



Valmiki's Ramayana: A legendary Work of Ancient India

Dr. Vishal Kumar Sharma

Head, Dept. of History, Hindu College Sonapat, Haryana, India

Abstract

Today we are facing lots of problems and we generally don't get solution of them as we are running fast in hustle bustle of life. All the problems have solution in our epics and the Ramayana is exclusive in this respect. It is a legendary work and we can find all solutions of complications of life if we go through this work deeply.

Keywords: Valmiki's Ramayana, legendary Work of Ancient India, life

Introduction

*Sarvata Pani Padam Tath Sarvathokshi Shiromu-kham,
Sarvata Sruthimalloke Sarvamavruhya Thi-sthati*

How can you search for Him who is moving about with thousands of feet, thousands of eyes, and thousands of ears?

It Sathya Sai Speaks, Volume 32 part1

Is utterly foolish to search for God. God is within you. Since you have forgotten your true Self and are carried away by the temporary and transient physical body, you are unable to understand the Divine.

Rama is the ocean of compassion. He is love personified. It is possible to understand His divinity only through the path of love.

Modern society needs to follow the *dharma* that is contained in the epic *Ramayana*. Why? Today, the son is not paying heed to his father's advice, and the parents are not concerned about the future of the son. Devotion to the *guru* should be the aim of the students. But students are not having regard for their teachers and the teachers are not imparting anything good to them. In such a situation, everyone needs to follow the ideals of the *Ramayana*. The *Ramayana* speaks of the true identity of the individual, the real significance of the family, and the sanctity of the society. The *Ramayana* teaches the importance of human values.

The *Ramayana* centers on the principle of unity in diversity. Today, since man has lost the ability to see unity in diversity, he is immersed in restlessness. What we need today is to see unity in diversity and the divinity behind this unity.

The culture of Bharat says: *Sathyam bruyath, priyam bruyath, na bruyath sathyam apriyam* (speak the truth, speak sweetly and softly, and never utter truth in an unpalatable way). *Sathyam bruyath* is the moral value. *Priyam bruyath* is the social value. *Na bruyath sathyam apriyam* is the spiritual value. So, the moral, social, and spiritual values are all contained in the above statement.

The *Ramayana* teaches these values in the simplest way. But man has forgotten the message of the *Ramayana* and is leading the life of a Ravana. Ravana did not understand this principle of divinity. There was no transformation in him, though he had acquired all forms of knowledge and had done

severe penance. He ruined himself on account of excessive desires. Before his death, he gave a message to the people: "O people, with all my skills and expertise in different forms of knowledge I became a victim of desires. I lost my sons, ruined my clan, and burnt my kingdom to ashes, since I could not control my desires. Do not become a victim of desires like me.

Sathya Sai Speaks, Volume 32 part1

Follow the path of truth and righteousness and be like Rama. Experience divinity."

Today, many people read the holy *Ramayana*, but few understand its essence. They spend their time in acquiring bookish knowledge and superficial knowledge but fail to have practical knowledge. There are many people who can explain the teachings of *Ramayana* in a beautiful way, but how many of them obey the command of their fathers in their daily life? Not many! What is the use of reading various texts if we do not put into practice the message contained in them? Can anyone enjoy the taste of various delicious items such as *mysore pak*, *gulab jamoon*, and *jilebi* by merely repeating their names?

No. One can enjoy the taste only when one eats them. Mere textual information is of no use. But, today, man is interested only in information and not transformation. Intellect will blossom only when there is transformation.

The cause for man's suffering is that he has constricted his love to himself and his family. He should develop the broad feeling that all are his brothers and sisters. Expansion of love is life; contraction of love is death. All are the children of God. All are sparks of the Divine. Lord Krishna declared in the

Bhagavad Gita: Mamaivamso jeevaloke jeevabhutha sanathana (eternal *Atma* in all bodies is a part of My Being). So, man should have the broad feeling to identify himself with everyone. Humanity can never progress without broad feelings.

*See no evil, see what is good
Hear no evil, hear what is good
Talk no evil, talk what is good
Think no evil, think what is good
Do no evil, do what is good*

This is the way to God. Sathya Sai Speaks, Volume 32 part 1
There are four qualities in man: the divine, demonic, ani-mal and human. What is the divine quality in man? *Sarvaloka hithe ratah*. (Engaged in the welfare of everybody). That is the divine nature. What is the human quality? Always undertake meritorious deeds (*punya*). Never indulge in sin (*papa*). *Paropakara punyaya papaya parapeedanam* (rendering help to others is merit, harming others is sin). Help ever, Hurt never. What constitutes the animal quality in man? *Jnanena sunya pasubhir samana* (devoid of wisdom man is equivalent to an animal). The purpose of human life does not lie in merely eat-

Sathya Sai Speaks, Volume 32 part 1
Drinking, sleeping, and indulging in materialistic comforts. Even animals indulge in such activities. But unlike man, animals do not possess the evil qualities of amassing, robbing, and stealing. Today man is human only in form, but not in behavior.

Rama stood as a shining example of upholding the moral values in the society. Even when he was asked to leave for the forest at a time when he was supposed to be coronated, he was not perturbed in the least. *Sukhadukhe samekruthva labhalabhau jayajayau* (he is an equal minded one who treats the dualities of life-pain and pleasure, victory and defeat, gain and loss-alike). Rama displayed this virtue of equanimity. To-day, man aspires for positions of authority though he does not deserve them. But Rama relinquished the position even though He deserved it. Rama was courageous in the face of adversities. He never gave any scope for weakness. He led the life of a *dheera* (courageous one), not a *deena* (weak-minded).

The story of the Ramayana reveals the ideal relationship that should exist between brothers. Lakshmana and Satrugna served Rama and Bharata respectively, with utmost devotion and sincerity. When Lakshmana fainted in the battlefield, Rama lamented, "In this world, I might find another mother like Kausalya, a wife like Sita, but definitely not a brother like Lakshmana." A brother should be like this-one who respects elders and brings name and fame to the whole family. It is the unity amongst the brothers that brought reputation to the whole family.

In order to demonstrate to the world the ideal character of Lakshmana, Rama subjected him to a test. When Sita, Rama and Lakshmana were residing on Chitrakoota mountain, one day Lakshmana went into the forest to fetch some food. Taking this opportunity, Rama decided to test Lakshmana. He asked Sita to play her role in this divine drama. As Lakshmana was returning with food, Sita pretended to be asleep under a tree, keeping her head on the lap of Rama. Rama asked Lakshmana to keep Sita's head on his lap without disturbing her sleep as He had some other important work to attend to.

Rama wanted to observe the feelings of Lakshmana. So, He assumed the form of a parrot and perched on the same tree. Considering Sita as his mother, Lakshmana closed his eyes and went into deep contemplation of Lord Rama. Rama in the form of a parrot started singing:

*It is easy to wake up someone who is fast asleep, but
is it possible for anyone to wake up a person who is
pretending to be asleep?*

[Telugu Poem]

One should understand that God is their best friend. All the worldly friends are lured by your position, power, and self. Once your position and power are gone, gone are your friends too. God is the only friend, in the real sense of the term. The whole world is a book, and your conscience is your real *guru*. Why trouble yourself going after various worldly *gurus*? Follow your conscience and experience divinity. The Principle of the *Atma*, which reveals the secrets of your mind, is your true *guru*. *Guru* is one who is formless and beyond all attributes.

*Gurur-Brahma Gurur — Vishnu
Gurur - Devo Maheswara,
Guru Sakshath Param Brahma
Thasmai Sri Gurave Namah.*

Consider God as your mother, father, friend, and everything. Take God as your *guru*, follow Him and merge in Him. If you have God as your *guru*, you can achieve everything in Sathya Sai Speaks, Volume 32 part 1

Life. Develop love for God and be recipients of His love and grace. Develop friendship with God and the whole world will be under your control. Troubles and turmoil are part and parcel of one's life. Overcome them by chanting the divine name. Be fearless.

Do not restrict God to temples and pilgrimage centers. He is *Hridayavasi* (indweller of the heart). He is in you, with you, above, you, around you. You do not need to visit various pilgrimage centers. Your heart is the real pilgrimage center.

References

1. Heart the Divine Soul: A Rajgopalachari
2. Self-Sacrifice: K Ramarao
3. Ramayana a Critical Study: K Shrigangpure
4. The Ramayana of Valmiki: Mangalam R Parameswar
5. The Ramayana of Valmiki: Robert P Goldman
6. The Valmiki Ramayana: Bibek Debroy
7. Treads of the Ramayan in Odisha: Sumanta Kumar Giri
8. Ramayana a Critical Appraisal: Ramendra Narayan San
9. The Socio Political Study of the Valmiki Ramayana: Ramashraya Sharma