for morning ablutions -- He sees a male krauncha being shot down by a hunter -- expresses the reflection of a female companion's sorrow in his experience in the form of a sloka in metrical form -- Lord Brahma appears at the hermitage -- directs him to compose the great poem in the same metre describing the story of Rama as related by Narada -- grants him the power of clairvoyance.]

नारदस्य तु तद्वाक्यं श्रुत्वा वाक्यविशारदः।

पूजयामास धर्मात्मा सहशिष्यो महामुनिः ॥1.2.1॥

नारदस्य Narada's, तत् वाक्यम् those words, श्रुत्वा तु having heard, वाक्यविशारदः proficient in (shastras which are in the form of) speech, धर्मात्मा righteous, महामुनिः distinguished sage, सहशिष्यः along with his disciples, पूजयामास worshipped (praised) him.

On hearing the words of Narada the distinguished and righteous sage Valmiki, proficient in composing slokas worshipped him along with his disciples.

यथावत्पूजितस्तेन देवर्षिर्नारदस्तदा ।

आपृष्ट्वैवाभ्यनुज्ञातस्स जगाम विहायसम् ॥1.2.2॥

देवर्षिः divine sage, सः नारदः Narada, तेन by him, तथा in that way, यथावत् in a fitting manner, पूजितः having

been worshipped, आपृष्टैव having taken leave of him, अभ्यनुज्ञातः having been permitted, विहायसम् to heaven, जगाम went.

The divine sage Narada after having been worshipped by Valmiki in a befitting manner sought his leave and went to heaven.

स मुहूर्तं गते तस्मिन्देवलोकं मुनिस्तदा ।

जगाम तमसातीरं जाह्नव्यास्त्वविदूरतः ॥1.2.3॥

तस्मिन् when Narada, मुहूर्तम् instantly, देवलोकम् devaloka, गते having gone, तदा then, मुनिः sage Valmiki, जाह्नव्याः of river Ganges, अविदूरतः not very far from, तमसातीरम् bank of the river Tamasa, जगाम went.

After Narada had gone to devaloka, sage Valmiki reached the bank of river Tamasa which is not very far from the Ganges for morning ablutions.

स तु तीरं समासाद्य तमसाया महामुनिः ।

शिष्यमाह स्थितं पार्श्वे दृष्ट्वा तीर्थमकर्दमम् ॥1.2.4॥

सः that, महामुनिः eminent sage, तमसायाः तीरम् the bank of the river Tamasa, समासाद्य having reached, अकर्दमम् free from mud (pure and clear), तीर्थम् descent into the river दृष्ट्वा having seen, पार्श्वे by the side of, स्थितम् standing, शिष्यम् to the disciple, आह spoke.

The eminent sage Valmiki reached the bank of Tamasa and seen a descent into the river with pellucid waters, spoke to the disciple standing by the side.

अकर्दममिदं तीर्थं भरद्वाज निशामय ।

रमणीयं प्रसन्नान्बु सन्मनुष्यमनो यथा ॥1.2.5॥

भरद्वाजः O Bharadwaja, सन्मनुष्यमनः यथा like the mind of a virtuous man, अकर्दमम् clear and pure (without sin), प्रसन्नान्बु pleasing waters, रमणीयम् beautiful, इदम् this, तीर्थम् holy spot, निशामय behold.

"O Bharadwaja, behold the beautiful and pleasant waters of this river. This holy spot is as clear and pure as the mind of a virtuous man.

न्यस्यतां कलशस्तात दीयतां वल्कलं मम ।

इदमेवावगाहिष्ये तमसातीर्थमुत्तमम् ॥1.2.6॥

तात O Dear, कलशः waterpitcher, न्यस्यताम् be placed on the ground, मम my, वल्कलम् bark garment, दीयताम् be given, उत्तमम् best (of holy spots), इदम् this, तमसातीर्थमेव spot on the bank of river Tamasa, अवगाहिष्ये I will enter.

O dear one Put down the pitcher on the ground. Give me my garment. I shall take a dip in Tamasa, the holiest of places".

एवमुक्तो भरद्वाजो वाल्मीकेन महात्मना ।

प्रायच्छत मुनेस्तस्य वल्कलं नियतो गुरोः ॥1.2.7॥

महात्मना by the noble-minded, वाल्मीकेन by Valmiki, एवम् in this way, उक्तः having been asked, गुरोः of the spiritual master, नियतः obedient, भरद्वाजः Bharadwaja, तस्य मुनेः for that sage Valmiki, वल्कलम् bark garment, प्रायच्छत gave.

Asked thus by the noble-minded master Valmiki, Bharadwaja, ever obedient to his spiritual master, gave the sage the bark garment.

स शिष्यहस्तादादाय वल्कलं नियतेन्द्रियः ।

विचचार ह पश्यंस्तत्सर्वतो विपुलं वनम् ॥1.2.8॥

नियतेन्द्रियः possessing fully restrained senses, सः Valmiki, शिष्यहस्तात् from the hands of his disciple, वल्कलम् bark garment, आदाय having received, विपुलम् extensive, तत् वनम् that forest, सर्वतः all around, पश्यन् looking, विचचार ह wandered.

Valmiki who had his senses under his command received the bark garment from the hands of his disciple and wandered about in that extensive forest, looking all around.

तस्याभ्याशे तु मिथुनं चरन्तमनपायिनम् ।

ददर्श भगवांस्तत्र क्रौञ्चयोश्चारुनिस्वनम् ॥1.2.9॥

भगवान् the revered one, तत्र in that forest, तस्य of that holy spot, अभ्याशे in the vicinity, अनपायिनम् without being separated from each other even for a moment, चरन्तम् ranging through the forest, चारुनिस्वनम् melodiousvoiced, क्रौञ्चयोः krauncha birds, मिथुनम् pair of, ददर्श espied.

Sage Valmiki espied a pair of melodious kraunchas. Flying about in each other's in separable company there in its vicinity.

तस्मात्तु मिथुनादेकं पुमांसं पापनिश्चयः ।

जघान वैरनिलयो निषादस्तस्य पश्यतः ॥1.2.10॥

पापनिश्चयः of sinful intent, वैरनिलयः full of cruelty, निषादः a hunter, तस्मात् मिथुनात् from that pair, एकं पुमांसं तु one male bird, तस्य पश्यतः neglecting his very presence, जघान killed.

A sinful and cruelhearted hunter struck down the male bird of the pair in his very presence.

तं शोणितपरीताङ्गं वेष्टमानं महीतले ।

भार्या तु निहतं दृष्ट्वा रुराव करुणां गिरम् ॥1.2.11॥

वियुक्ता पतिना तेन द्विजेन सहचारिणा ।

ताम्रशीर्षेण मत्तेन पत्रिणा सहितेन वै ॥1.2.12॥

पतिना by her husband, सहचारिणा by the constant companion, ताम्रशीर्षेण with coppercrested head, मत्तेन with the one intoxicated by love, पत्रिणा by one possessing wings, सहितेन united, तेन द्विजेन from that male companion, वियुक्ता got separated, भार्या तु the female companion, निहतम् having been struck down, महीतले on the earth, वेष्टमानम् rolling (in blood), शोणितपरीताङ्गम् body drenched in blood, तम् that male bird, दृष्ट्वा having seen, करुणाम् causing pity, गिरम् words, रुराव uttered (wailed).

The female companion saw the male bird struck down by the hunter and rolling on the earth, drenched in blood. Separated from her winged companion with coppercrested head intoxicated with her love, the female companion lifted a piteous wail.

तदा तु तं द्विजं दृष्ट्वा निषादेन निपातितम् ।

ऋषेर्धर्मात्मनस्तस्य कारुण्यं समपद्यत ॥1.2.13॥

तदा then, निषादेन by the fowler, निपातितम् struck down, तं that, द्विजम् bird, दृष्ट्वा having seen, धर्मात्मनः of the righteousminded, तस्य ऋषेः of that sage, कारुण्यम् compassion, समपद्यत filled.

Then, having seen the bird struck down by the fowler, the pious sage Valmiki was filled with compassion.

ततः करुणवेदित्वादधर्मोऽयमिति द्विजः ।

निशाम्य रुदतीं क्रौञ्चीमिदं वचनमब्रवीत् ॥1.2.14॥

ततः then, द्विजः sage Valmiki, रुदतीम् wailing, क्रौञ्चीम् female bird, निशाम्य having heard, करुणवेदित्वात् moved to compassion, अयम् this act of slaying during mating time, अधर्मः unrighteous act, इति thus, इदम् वचनम् these words, अब्रवीत् uttered.

Having heard the wailing of the female bird, the sage (Valmiki) moved to pity at this irreligious act uttered the following words.

मा निषाद प्रतिष्ठां त्वमगमश्शाश्वतीस्समाः ।

यत्क्रौञ्चमिथुनादेकमवधीः काममोहितम् ॥1.2.15॥ 15

निषाद O Fowler, त्वम् you, यत् for which reason, क्रौञ्चमिथुनात् from the pair of krauncha birds, काममोहितम् when they were infatuated by love, एकम् one, अवधीः have killed, (तत् for that reason), शाश्वतीः permanently, समाः for long years, प्रतिष्ठां glorious, मा गमः you will never get.

"O fowler, since you have killed one of the pair of infatuated kraunchas you will be permanently deprived of your position".

तस्यैवं ब्रुवतश्चिन्ता बभूव हृदि वीक्षतः ।

शोकार्तेनास्य शकुनेः किमिदं व्याहृतं मया ॥1.2.16॥

एवम् in this manner, ब्रुवतः having uttered, वीक्षतः reflecting, तस्य हृदि in his heart, अस्य शकुनेः शोकार्तेन distressed by the grief of this bird, मया व्याहृतम् uttered by me, इदम् these words, किम् what?, चिन्ता बभूव a thought arose.

Brooding over his utterances, he reflected, 'What is this that I uttered in reaction to the grief of this bird?'

चिन्तयन्स महाप्राज्ञश्चकार मतिमान्मतिम् ।

शिष्यं चैवाऽब्रवीद्वाक्यमिदं स मुनिपुङ्गवः ॥1.2.17॥

महाप्राज्ञः highly learned, मतिमान् wise, सः Valmiki, मतिं चकार thought, सः मुनिपुङ्गवः that preeminent one

among sages, चिन्तयन् pondering, शिष्यम् addressing his disciple, इदम् this, वाक्यम् statement, अब्रवीत् च and said.

Very wise and learned, he (Valmiki), preeminent among sages, pondered over it (for a while) and spoke these words to his disciple.

पादबद्धोऽक्षरसमस्तन्त्रीलयसमन्वितः ।

शोकार्तस्य प्रवृत्तो मे श्लोको भवतु नान्यथा ॥1.2.18॥

मे for me, शोकार्तस्य born out of sorrow (of slain bird), प्रवृत्तः came out without effort, पादबद्धः consisting of four lines, अक्षरसमः each of equal number of syllables, तन्त्रीलयसमन्वितः with rhythm tuned to the accompaniment of stringed instruments, श्लोकः sloka, भवतु let it take a form, अन्यथा न not otherwise.

"Occasioned by the griefstricken (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".

शिष्यस्तु तस्य ब्रुवतो मुनेर्वाक्यमनुत्तमम् ।

प्रतिजग्राह संहृष्टस्तस्य तुष्टोऽभवद्गुरुः ॥1.2.19॥

शिष्यस्तु his disciple on his part, ब्रुवतः when words were spoken in this manner, तस्य मुनेः that sage's, अनुत्तमम् excellent, वाक्यम् statement (verse), प्रतिजग्राह received (committed to memory), संहृष्टः well pleased, गुरुः spiritual preceptor, तस्य in the matter of his disciple, तुष्टः अभवत् was gratified.

His disciple, delighted by the excellent verse composed by the sage, committed it to memory which left his spiritual preceptor pleased.

सोऽभिषेकं ततः कृत्वा तीर्थे तस्मिन्यथाविधि ।

तमेव चिन्तयन्नर्थमुपावर्तत वै मुनिः ॥1.2.20॥

ततः thereafter, सः मुनिः Valmiki maharshi, तस्मिन् तीर्थे at that holy spot, यथाविधि according to the prescribed ritual, अभिषेकम् bathing, कृत्वा having performed, तम् that, अर्थमेव the matter itself, चिन्तयन् pondering over, उपावर्तत वै returned (to his hermitage).

After having performed his ablution at that holy spot according to the prescribed ritual, the sage (Valmiki) returned (to his hermitage), pondering over the matter.

भरद्वाजस्ततश्शिष्यो विनीतश्श्रुतवान्मुनेः ।

कलशं पूर्णमादाय पृष्ठतोऽनुजगाम ह ॥1.2.21॥

ततः then, शिष्यः disciple, विनीतः humble, श्रुतवान् learned in scriptures, मुनिः saint, भरद्वाजः Bharadwaja, पूर्णम् filled with water, कलशम् waterpitcher, आदाय having received (carrying), पृष्ठतः behind him, अनुजगाम ह followed.

Then saint Bharadwaja, his disciple humble and learned in scriptures, followed him with a pitcher full (of water).

स प्रविश्याश्रमपदं शिष्येण सह धर्मवित् ।

उपविष्टः कथाश्चान्याश्चकार ध्यानमास्थितः ॥1.2.22॥

धर्मवित् knower of righteousness, सः Valmiki, शिष्येण सह with his disciples, आश्रमपदम् the hermitage, प्रविश्य having entered, ध्यानम् आस्थितः meditating on the incident, उपविष्टः sitting, अन्याः other, कथाः stories, चकार composed.

Valmiki who knows dharma entered the hermitage along with his disciple and sat in meditation and composed other stories.

आजगाम ततो ब्रह्मा लोककर्ता स्वयं प्रभुः ।

चतुर्मुखो महातेजा द्रष्टुं तं मुनिपुङ्गवम् ॥1.2.23॥

ततः at that moment, लोककर्ता creator of the world, प्रभुः lord of the world, चतुर्मुखः fourfaced, महातेजाः effulgent, ब्रह्मा Brahma, मुनिपुङ्गवम् best among sages, तम् that Valmiki, द्रष्टुम् desirous of seeing, स्वयम् himself, आजगाम arrived.

At that moment, the effulgent, fourfaced Brahma, creator and lord of the world, himself, desirous of seeing him (Valmiki), the best among sages, arrived.

वाल्मीकिरथ तं दृष्ट्वा सहसोत्थाय वाग्यतः ।

प्राञ्जलिः प्रयतो भूत्वा तस्थौ परमविस्मितः ॥1.2.24॥

अथ thereafter, प्रयतः purified by austerities, वाल्मीकिः Valmiki, तम् him, दृष्ट्वा having seen, परमविस्मितः was

greatly amazed, सहसा immediately, उत्थाय got up, वाग्यतः disciplined in speech, प्राञ्जलिः भूत्वा with folded palms, तस्थौ stood.

Greatly surprised to see him, Valmiki, purified by austerities and disciplined in speech, immediately got up and with folded palms stood before him.

पूजयामास तं देवं पाद्यार्घ्यासनवन्दनैः ।

प्रणम्य विधिवच्चैनं पृष्ट्वाऽनामयमव्ययम् ॥1.2.25॥

तम् एनं देवम् that god, विधिवत् as enjoined by tradition, प्रणम्य bowing with profound reverence, अव्ययम् immutable (Brahma), अनामयं च welfare, पृष्ट्वा having enquired, पाद्यार्घ्यासनवन्दनैः fell at his feet with respectable offerings of reception, a befitting seat, and water for washing feet, पूजयामास worshipped.

Bowing with reverence as enjoined by tradition and having enquired of his well being, Valmiki worshipped the immutable Brahma by falling at his feet and welcoming him with a seat and water to wash his feet with.

अथोपविश्य भगवानासने परमार्चिते ।

वाल्मीकये महर्षये सन्दिदेशासनं ततः ॥1.2.26॥

अथ thereafter, भगवान् the omnipotent Brahma, परमार्चिते highly worshipful, आसने seat, उपविश्य sat down, ततः from there, महर्षये to ascetic, वाल्मीकये for Valmiki, आसनम् seat, सन्दिदेश showed.

Lord Brahma sat down on a highly worshipful seat and showed a seat for the ascetic Valmiki to be seated.

ब्रह्मणा समनुज्ञातस्सोऽप्युपाविशदासने ।

उपविष्टे तदा तस्मिन्सर्वलोकपितामहे ।

तद्गतेनैव मनसा वाल्मीकिर्ध्यानमास्थितः ॥1.2.27॥

सः अपि he (Valmiki) also, ब्रह्मणा by lord Brahma, समनुज्ञातः having been asked, आसने in the seat, उपाविशत् sat down, तदा then, तस्मिन् सर्वलोकपितामहे when that lord Brahma, the grandsire of the worlds, (साक्षात् in the presence), उपविष्टे having been seated, वाल्मीकिः Valmiki, तद्गतेन एव set only on events (leading to the death of the krauncha bird), मनसा by his mind, ध्यानम् thoughts, आस्थितः was absorbed.

Having been ordered by Brahma, he also sat down on a seat. Although seated in the presence of the

lord of the worlds, he was absorbed in the thought of events (leading to the death of the krauncha).

पापात्मना कृतं कष्टं वैरग्रहणबुद्धिना ।

यस्तादृशं चारुरवं क्रौञ्चं हन्यादकारणात् ॥1.2.28॥

यः that hunter, तादृशम् such, चारुरवम् sweet voiced, क्रौञ्चम् krauncha bird, अकारणात् without cause, हन्यात् killed, वैरग्रहणबुद्धिना with hostile feeling of capturing it, पापात्मना sinful minded, कष्टं(कर्म) act, कृतम् was done.

The hunter killed the sweetvoiced krauncha without any cause. That sinfulminded one with hostile feeling of capturing it, had perpetrated this cruel act, he thought.

शोचन्नेव मुहुः क्रौञ्चीमुपश्लोकमिमं पुनः ।

जगावन्तर्गतमना भूत्वा शोकपरायणः ॥1.2.29॥

शोकपरायणः engrossed in grief, अन्तर्गतमनाः भूत्वा having been introspective, मुहुः again and again, क्रौञ्चीम् एव about female krauncha bird, शोचन् lamenting, पुनः again, इमम् श्लोकम् this sloka, जगौ recited.

Griefstricken, Valmiki having become introspective and lamenting the plight of the female krauncha again and again, recited this sloka.

तमुवाच ततो ब्रह्मा प्रहसन्मुनिपुङ्गवम् ।

श्लोक एव त्वया बद्धो नात्र कार्या विचारणा ॥1.2.30॥

ततः then, ब्रह्मा lord Brahma, प्रहसन् smiling, तं मुनिपुङ्गवम् addressing that preeminent among sages, उवाच spoke, त्वया by you, बद्धः composed, श्लोकः एव sloka indeed, अत्र in this aspect, विचारणा doubt, न कार्या need not be entertained.

Thereafter lord Brahma smilingly addressed Valmiki, the preeminent among sages, saying, "You have indeed composed a sloka. There is no doubt about it".

मच्छन्दादेव ते ब्रह्मन् प्रवृत्तेयं सरस्वती ।

रामस्य चरितं सर्वं कुरु त्वमृषिसत्तम ॥1.2.31॥

ब्रह्मन् OBrahmarshi, ते इयम् your this, सरस्वती speech, मच्छन्दादेव at my will, प्रवृत्ता originated, ऋषिसत्तम O most excellent ascetic, रामस्य Rama's, चरितम् history, सर्वम् in entirety, त्वम् you, कुरु compose.

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

धर्मात्मनो गुणवतो लोके रामस्य धीमतः ।

वृत्तं कथय धीरस्य यथा ते नारदाच्छ्रुतम् ॥1.2.32॥

धर्मात्मनः of the righteous natured, लोके in this world, गुणवतः of the virtuous, धीमतः of the wise, धीरस्य of the steadfast, रामस्य Rama's, वृत्तम् history, ते to you, नारदात् through Narada, यथा in whichever manner, श्रुतम् heard, कथय narrate.

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

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॥

धीमतः sagacious, सह सौमित्रेः along with Lakshmana, तस्य रामस्य Rama's, राक्षसानां च rakshsas, रहस्यं च unknown, प्रकाशं च known (deeds), सर्वशः by all means, यत् which, वृत्तम् history, वैदेह्याश्चापि about Sita and others, प्रकाशं यदि वा whether it is known to every body, रहो वा or unknown, यत् which, वृत्तम् history, तच्च that also, सर्वम् all, अविदितमपि even not known formerly, ते to you, विदितं भविष्यति will be revealed.

The incidents pertaining to sagacious Rama together with Lakshmana, Sita, Bharata, etc. and the rakshsas their deeds, thoughts, unknown or known to everybody and even not known to you, will be revealed to you by my grace.

न ते वागनृता काव्ये काचिदत्र भविष्यति ।

कुरु रामकथां पुण्यां श्लोकबद्धां मनोरमाम् ॥1.2.35॥

अत्र काव्ये In this poem, ते वाक् your words, काचित् not even one word, अनृता of untruth, न भविष्यति will not

be spoken, पुण्याम् sacred, मनोरमाम् delightful, रामकथाम् history of Rama, श्लोकबद्धाम् in the form of slokas, कुरु compose.

Not even a single word of yours in this epic will ever prove untruthful. Compose this sacred, delightful story of Rama, set in the form of slokas.

यावत् स्थास्यन्ति गिरयस्सरितश्च महीतले ।

तावद्रामायणकथा लोकेषु प्रचरिष्यति ॥1.2.36॥

गिरयः mountains, सरितः च and rivers, महीतले on this earth, यावत् स्थास्यन्ति as long as they exist, तावत् till then, रामायणकथा story of Ramayana, लोकेषु among the people, प्रचरिष्यति will prevail.

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

यावद्रामायणकथा त्वत्कृता प्रचरिष्यति ।

तावदूर्ध्वमधश्च त्वं मल्लोकेषु निवत्स्यसि ॥1.2.37॥

त्वत्कृता composed by you, रामायणकथा the Ramayana story, यावत् as long as, प्रचरिष्यति prevails, तावत् till then, त्वम् you, ऊर्ध्वम् the upper world, heaven, अधश्च the nether world, मल्लोकेषु in my (Brahmaloka), निवत्स्यसि will reside.

So long as the story of the Ramayana composed by you is remembered in this world, you will live in the upper world, the nether world and Brahmaloka".

इत्युक्त्वा भगवान्ब्रह्मा तत्रैवान्तरधीयत ।

ततस्सशिष्यो भगवान्मुनिर्विस्मयमाययौ ॥1.2.38॥

भगवान् ब्रह्मा lord Brahma, इति उक्त्वा having said this, तत्रैव there itself, अन्तरधीयत vanished, ततः then, सशिष्यः along with his disciples, भगवान् मुनिः sage Valmiki, विस्मयम् astonishment, आययौ attained.

Having spoken these words, lord Brahma vanished. At this he and his disciples were astonished.

तस्य शिष्यास्ततस्सर्वे जगुश्श्लोकमिमं पुनः ।

मुहुर्मुहुः प्रीयमाणाः प्राहुश्च भृशविस्मिताः ॥1.2.39॥

ततः then, तस्य his, शिष्याः disciples, सर्वे all, मुहुर्मुहुः again and again, प्रीयमाणाः being delighted, पुनः repeatedly, इमम् this, श्लोकम् sloka, जगुः chanted, भृशविस्मिताः exceedingly surprised, प्राहुश्च spoke about it.

Thereafter, the disciples of Valmiki chanted this sloka again and again in delight. They were greatly astonished and spoke about it often.

समाक्षरैश्चतुर्भिर्यः पादैर्गीतो महर्षिणा ।

सोऽनुव्याहरणाद्भूयश्श्लोकश्श्लोकत्वमागतः ॥1.2.40॥

यः which ever, समाक्षरैः with equal number of syllables, चतुर्भिः by four, पादैः parts, महर्षिणा by maharshi, गीतः as told, सः श्लोकः that sloka, अनुव्याहरणात् because of repeated recitation, भूयः again, श्लोकत्वम् gloriousness, आगतः attained. by maharshi, गीतः as told, सः श्लोकः that sloka, अनुव्याहरणात् because of repeated recitation, भूयः again, श्लोकत्वम् gloriousness, आगतः attained.

This sloka of four lines, each consisting of equal number of syllables, was recited by the maharshi. Constant recitation (by others) elicited admiration (from the listeners).

तस्य बुद्धिरियं जाता वाल्मीकेर्भावितात्मनः ।

कृत्स्नं रामायणं काव्यमीदृशैः करवाण्यहम् ॥1.2.41॥

अहम् I, कृत्स्नम् entire, रामायणम् named Ramayana, काव्यम् poem, ईदृशैः in this metre, करवाणि shall compose, इयम् बुद्धिः this thought, भावितात्मनः who is capable of putting thoughts into action, तस्य (महर्षेः) वाल्मीकेः to Valmiki, जाता occurred.

A thought occurred to Valmiki, who is capable of putting thoughts into action "I shall compose the epic named Ramayana entirely in this metre".

उदारवृत्तार्थपदैर्मनोरमैः

तदास्य रामस्य चकारकीर्तिमान् ।

समाक्षरैश्श्लोकशतैर्यशस्विनो

यशस्करं काव्यमुदारधीर्मुनिः ॥1.2.42॥

कीर्तिमान् renowned, उदारधीः sagacious, मुनिः sage, तदा then, यशस्विनः celebrated, अस्य रामस्य Rama's, यशस्करम् conferring glory, काव्यम् poem, उदारवृत्तार्थपदैः in excellent words, meaning and set in good metre, मनोरमैः charming, समाक्षरैः equal number of syllables, श्लोकशतैः hundreds of verses, चकार composed.

The renowned and sagacious sage composed a kavya with hundreds of charming verses, each containing equal number of syllables and excellent meaningful words set in metre, conferring glory on celebrated Rama.

तदुपगतसमाससन्धियोगं

सममधुरोपनतार्थवाक्यबद्धम् ।

रघुवरचरितं मुनिप्रणीतं

दशशिरसश्च वधं निशामयध्वम् ॥1.2.43॥

उपगतसमाससन्धियोगम् united with samasas (compound words, phrases), sandhis (pleasing conjunctions of words), सममधुरोपनतार्थवाक्यबद्धम् sentences composed of lucid, melodious and meaningful phrases, मुनिप्रणीतम् composed by ascetic Valmiki, रघुवरचरितम् history of Rama, दशशिरसः of the tenheaded Ravana, वधं च slaying, निशामयध्वम् you may listen.

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.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे द्वितीयः सर्गः ॥

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