

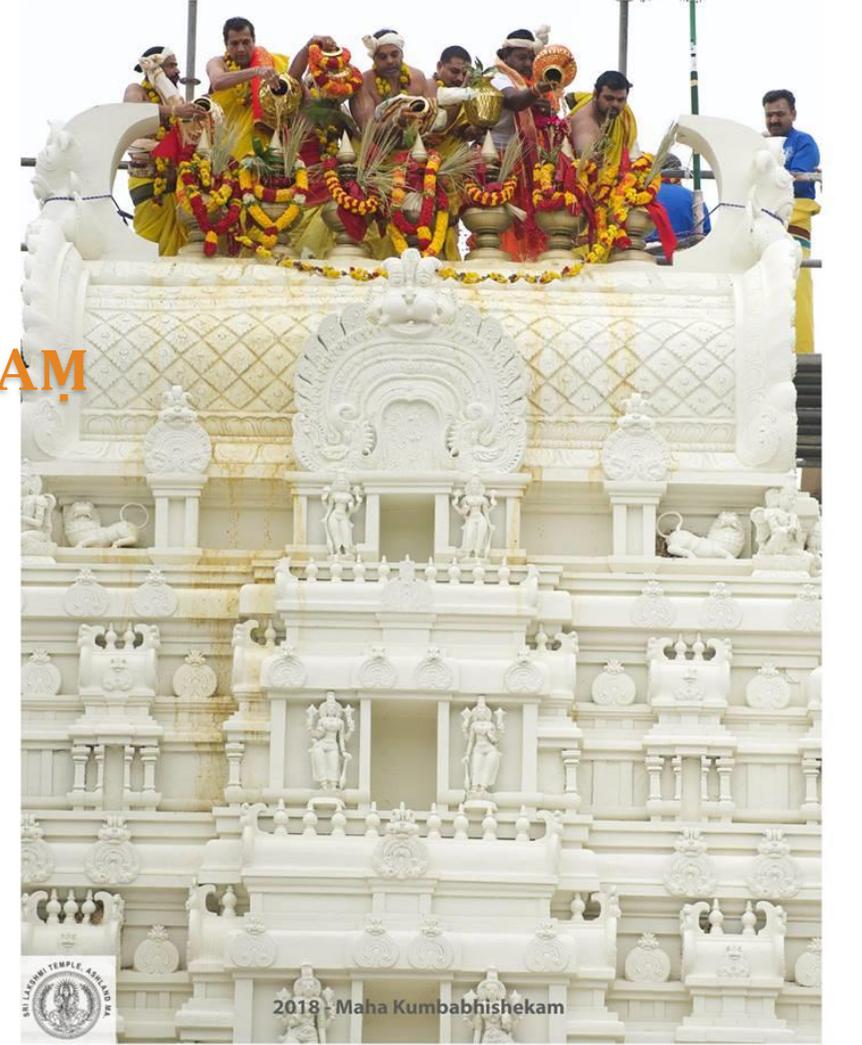
Management Aspects from Sundarakāṇḍam of ŚRĪMADVĀLMĪKIRĀMĀYAṆAM

Effective communication tips from Sundarakāṇḍam

By Vyoma Sanskrit Brothers - Venkat and Viswanathan

12th June 2018, 7:30pm

Lecture 004



॥ श्रीमद्वाल्मीकियरामायणस्य सुन्दरकाण्डं प्रबन्धशास्त्रं च ॥

Acknowledgements

To Jagadgurus & our gurus

To our grandparents & parents

To Shri Dakshinamurthy, Almighty Sapparivaara Shri Rama and Ramabhaktha Hanuman

To contemporary Acharyas, Mahatmas who are inspiring everyday



Mahamahopadhyaya
Sri S T Nagaraj

Mahamahopadhyaya,
Sri. Mahabaleshwara
Bhat

Founder, Samkrita
Bharathi. Shri
Cha.Mu.
Krishna Shastry



Gurupadhadhooli
Maata-Smt.
Ananthalakshmi
Natarajan



Saptaaha Samrat
Shri Subramanya
Deekshitar



Bramhashri
B Sundarakumar



VedaBramhashri
Neelabalasharma



Tiruvisanallur
Sri Ramakrishna
Bhagavathar



Shri
B Krishnamurthy



IIMB
Dr. Mahadevan

Salutations to our Karunamoorthies & energy forces



[Course in www.Sanskritfromhome.in](http://www.Sanskritfromhome.in)

**Management Aspects from
Sundara kāṇḍaṃ of
ŚRĪMADVĀLMĪKIRĀMĀYAṆAṀ**

**॥ श्रीमद्वाल्मीकियरामायणस्य सुन्दरकाण्डं
प्रबन्धशास्त्रं च ॥**

By Vyoma Sanskrit Brothers – Venkat and Viswanathan
Lecture 001,002,003 / 17th to 19th May 2018

<https://www.youtube.com/watch?v=B-MTSCa43A&t=3138s>

<https://www.youtube.com/watch?v=CHy9tZEoiD0&t=267s>

https://www.youtube.com/watch?v=PHWtW_Ov8Nk&t=1654s

Agenda – covered in the first part of series

Sl No.	Description - DAY 1	Est time (mins)*
1.	Introduction & Why this study	15
2.	Framework for the study	10
3.	Aspect 1: Sample saṅgraha shloka and comparison	30

Sl No.	Description - DAY 2	Est time (mins)*
1.	Recap	10
2.	Aspect 1: Sample saṅgraha shloka and comparison - ...contd	10
3.	Aspect 2: Comparing famous Management books with Sundara-Kanda shlokas	40

Sl No.	Description – DAY 3	Est time (mins)*
1.	Recap	5
2.	Aspect 2: Comparing famous Management books with Sundara-Kanda shlokas ..contd	15
3.	Aspect 3: Thematic discussion : Auditing and Forensic principles in Sundara Kandam	20
4.	Discussion	20

Framework for study

Type 1. Threadbare analysis of SKD shlokas, for possible management aspects in them

Type 4: Comparing Mapping Modern Management principles to corresponding SKD shlokas

Type3: Thematic SKD based discussion on management topics like stress/ anger/crisis management etc..

Type 2: Best-selling Management books and corresponding SKD shlokas:
A Comparative Study

Conclusion:
What is so special about SKD ?

Type3: Thematic SKD based discussion on management topics like stress/ anger/crisis management etc..

Effective Communication Management as a tool for Leaders

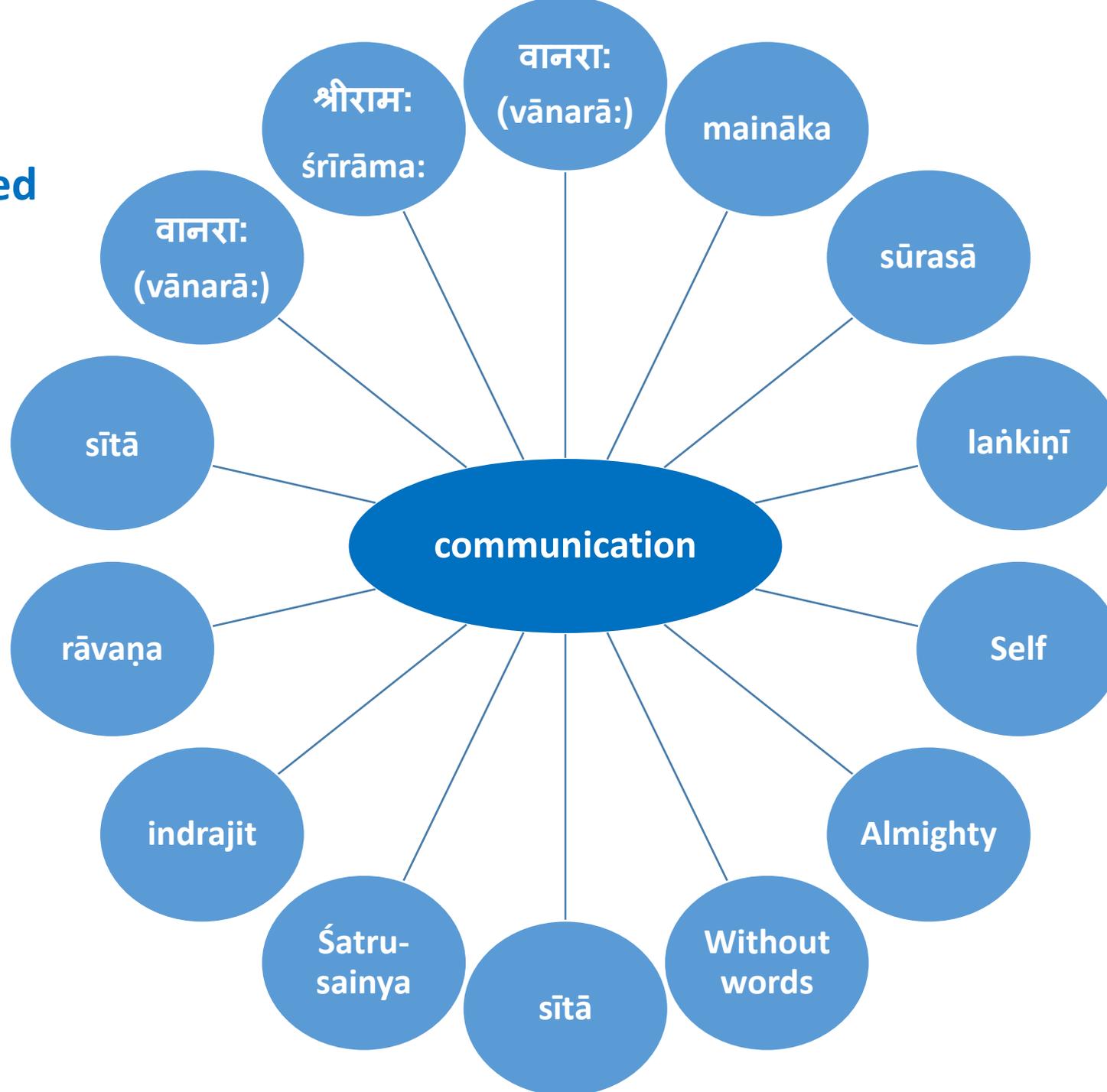
Case Study : Hanuman from Sundarakāṇḍam

**The art of communication is
the language of leadership.**

James Humes



**Effective;
Situational;
Target person based
Communication**



Background and context

7 Cs of communication

Attribute	Meaning
1. Clear	easily understandable to the recipient
2. Correct	a correct language should be used
3. Complete	All relevant information to be covered
4. Concrete	All facts and figures clearly mentioned, no misinterepretation
5. Concise	Precise and to the point
6. Consideration (Alternate: coherent)	take into consideration the receiver's opinions, knowledge, mindset, background, etc
7. Courteous	Show respect for recipient

Background and context



PC : pinterest.com

नानृग्वेदविनीतस्य नायजुर्वेद्वारिणः ।
नासामवेदविदुषश्शक्यमेवं विभाषितुम् ॥ 4.3.28 ॥

nānṛgvedavinītasya nāyajurveddhāriṇaḥ ।
nāsāmavedaviduṣaśśakyamevaṃ vibhāṣitum ॥

अनृग्वेदविदुषः not trained in Rigveda,
अयजुर्वेद्वारिणः not a scholar in Yajurveda,
असामवेदविदुषः not a scholar in Samaveda,
एवम् in that way, भाषितुम् to talk, न शक्यम् not possible, न not,

'Unless wellversed in Rigveda, Yajurveda and Samaveda, for sure, it is not possible for anyone to articulate so well.



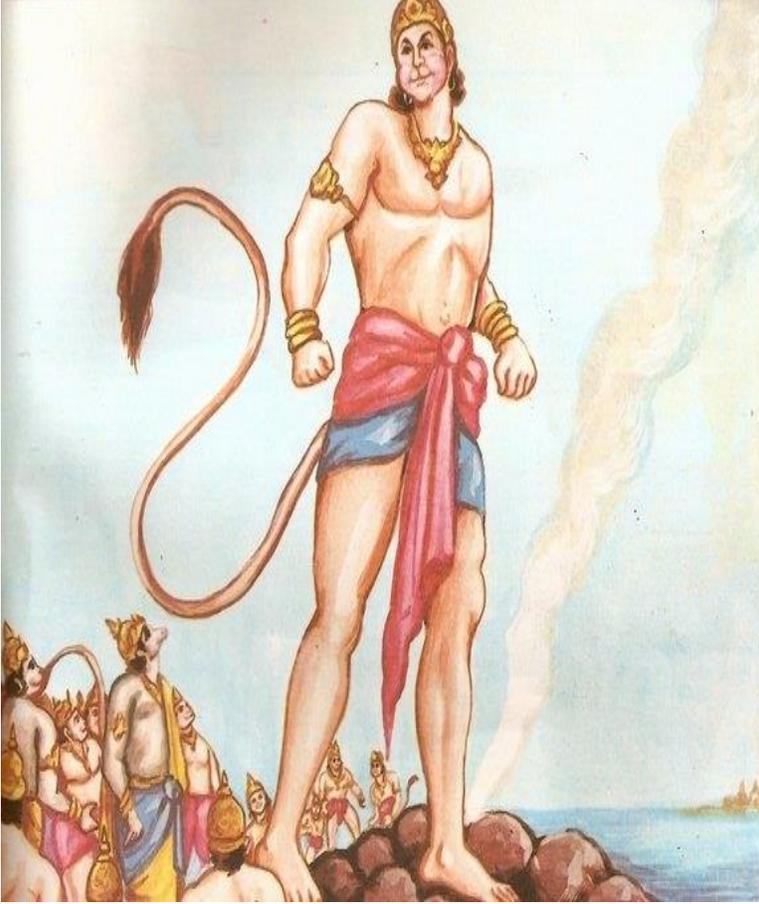
Background and context



PC : pinterest.com

What Hanuman told in previous shlokas when inquiring about Rama & Lakshmana	Vedic Reference	Attribute of the Veda & as seen on Hanuman
<p>उभौ योग्यावहं मन्ये रक्षितुं पृथिवीमिमाम्। 4.3.11</p> <p><i>'you both deserve to rule the entire earth'</i></p>	<p>Om AtmA vA idamEka EvAgra AsIt nAnyat kinchana miShat sa IkShata IOkAnnu sriJA iti ”</p> <p>Om - this was only Atma in the beginning (without any name and form); there was nothing else; It contemplated to create the jagat (an entity consisting of names and forms).</p> <p>AitarEya upanishat - 1.1.1 – Rig Veda</p>	<p>Vineeta = Trained</p> <p>Different phonetically deflected variations, which also change the meaning.</p> <p>Rishi-Chandas-Devatha (Indrashatru: vardhaswa*)</p>
<p>मानुषौ देवरूपिणौ 4.3.13 </p> <p><i>'appear like divine beings, though in fact humans'</i></p>	<p>prajApatishcharati garbhe anta: ajAyamAno bahudhA vijAyate </p> <p>(prajApati:) As prajApati, Lord of his Subjects, he (carati) lives (anta:) in (garbhe) the womb. (ajAyamAna:) Unborn, (vijAyate) he appears (bahudhA) in many ways.</p> <p>Purusha Sooktam – Yajur Veda</p>	<p>Dharana = Memory</p> <p>Multiple repetition of same sentences – easy to get into unending loops (kavalai payardu)</p>
<p>पद्मपत्रेक्षणौ वीरौ 4.3.12 </p> <p><i>'Both of you appear alike, with eyes like lotus petals'</i></p>	<p>punDariikam evaakshiNii</p> <p>Lotus are the two eyes. Chandogya of Saamaveda</p>	<p>Vidwat = scholarly bent</p> <p>pitch and duration of the rendering is of high importance</p>

Communication to Vanaras – Before jumping to Lanka



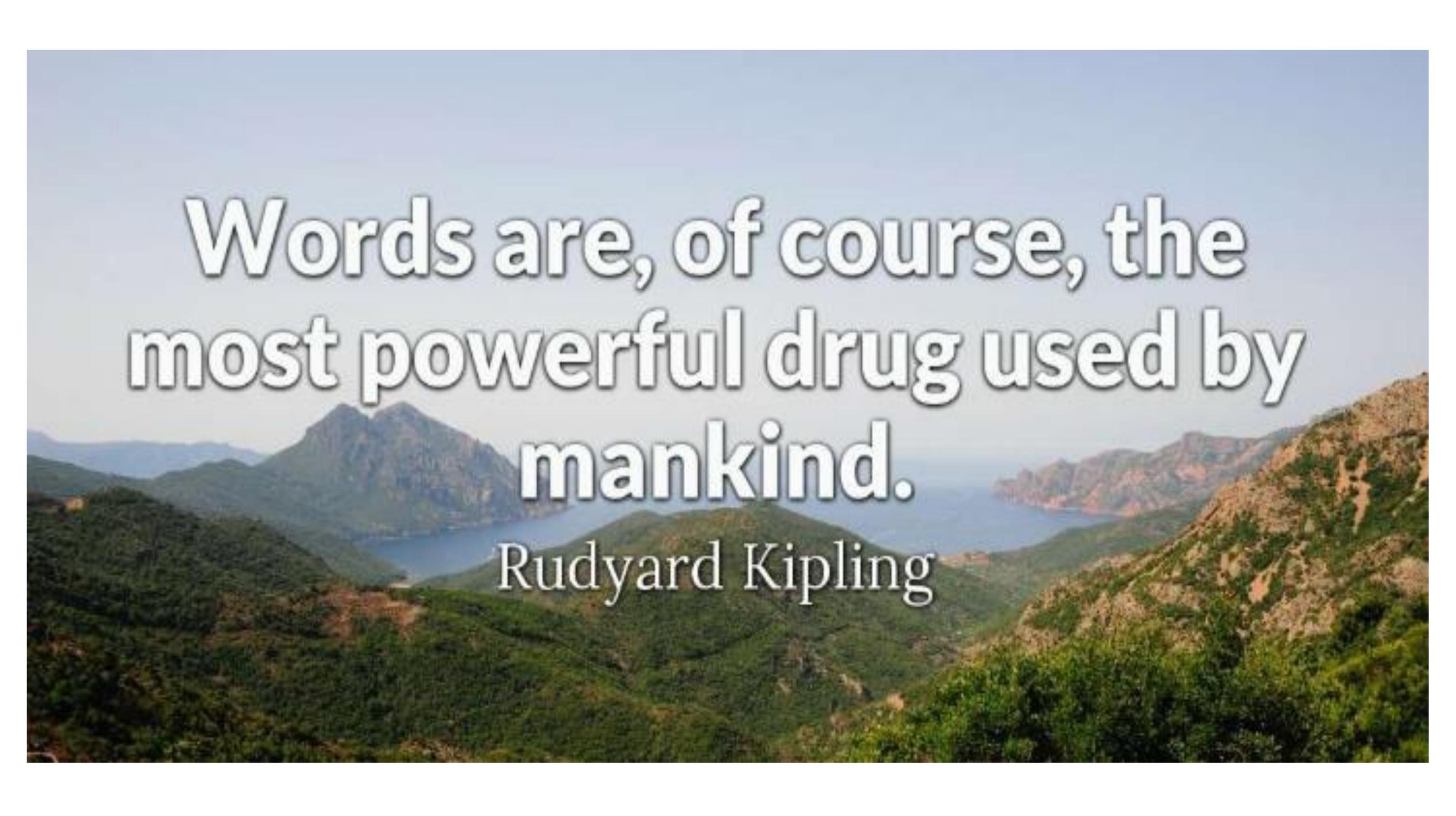
PC : quora.com

Objective:

Instil Confidence, Give Hope,
so that they don't take any untoward steps; even if there is delay in coming back

यथा राघवनिर्मुक्तः शरः श्वसनविक्रमः ।
गच्छेत्तद्वद्रमिष्यामि लङ्कां रावणपालिताम् ॥ ५-१-३९
न हि द्रक्ष्यामि यदि तां लङ्कायां जनकात्मजाम् ।
अनेनैव हि वेगेन गमिष्यामि सुरालयम् ॥ ५-१-४०
यदि वा त्रिदिवे सीतां न द्रक्ष्याम्यकृतश्रमः ।
बद्धा राक्षसराजानमानयिष्यामि रावणम् ॥ ५-१-४१
सर्वथा कृतकार्योऽहमेष्यामि सह सीतया ।
आनयिष्यामि वा लङ्कां समुत्पाद्य सरावणाम् ॥ ५-१-४२

"I will go to the city of Lanka, ruled by Ravana just
like an arrow released by Rama will go, with wind-like speed.
If I do not see the daughter of Janaka there, I will go **with the same speed to
the abode of gods**.
If I do not see Seetha there in heaven, I will get **Ravana the king of
raakshasaas tied up in chains without any effort**.
I will, in all events, return successfully along with Seetha or
I will **get Lanka along with Ravana** after uprooting it."

A scenic landscape featuring a large lake in the center, surrounded by green, forested mountains. The sky is a clear, light blue. The text is overlaid on the upper half of the image.

**Words are, of course, the
most powerful drug used by
mankind.**

Rudyard Kipling

Conversation with Almighty



Objective: Guruvandanam, Health, Forefathers/ Ancestors, Creator, Nature, Five elements, other living beings

स सूर्याय महेन्द्राय पवनाय स्वयंभुवे ।
भूतेभ्यश्चाञ्जलिं कृत्वा चकार गमने मतिम् ॥ ५-१-८

sa sūryāya mahendrāya pavanāya svayaṃbhuve ।
bhūtebhyaścāñjaliṃ kṛtvā cakāra gamane matim ॥

- He saluted with joined palms to
 - the Sun-God,
 - Lord Indra,
 - God of Wind,
 - Lord Brahma and
 - Bhutas and
 - decided to leave.

Conversation with Almighty



Objective: Success = Effort by Man + Blessing by God

नमोऽस्तु रामाय सलक्ष्मणाय देव्यै च तस्यै जनकात्मजायै ।
नमोऽस्तु रुद्रैर्द्रयमानिलेभ्यो नमोऽस्तु चन्द्रार्कमरुद्गणेभ्यः ॥5.13.59॥

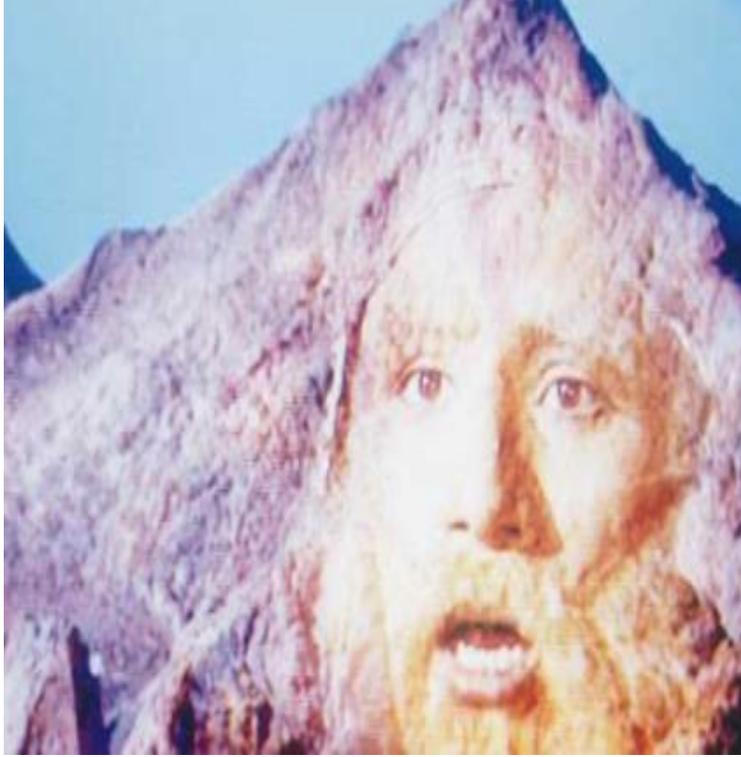
"My salutations to Lakshmana, Rama and divine daughter of Janaka. Salutations to Rudra, Indra, Yama and Vayu. Salutations to Sun, Moon and Maruts"

PRAY DAILY.

God is easier
to talk than
most people.

QUOTEDIARY.ME

Conversation with Maināka



Objective: Respectful rejection; focusing on main work and reminding the main work to others

प्रीतोऽस्मि कृतमातिथ्यं मन्युरेषोऽपनीयताम् ॥ १५-१-१३१

"I am **happy. Hospitality has been done**. Let this ill feeling be removed."

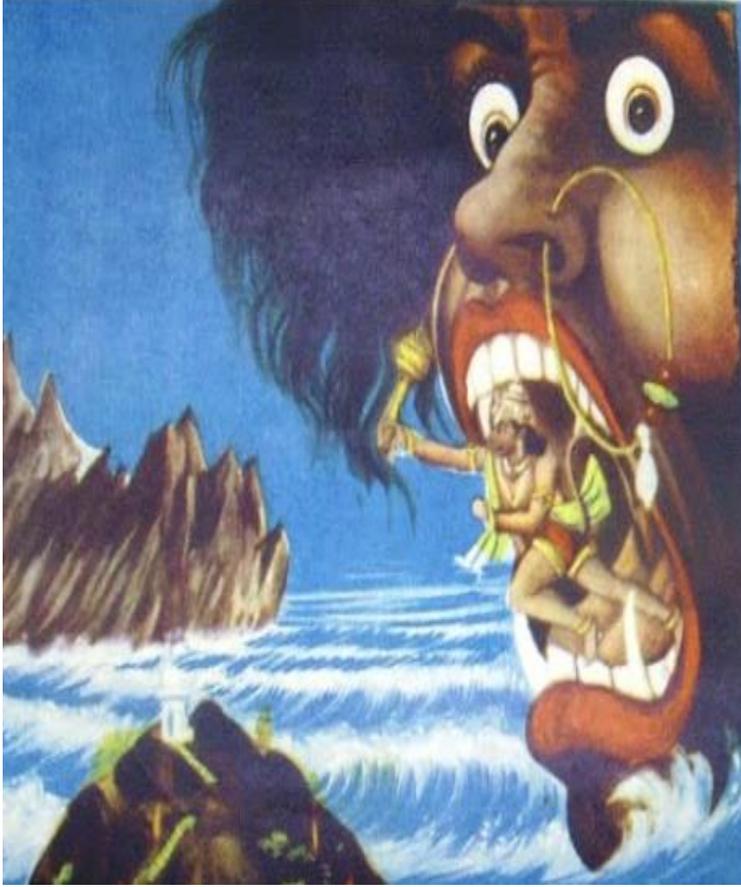
त्वरते कार्यकालो मे अहश्चाप्यतिवर्तते ।
प्रतिज्ञा च मया दत्ता न स्थातव्यमिहान्तरे ॥ ५-१-१३२

"The time to perform my duty is hastening me. The day too is passing. A **promise has also been given by me**. I should not stand here in the middle neglecting my duty."

इत्युक्त्वा पाणिना शैलमालभ्य हरिपुङ्गवः ।
जगामाकाशमाविश्य वीर्यवान् प्रहसन्निव ॥ ५-१-१३३

The courageous Hanuma saying thus, **touched the mountain** with His hand, entered the sky and **flew on with a smile**.

Conversation with Surasā



Objective: Tactful rejection; Lateral thinking;
focusing on main work and reminding the main work to others

तस्याः सकाशं दूतोऽहं गमिष्ये रामकारणात् ।
कर्तुमर्हसि रामस्य साह्यं विषयवासिनि ॥ ५-१-१५५

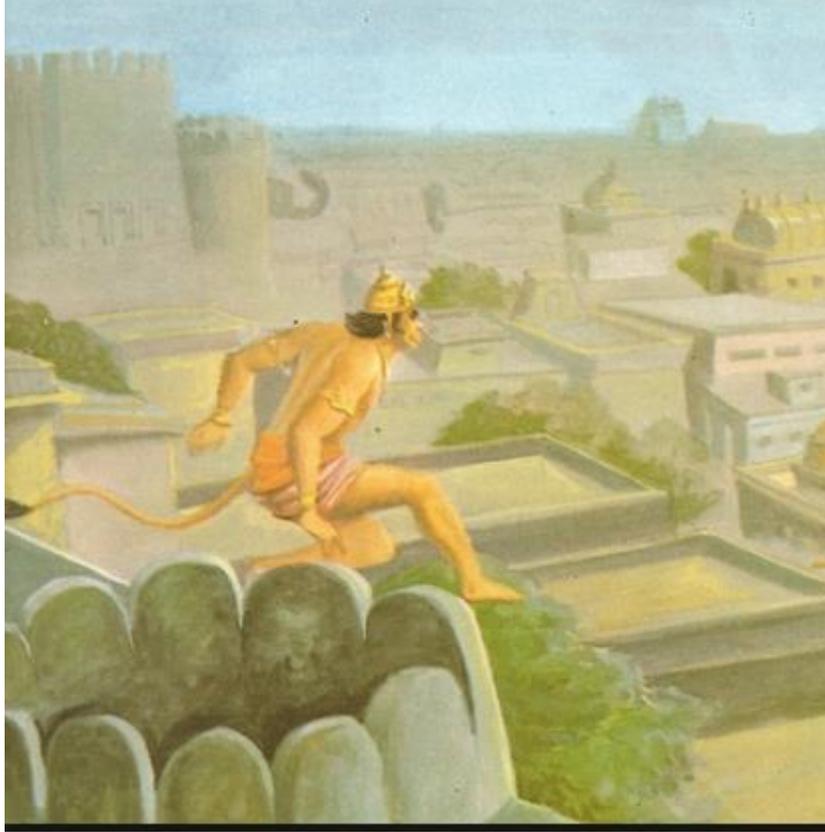
"I am going for Rama's sake as a messenger to find Her presence. O subject of Sri Rama! You are suited to help Rama."

अथवा मैथिलीं दृष्ट्वा रामं चाक्लिष्टकारिणम् ।
आगमिष्यामि ते वक्रं सत्यं प्रतिशृणोमि ते ॥ ५-१-१५६

"Otherwise after seeing Seetha and informing that to Sri Rama who makes Seetha without troubles, I will obtain your mouth. I am promising truthfully to you."

We should know when to stop communicating and use other techniques – to achieve the target

Communication by gesture



Objective:

Maintain a low profile while searching

Entering enemy territory & destruction Vs success in work

सूर्ये चास्तं गते रात्रौ देहं संक्षिप्य मारुतिः ।

वृषदंशकमात्रः सन् बभूवाद्भुतदर्शनः ॥ ५-२-४९

After the sun had set, Hanuma reduced His body at night with a size equal to that of a cat and became a wonderful sight to behold.

प्रविश्य नगरीम् लङ्काम् कपिराजहितम्करः ॥ ५-४-२

चक्रेणाऽथ पदम् सव्यम् शत्रूणाम् स तु मूर्धनि ।

Desiring the benefit of the king of Vanaras Sugreeva, that Hanuma entered the city of Lanka and thus actually placed His left foot on the enemies' heads.

Comment : When entering a city of enemies, one who wishes their destruction should always place one's left foot first into the city.

Communication with Lankini (Lankini = Lanka in human form)



Objective:

Tell the truth – but not reveal everything (with enemies)
Create anger and fear into Lanka

कथयिष्यामि ते तत्त्वम् यन्मम् त्वम् परिपृच्छसि ॥ ५-३-२५
का त्वम् विरूपनयना पुरद्वारेऽवतिष्ठसि ।
किमर्थम् चापि माम् रुद्धा निर्भर्त्सयसि दारुणा ॥ ५-३-२६

Whatever matter you are asking me, I **will tell you that truthfully**.
You are standing at the entrance to the city. O **one with ugly eyes!**
Who are you? O **horrible one!** Stopping me, for what reason are
you threatening me?"

लङ्काया वचनम् श्रुत्वा हनुमान् मारुतात्मजः ।
यत्नवान्स हरिश्रेष्ठः स्थितशैल इवापरः ॥ ५-३-३१

The son of Vayu and best among Vanaras heard Lanka's
words and **stood up like a second mountain, with a
purpose.**

Communication with Lankini (Lankini = Lanka in human form)



PC : pinterest.com

Objective:

To search Sita and to know about Lanka's defence strength

द्रक्ष्यामि नगरीम् लङ्काम् साट्टप्राकारतोरणाम् ।
इत्यर्थमिह सम्प्राप्तः परम् कौतूहलम् हि मे ॥ ५-३-३३

"I should like to see the city of Lanka with its palaces, **defensive walls and archways**. I came here for that reason. I am **very curious** to see them."

वनान्युपवनानीह लङ्कायाः काननानि च ।
सर्वतो गृहमुख्यानि द्रष्टुमागमनम् हि मे ॥ ५-३-३४

"My arrival here is indeed to see Lanka's gardens, parks, forests and **important houses** all over."

Then – Lankini beating Hanuman

Communication with Lankini (Lankini = Lanka in human form)



PC : en.wikipedia.org

Objective:

To search Sita and to know about Lanka's defence strength

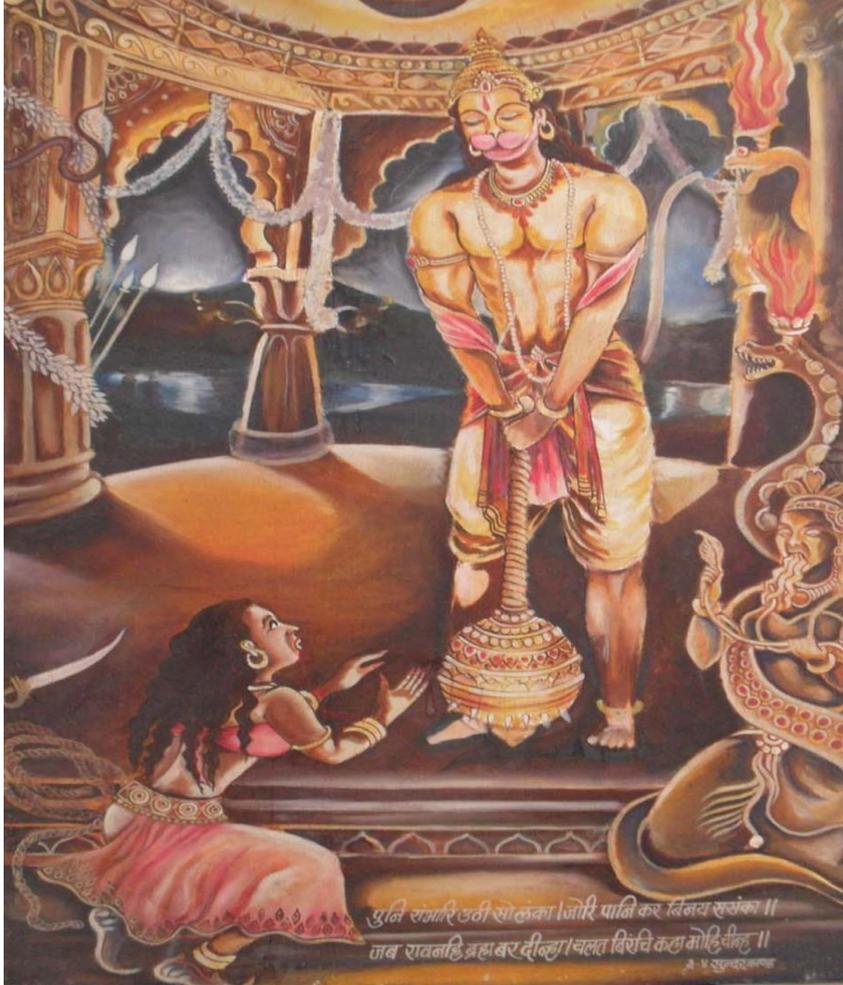
ततः स कपिशार्दुलो लङ्काया ताडितो भृशम् ।
ननाद सुमहानादम् वीर्यवान् पवनात्मजः ॥ ५-३-३९

Then that tiger among Vanaras, the powerful son of Vayu, being hit powerfully by Lanka **made a great sound.**

ततः सम्वर्तयामास वामहस्तस्य सोऽङ्गुलीः ।
मुष्टिनाभिजघूनैनाम् हनुमान् क्रोधमूर्चितः ॥ ५-३-४०
स्त्री चेति मन्यमानेन नातिक्रोधः स्वयम् कृतः ।

Thereafter that Hanuma became dizzy with anger and folded his fingers of left hand. He then hit her with His fist. "She is a woman" - thinking thus He did not show much anger by Himself.

Communication with Lankini (Lankini = Lanka in human form)



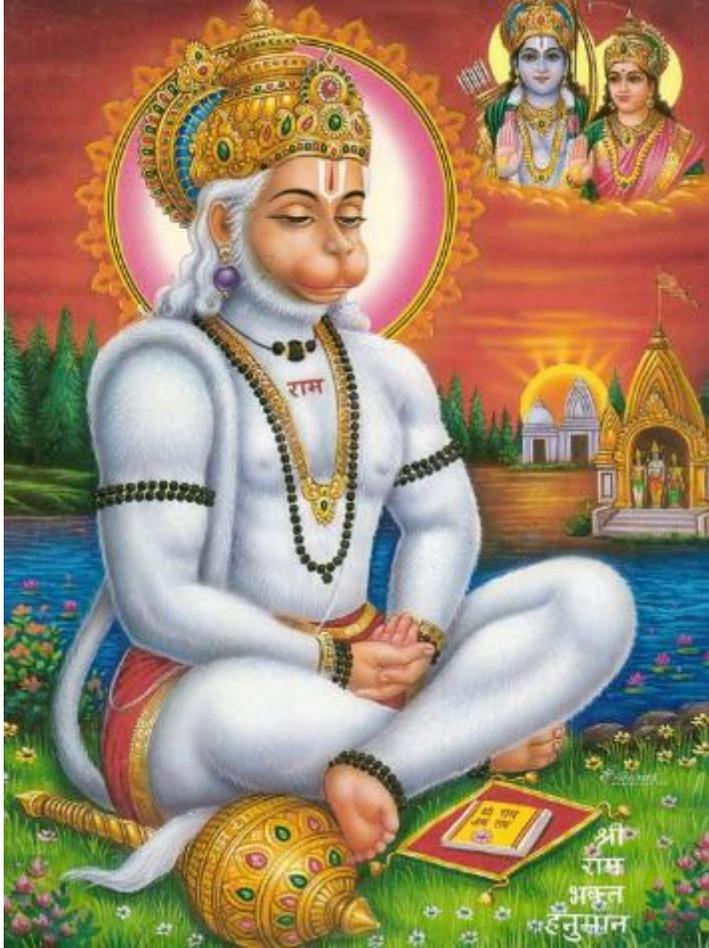
Objective:

Make her hit first – so that it is only self-defense
But still show compassion and retain 'humanity'

ततस्तु हनुमान् प्राज्ञस्ताम् दृष्ट्वा विनिपातिताम् ॥ ५-३-४२
कृपाम् चकार तेजस्वी मन्यमानः स्त्रियम् तु ताम् ।

Thereafter the intellectual and glorious Hanuma saw her fallen down and thinking her to be woman, showed kindness.

Conversation with Self



Details to be added
(what if, what can go
wrong etc. analysis)

Objective: Logical thinking; what if analysis ; what can go wrong; Self Motivation; Should I speak to Sita; How to speak; What next to do after speaking to Sita; Can the rakshasas be killed; Talking to Ravana

Sarga 4 – 11 : Search for Sita in every nook and corner

Sarga 12 : Hanuman's depression

What if Analysis – to the last level

अनिर्वेदः श्रियो मूलम् अनिर्वेदः परम् सुखम् ।

अनिर्वेदो हि सततम् सर्व अर्थेषु प्रवर्तकः ॥ ५-१२-१०

"Non-depression is root of development. Absence of despondency is the greatest comfort. Self reliance always is indeed the promoter in all matters."

Sarga 13

निवेद्यमाने दोषः स्याद् दोषः स्याद् अनिवेदने ॥ ५-१३-१८

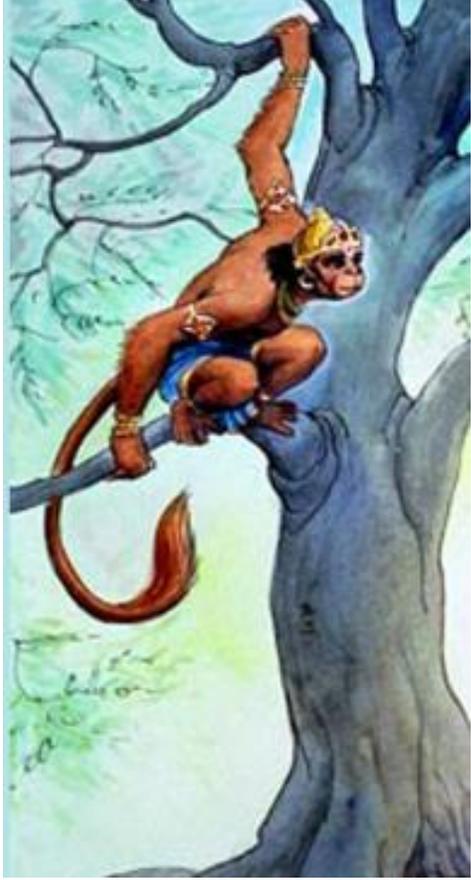
कथम् नु खलु कर्तव्यम् विषमम् प्रतिभाति मे ।

"To be let known becomes an error; not to let know becomes an error; how to perform the duty? To me this seems dire situation."

Sarga 30 - 'Should I speak to Sita' Analysis

Sarga 41 - 'After Sita – What next. Why should Force be used

Observation as a Communication tool



Shlokas

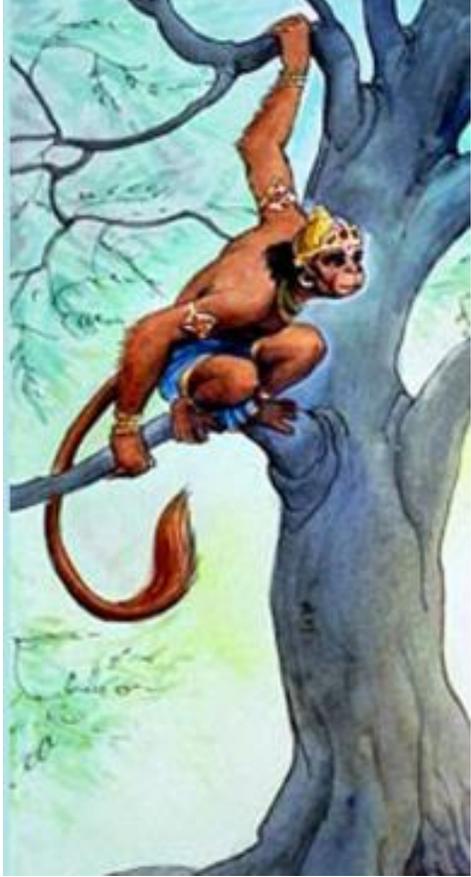
ततो मलिनसंवीतां राक्षसीभिस्समावृताम् ।।5.15.18।।
उपवासकृशां दीनां निश्चसन्तीं पुनः पुनः ।
ददर्श शुक्लपक्षादौ चन्द्ररेखामिवामलाम् ।।5.15.19।।

ततः then, मलिनसंवीताम् clad in soiled clothes,
राक्षसीभिः by female demons, समावृताम् surrounded,
उपवासकृशाम् emaciated through fasting, दीनाम् a
pitiable, पुनः पुनः repeatedly, निश्चसन्तीम् sighing,
शुक्लपक्षादौ at the beginning of the bright fortnight,
अमलाम् white, चन्द्ररेखामिव like the crescent Moon,
ददर्श saw.

Meaning

Then he beheld a lady surrounded by female demons. Clad in **soiled clothes** she **looked dejected**, emaciated through **fasting** and was sighing repeatedly. She appeared **thin and pale** like the crescent Moon at the beginning of the bright fortnight.

Observation as a Communication tool



Shlokas

मन्दप्रख्यायमानेन रूपेण रुचिरप्रभाम् ।
पिनद्धां धूमजालेन शिखामिव विभावसोः ॥5.15.20॥

मन्दप्रख्यायमानेन faintly recognisable, रूपेण in form,
धूमजालेन by a cluster of smoke, पिनद्धाम् engulfed,
रुचिरप्रभाम् with bright shine, विभावसोः of fire, शिखामिव
like the tip.

पीतेनैकेन संवीतां क्लिष्टेनोत्तमवाससा ।
सपङ्कामनलङ्कारां विपद्मामिव पद्मिनीम् ॥5.15.21॥

क्लिष्टेन wornout body, पीतेन by yellow cloth, एकेन only one,
उत्तमवाससा choicest cloth, संवीताम् clad in, अनलङ्काराम् without
unadorned, सपङ्कम् with dust, विपद्माम् devoid of lotuses,
पद्मिनीमिव like a lotus pond.

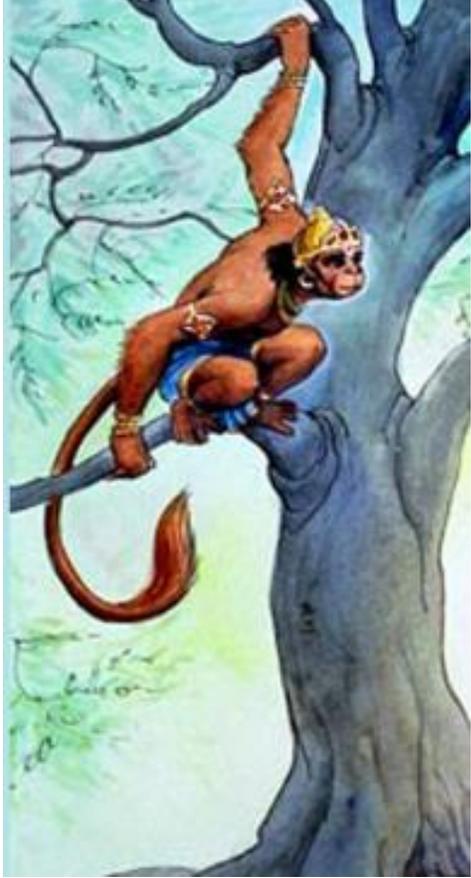
Meaning

Her form was faintly recognisable. She had a **lovely radiance** on account of her beautiful form.
She looked like the tip of burning fire engulfed in a cloud of smoke.

She was wearing an excellent **single yellow cloth** which was **soiled**.

Unadorned, she looked like a muddy lotuspond bereft of lotuses.

Observation as a Communication tool



Shlokas

तर्कयामास सीतेति कारणैरुपपादिभिः ।

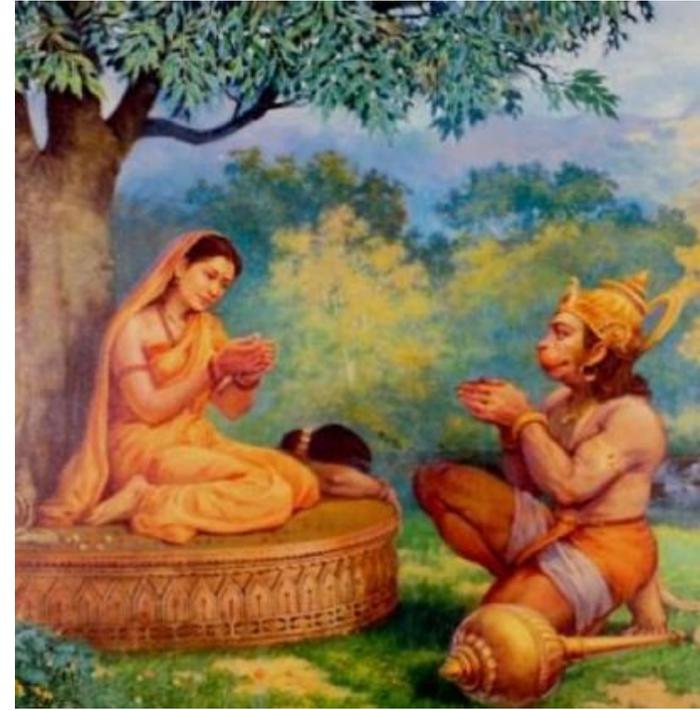
उपपादिभिः by establishing, कारणैः with reasons, सीतेति She is Sita, तर्कयामास he started deliberating within himself.

Meaning

Hanuman started deliberating in himself and guessed it was Sita for strong reasons..

Entire 15th Sarga has many points of Observation & confirmation with Logical reasoning

Communication through step-by-step inquiry : With Sita



Shloka	Meaning
का नु पद्मपलाशाक्षि क्लिष्टकौशेयवासिनि । द्रुमस्य शाखामालम्ब्य तिष्ठसि त्वमनिन्दिते ।। 5.33.3 ।।	"O blameless lady with eyes like lotus petals, in crumpled silk, holding a branch, and standing, who are you?
किमर्थम् तव नेत्राभ्यां वारि स्रवति शोकजम् । पुण्डरीकपलाशाभ्यां विप्रकीर्णमिवोदकम् ।। 5.33.4 ।।	" Why are tears of grief flowing from your eyes like water trickling down a pair of petals of white lotuses?
सुराणामसुराणां वा नागगन्धर्वरक्षसाम् । यक्षाणां किन्नराणां वा का त्वं भवसि शोभने ।। 5.33.5 ।।	"O noble lady, are you a goddess or a demoness, a naga, a gandharva, a rakshasa, a yaksha or a kinnera?
का त्वं भवसि रुद्राणां मरुतां वा वरानने । वसूनां हि वरारोहे देवता प्रतिभासि मे ।। 5.33.6 ।।	"O beautiful lady Do you belong to the race of Rudras, or Marutas, or Vasus?. O noble lady, you appear a goddess to me.
को नु पुत्रः पिता भ्राता भर्ता वा ते सुमध्यमे ।। 5.33.9 ।। अस्माल्लोकादमुं लोकं गतं त्वमनुशोचसि ।	"O woman of beautiful waist from which world have you come here? For whom are you worrying? Who is your son, father, brother or husband? Are you worrying about some one dead?.

Communication with Sita



Shloka

रोदनादतिनिश्वासाद्भूमिसंस्पर्शनादपि ।।5.33.10।।
न त्वां देवीमहं मन्ये राज्ञः संज्ञावधारणात् ।

रोदनात् from your weeping,
अतिनिश्वासात् breathing heavily,
भूमिसंस्पर्शनादपि your touching the ground,
राज्ञः royal, संज्ञावधारणात् having signs of
sovereignty,
त्वाम् you, देवीम् O goddess, अहम् I, न मन्ये I
do not think.

व्यञ्जनानि च ते यानि लक्षणानि च लक्षये ।।5.33.11।।
महिषी भूमिपालस्य राजकन्या च मे मता ।

रावणेन जनस्थानाद्बलादपदहता यदि ।।5.33.12।।
सीता त्वमसि भद्रं ते तन्ममाचक्ष्व पृच्छतः ।

यथा हि तव वै दैन्यं रूपं चाप्यतिमानुषम् ।।5.33.13।।
तपसा चान्वितो वेषस्त्वं राममहिषी ध्रुवम् ।

Meaning

- "From your weeping,
 - your sighing and
 - your touching the earth (gods do not touch the earth) and
 - your signs of sovereignty,
- I do not think you are a goddess (meaning otherwise she possessed divine grace).

"On the basis of your royal signs and other qualities **I infer that** you are the daughter of a king or his consort.

"**If you are Sita**, who was forcefully borne away by Ravana from Janasthana you may kindly reveal to me freely. May god bless you"

"**Indeed** your plight, the superhuman beauty and your robes marked with asceticism, **surely tell me that you are Rama's queen.**"

Communication with Sita



Objective:

Confirm that the lady is Sita Maata

Instil confidence

Give the Rama ring

Take enough evidence for communication to Rama

**The most important thing in
communication is hearing
what isn't said.**

Peter Drucker

Salutation

Communication with Sita



Objective:

Confirm that the lady is Sita Maata

Instil confidence

Give the Rama ring

Take enough evidence for communication to Rama

A man's character may be learned from the adjectives which he habitually uses in conversation.

Mark Twain

Communication with Sita



Objective:

Confirm that the lady is Sita Maata

Instil confidence

Give the Rama ring

Take enough evidence for communication to Rama



How to handle insult



Objective:

1. Assertive communication – without getting angry
2. give confidence to people & show real capability
3. Show 'what is in it for them' (WIFM) and remove root-cause of insult

हनुमन्दूरमध्वानं कथं मां वोढुमिच्छसि ।
तदेव खलु ते मन्ये कपित्वं हरियूथप ॥5.37.29॥

"Hanuman how do you intend to carry me to such a distant place? Indeed, **it is your monkey nature**, I suppose.

सीताया वचनं श्रुत्वा हनुमान्मारुतात्मजः ।
चिन्तयामास लक्ष्मीवान्नवं परिभवं कृतम् ॥5.37.31॥

On hearing Sita's new belittling statement about him, Hanuman, the illustrious son of the Windgod **reflected**

मेरुमन्दरसङ्काशो बभौ दीप्तानलप्रभः ।
अग्रतो व्यवतस्थे च सीताया वानरोत्तमः ॥5.37.35॥

Hanuman, the foremost of the vanaras **resembling mount Meru or Mandara** stood there glowing like blazing fire in front of Sita.

Communication with Sita: in Sarga 56 (after Lanka burning)



Objective:

To leave early:

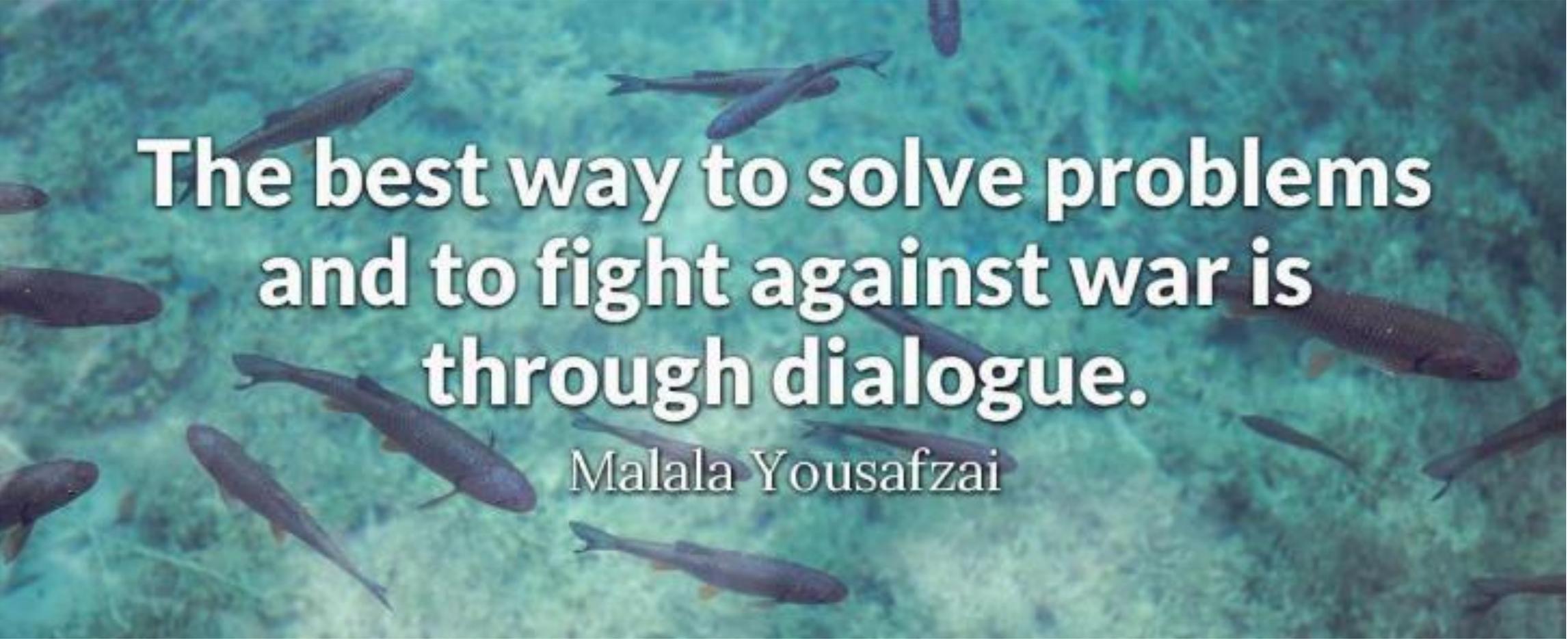
**Crisp communication and
show main task**

Listening is 50% communication

1. Conversation between Sita and Ravana
2. Conversation with Sita
3. Conversation with Ravana

Communication with Śatru-sainya

CONTEXT	SLOKAS FROM SUNDARAKANDAM
Reinforcing the team message	<p>जयत्यतिबलो रामो लक्ष्मणश्च महाबलः । राजा जयति सुग्रीवो राघवेणाभिपालितः ।।5.42.33।।</p> <p>"Victory to Rama, the mighty and powerful, Victory to Lakshmana. Victory to king Sugriva who is ruled by Rama."</p>

A school of fish swimming in clear, blue-green water. The fish are dark in color and are swimming in various directions. The water is bright and clear, with some light reflections.

**The best way to solve problems
and to fight against war is
through dialogue.**

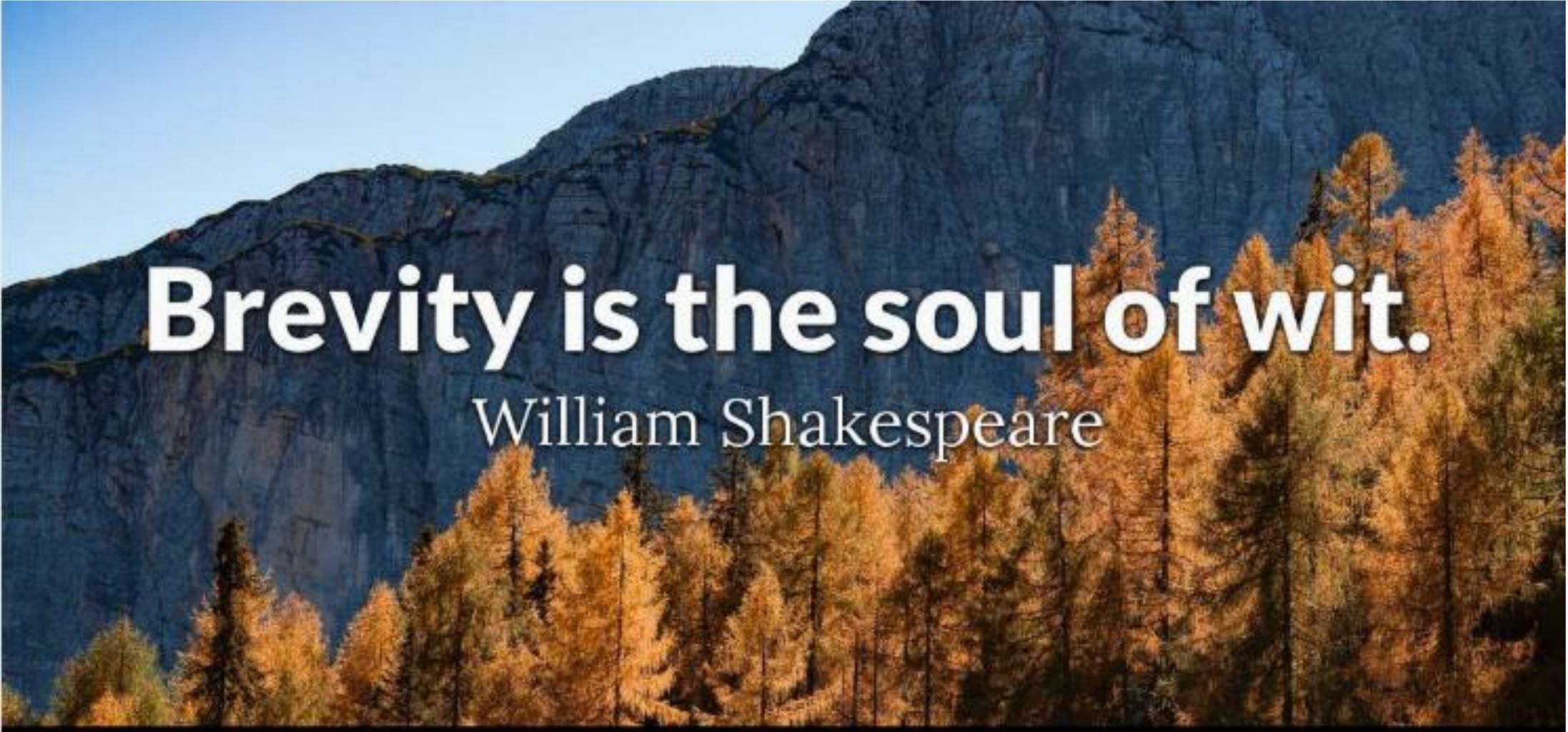
Malala Yousafzai

Communication with Ravana

CONTEXT	SLOKAS FROM SUNDARAKANDAM
<p>Hanuman is <u>trying to avoid needless power struggles</u> by</p> <p>a) Describing the power of SriRama with an example of Valivadha</p>	<p>त्वया विज्ञातपूर्वश्च वाली वानरपुङ्गवः । रामेण निहतस्सङ्घे शरेणैकेन वानरः ॥5.51.11॥</p> <p>वानरपुङ्गवः chief of vanaras, वाली Vali, त्वया by you, विज्ञातपूर्वश्च is known earlier, वानरः vanara, रामेण by Rama, सङ्घे in a combat, एकेन by only one, शरेण with an arrow, निहतः is killed.</p> <p>You know of Vali, chief of the vanaras, in the past. Rama killed him with a single arrow in the combat.</p>
<p>b) By explaining the power of Sita maata</p>	<p>यां सीतेत्यभिजानासि येयं तिष्ठति ते वशे कालरात्रीति तां विद्धि सर्वलङ्काविनाशिनीम् ॥5.51.34॥</p> <p>याम् whom, सीता इति as Sita, अभिजानासि know, या इयम् whosoever, ते वशे under your custody, तिष्ठति stays, ताम् her, सर्वलङ्काविनाशिनीम् destroyer of the entire Lanka, कालरात्रीति the dark night of dissolution, विद्धि you may know.</p> <p>"Sita who is under your custody is no ordinary lady. She is indeed the dark night of dissolution, destroyer of entire Lanka. Know this.</p>

Communication with Ravana

CONTEXT	SLOKAS FROM SUNDARAKANDAM
c) More Greatness of Rama	<p>देवाश्च दैत्याश्च निशाचरेन्द्र गन्धर्वविद्याधरनागयक्षाः । रामस्य लोकत्रयनायकस्य स्थातुं न शक्तास्समरेषु सर्वे ॥5.51.44॥</p> <p>निशाचरेन्द्र O king of demons, देवाश्च even devas, दैत्याश्च daityas, गन्धर्वविद्याधरनागयक्षाः gandharvas, vidyadharas, nagas and yakshas, सर्वे all, लोकत्रयनायकस्य of the lord of the three worlds, रामस्य Rama's, समरेषु in war, स्थातुम् to face his challenge, न शक्ताः do not have the power</p> <p>O king of demons, even devas, daityas, gandharvas, vidyadharas, nagas, and yakshas are incompetent to face Rama the lord of the three worlds in wars.</p>
d) More Greatness of Rama	<p>ब्रह्मा स्वयम्भूश्चतुराननो वा रुद्रस्त्रिणेत्रस्त्रिपुरान्तको वा । इन्द्रो महेन्द्रस्सुरनायको वा त्रातुं न शक्ता युधि रामवध्यम् ॥5.51.45॥</p> <p>युधि in war, रामवध्यम् deemed to be killed by Rama, स्वयंभूः selfborn Brahma, चतुराननः fourfaced one, ब्रह्मा वा even Brahma also, त्रिणेत्रः threeeyed Siva, त्रिपुरान्तकः killer of the demon Tripura, रुद्रो वा or even Rudra, इन्द्रः Indra, सुरनायकः king of suras, महेन्द्रः वा or even Mahendra, त्रातुम् to save, न शक्ताः do not have the power</p> <p>"Even the selfborn, fourfaced Brahma, the threeeyed Siva who destroyed Tripura, Mahendra, the king of suras do not have the power to save one whom Rama decides to kill".</p>



Brevity is the soul of wit.

William Shakespeare

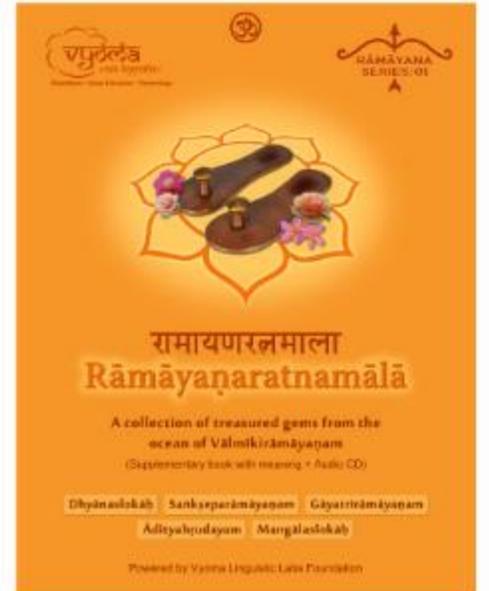
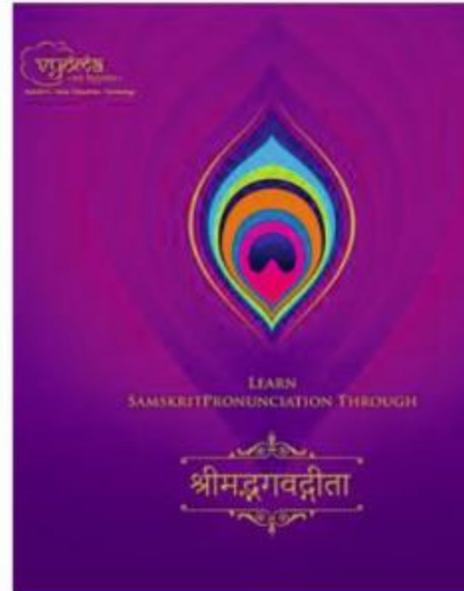
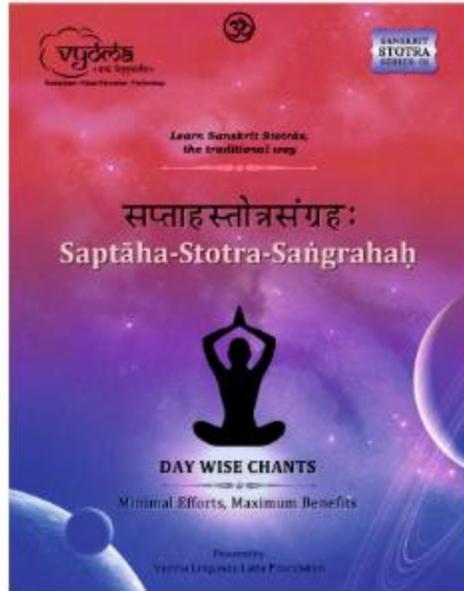
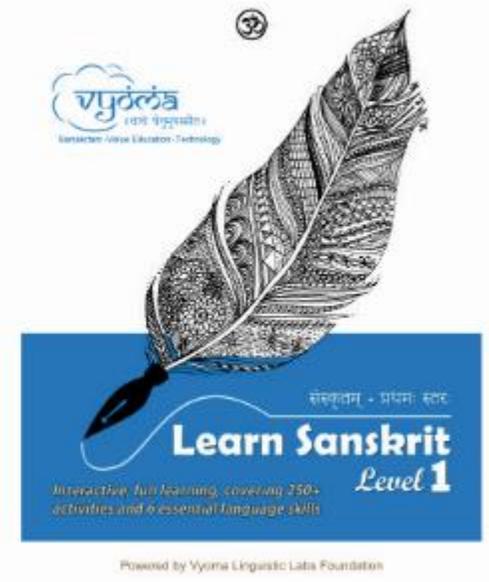
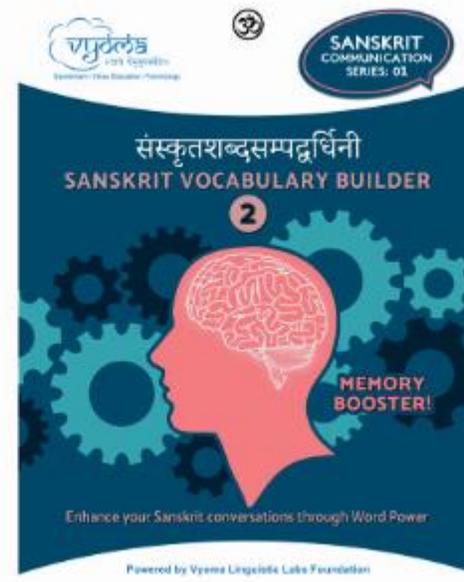
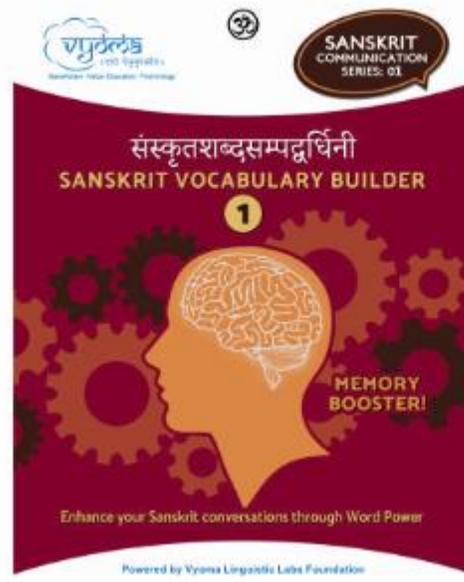
दृष्टा सीता / दृष्टा देवी

1. 1st word usage - दृष्टा and not सीता
2. Krudanta usage
3. We saw - Team work
4. Victory phrase for everyone – Motivation
5. What all 'दृष्टा'

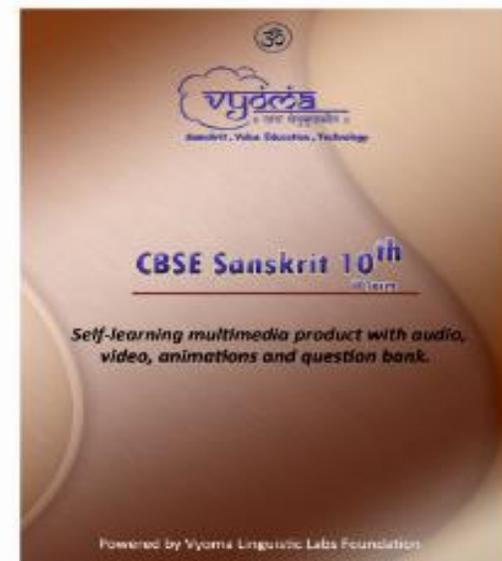
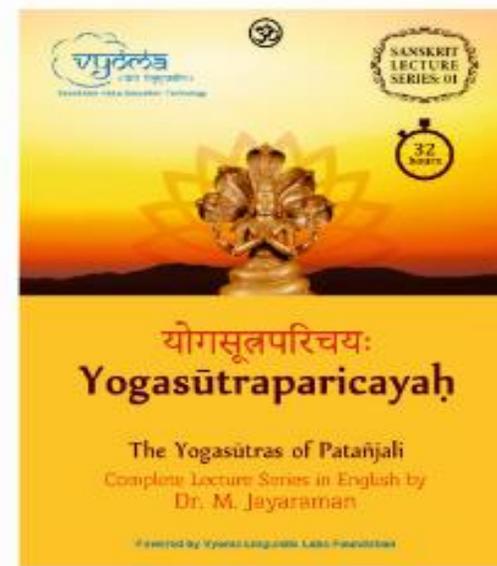
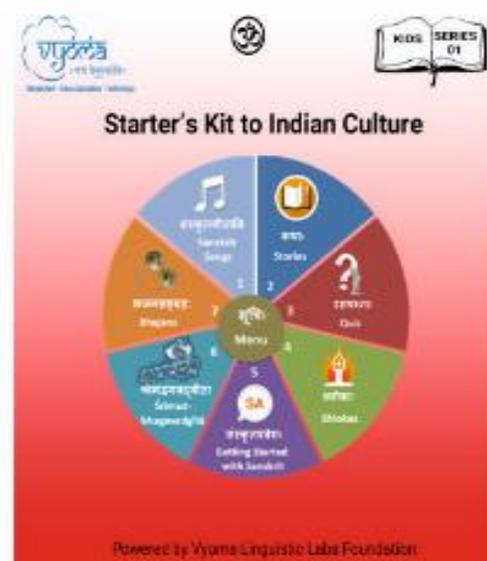
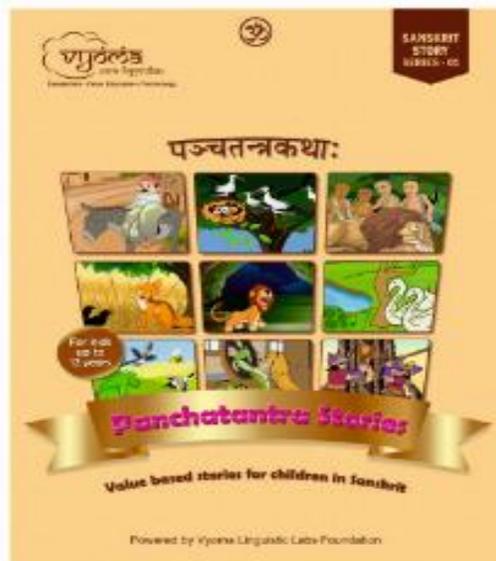
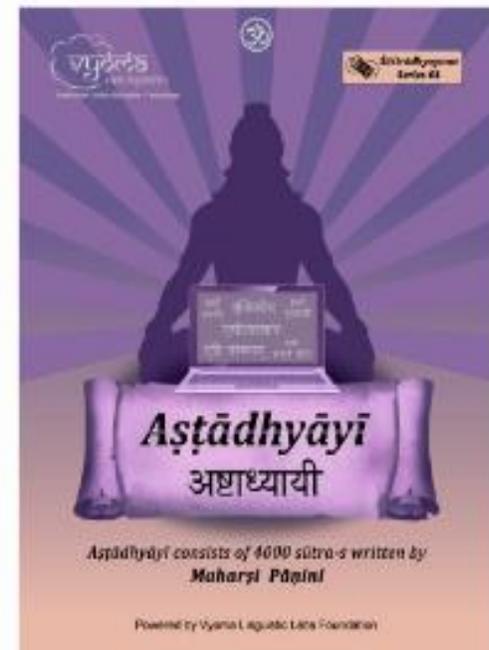
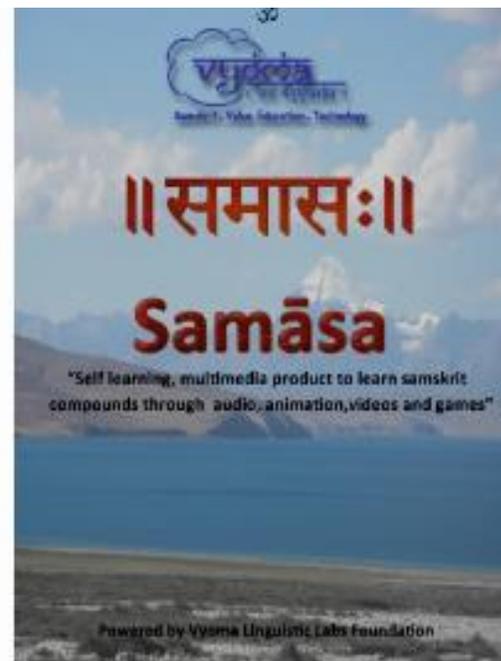
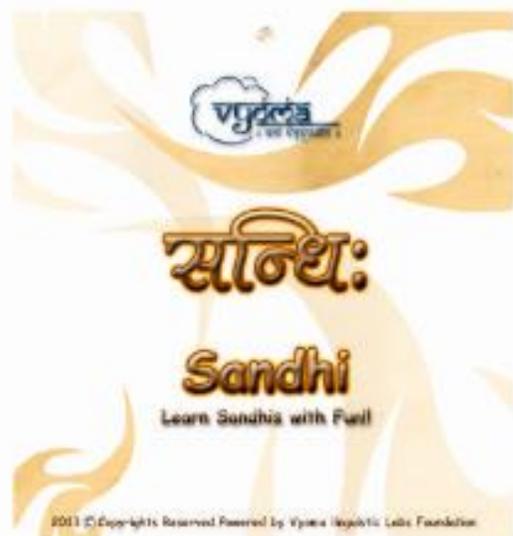
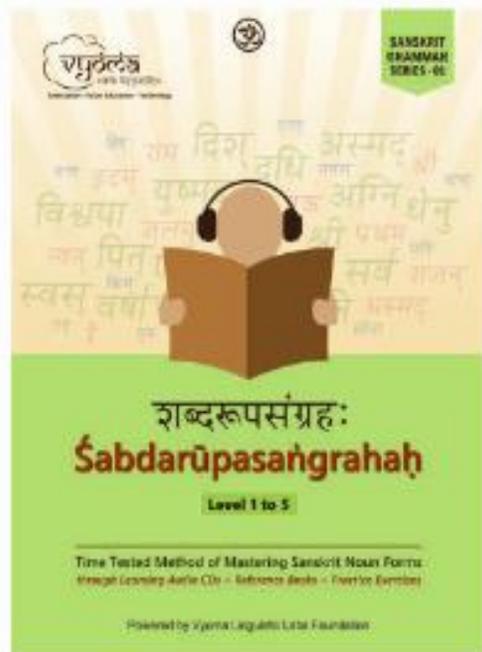
Communication with Raama

1. All messages from Sita – unnecessary facts not included
2. Humility
3. Credit to team & everyone
4. Complete surrender

VYOMA SANSKRIT TOOLS/ Supplements



VYOMA SANSKRIT TOOLS/ Supplements



New courses

Browse by Subject

Browse by Level

Browse by Type

Browse by Teacher

Browse by Language

Browse by Exam

Language Practice

Vyākaraṇa

Veda

Vedānta

Yoga

Nyāya

Kāvya

Sāhityaśāstra

Stotra

Itihāsa-Purāṇa

Courses in Vyākaraṇaśāstra



Taddhitaprakaraṇam
Ongoing Webinar Course
Vyākaraṇaśāstra



Paramalaghumañjūṣā
(tātparyyāntā)



Vaiyākaraṇabhūṣaṇasārah -
Dhātvarthaprakaraṇam



Vyoma details

www.sanskritfromhome.in

www.digitalsanskritguru.in

www.vyomalabs.in

Head Office

Vyoma Linguistic Labs Foundation

#155, 4th cross, GKW Layout, Vijayanagar, Bengaluru – 560040

HP +91 9480865623

Director: +91 9845942823

support@vyomalabs.in

Please contact for your Sanskrit learning needs

Venkat.s@vyomalabs.in

vishwam@vyomalabs.in



www.vyomalabs.in

Useful Links

1. Main commentary and Bhashya referred:

Tilaka, Siromani & Govindarajeeyam (Bhushana) Vyakhyanas . Available in www.Sanskrit.nic.in

http://www.sanskrit.nic.in/catalogue_2017.pdf

58.	रामायणम्, RĀMĀYAṆAM (7 Vols.), By Valmiki with the Commentaries Ramayana Tilaka of Rama Ramayana Siromani of Sivasahaya and Ramayana Bhusana of Govindaraja, Ed. By Katti Shastri Srinivasa	2 nd Reprint-2006	₹ 1310/- \$ 130.00
-----	--	------------------------------	-----------------------

2. Links to shlokas, pratipadaartha:

<https://www.valmiki.iitk.ac.in/>

<http://valmikiramayan.net/>

<http://ramayanaepic.com>

3. Other Management books (as linked inside the presentation)