

One of the reasons for conducting a recitation competition is to introduce original Sanskritam texts to children (and their parents). Ramayanam is one of the oldest epics in world literature.

Sage Valmiki (known as aadikaviH or first poet) composed this treasure house of knowledge which defines Indian culture. Ramayanam consists of seven kandas (cantos) and 500 sargas, with a total of nearly 24,000 shlokas. Of these shlokas, Maharshi Valmiki has beautifully summarized the entire Ramayanam in the first 100 shlokas of Balakanda, the first book, which are also known as Samkshepa Ramayanam. During this year's recitation competition, participants will memorize some of the first 25 slokas of Samkshepa Ramayanam according to their age groups.

The content in this document is composed from <https://www.valmiki.iitk.ac.in>.

॥ अथ श्रीमद्वाल्मीकिरामायणम् ॥ ॥ अथ संक्षेपरामायणम् ॥  
॥ *atha śrīmadvālmīkirāmāyaṇam* ॥ ॥ *atha saṁkṣeparāmāyaṇam* ॥

कूजन्तं राम रामेति मधुरं मधुराक्षरम् ।  
आरुह्य कविताशाखां वन्दे वाल्मीकि कोकिलम् ॥

*kūjantaṁ rāma rāmeti madhuraṁ madhurākṣaraṁ ।  
āruhya kavitaśākhāṁ vande vālmīki kokilam ॥*

कविताशाखां the branch of poetry, आरुह्य having climbed, राम राम इति Rama, Rama मधुराक्षरम् sweet words मधुरम् sweetly कूजन्तम् singing वाल्मीकि कोकिलम् the Cuckoo bird Valmiki वन्दे I salute

Salutations to the cuckoo bird Valmiki, who sits on the branch of poetry, and sings in sweet voice the sweet name of "Rama", "Rama".

तपः स्वाध्यायनिरतं तपस्वी वाग्विदां वरम् ।  
नारदं परिपप्रच्छ वाल्मीकिर्मुनिपुङ्गवम् ॥ 1.1.1 ॥

*tapa: svādhyāyanirataṁ tapasvī vāgvidāṁ varam ।  
nāradaṁ pariprapraccha vālmīkirmunipuṅgavam ॥ 1.1.1 ॥*

तपस्वी ascetic, वाल्मीकिः Valmiki, तपः स्वाध्यायनिरतम् highly delighted in the practice of religious austerities and study of vedas, वाग्विदां वरम् eloquent among the knowledgeable, मुनिपुङ्गवम् preeminent among sages, नारदम् Narada, परिपप्रच्छ enquired.

Ascetic Valmiki enquired of Narada, preeminent among the sages ever engaged in the practice of religious austerities or study of the Vedas and best among the eloquent.

कोन्वस्मिन् साम्प्रतं लोके गुणवान् कश्च वीर्यवान् ।  
धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ॥1.1.2॥

*ko nvasmin sāmpratam loke guṇavān kaśca vīryavān ।  
dharmajñaśca kṛtajñaśca satyavākya dṛḍhavrata: ॥1.1.2॥*

अस्मिन् लोके in this world, साम्प्रतम् now, गुणवान् endowed with excellent qualities, कः नु who indeed, वीर्यवांश्च with prowess, धर्मज्ञः च knower of righteousness, कृतज्ञः च grateful (who remembers even little help done by others), सत्यवाक्यः truthful in his statements, दृढव्रतः firm in his vows (till such time he achieves the results), कः who?

Who in this world lives today endowed with excellent qualities, prowess, righteousness, gratitude, truthfulness and firmness in his vows?

चारित्र्येण च को युक्तः सर्वभूतेषु को हितः ।  
विद्वान् कः कः समर्थश्च कश्चैकप्रियदर्शनः ॥1.1.3॥

*cāritreṇa ca ko yuktaḥ sarvabhūteṣu ko hita: ।  
vidvān kaḥ kaḥ samarthaśca kaścaikapriyadarśana: ॥1.1.3॥*

कः who?, चारित्र्येण with good conduct, युक्तः is endowed, कः who?, सर्वभूतेषु for all living beings, हितः benefactor, कः who?, विद्वान् learned man (knower of everything which is to be known), कः who?, समर्थः च competent (capable of doing things which cannot be done by others), कः who? एकप्रियदर्शनः च solely delightful in appearance to everyone

Who is that one gifted with good conduct, given to the wellbeing of all living creatures, learned in the lore (knowledge of all things that is known), capable of doing things which others can not do and singularly handsome?

आत्मवान् को जितक्रोधः द्युतिमान् कोऽनसूयकः ।  
कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे ॥1.1.4॥

*ātmavān ko jitakrodhaḥ dyutimān ko'anasūyaka: ।  
kasya bibhyati devāśca jātarōṣasya saṁyuge ॥1.1.4॥*

आत्मवान् self-restrained, कः who?, जितक्रोधः one who has conquered anger, द्युतिमान् one who is endowed with splendour, अनसूयकः one who is free from envy (envy depicting one's merits as weak points), कः who?, जातरोषस्य excited to wrath, कस्य to whom, संयुगे in the battle, देवाः च celestial beings, devatas, बिभ्यति are afraid of.

Who (among men) is self restrained? Who has conquered anger? Who is endowed with brilliance and free from envy? Who is that when excited to wrath even the devatas, are afraid of (let alone foes)?

श्रुत्वा चैतत्रिलोकज्ञः वाल्मीकेनारदो वचः ।  
श्रूयतामिति चामन्त्र्य प्रहृष्टो वाक्यमब्रवीत् ॥1.1.6॥

*śrutvā caitatrilokajñaḥ vālmīkernārado vacaḥ ।  
śrūyatāmiti cāmantrya prahr̥ṣṭo vākyaṁabravīt ॥1.1.6॥*

त्रिलोकज्ञः cognizant of three worlds, नारदः Narada, वाल्मीकेः Valmiki's, एतत् वचः these words, श्रुत्वा च having heard, श्रूयताम् इति "Listen to me", चामन्त्र्य च having invited, प्रहृष्टः was delighted, वाक्यम् words, अब्रवीत् spoke.

Invited by Valmiki to take his seat Narada, knower of the three worlds heard him and said with delight "listen to me". And thus spoke.

इक्ष्वाकुवंशप्रभवः रामो नाम जनैश्श्रुतः ।  
नियतात्मा महावीर्यः द्युतिमान्धृतिमान् वशी ॥1.1.8॥

*ikṣvākuvamśaprabhavaḥ rāmo nāma janaiśśrutaḥ ।  
niyatātmā mahāvīryaḥ dyutimāndhṛtimān vaśī ॥1.1.8॥*

इक्ष्वाकुवंशप्रभवः born in the race of king Ikshvaku, रामः नाम known as Rama (one who delights others), जनैः by people, श्रुतः is heard, नियतात्मा steady natured (meaning thereby immutable form), महावीर्यः incomprehensible prowess, द्युतिमान् self effulgent, धृतिमान् self-commanding, वशी subjecting the senses (subjecting the entire world under his control).

People have heard his name as Rama, who was born in the race of king Ikshvaku, having steady nature, possessing incomprehensible prowess, self-effulgent, self-commanding and subjecting senses under his control.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसहस्रिकायां संहितायां बालकाण्डे नारदवाक्यं नाम प्रथमस्सर्गः ॥

॥ श्रीरामचन्द्रार्पणमस्तु ॥

*ityārṣe śrīmadrāmāyaṇe vālmīkīye ādikāvye caturviṁśatisahasrikāyāṁ saṁhitāyāṁ bālakāṇḍe  
nāradavākyaṁnāma prathamassargaḥ ॥*

॥ śrīrāmacandrārpaṇamastu ॥

// End of Slokas for athi-shishu-gaNa //

बुद्धिमान्नीतिमान्वाग्मी श्रीमान् शत्रुनिबर्हणः ।  
विपुलांसो महाबाहुः कम्बुग्रीवो महाहनुः ॥1.1.9॥

*buddhimānnītimānvāgmī śrīmān śatrunibarhaṇaḥ ।  
vipulāṃso mahābāhuḥ kambugrīvo mahāhanuḥ ॥1.1.9॥*

बुद्धिमान् great intellectual, नीतिमान् learned in ethical (statecraft) philosophy, वाग्मी proficient in speeches, श्रीमान् possessing vast auspiciousness, शत्रुनिबर्हणः destroyer of foes (sins), विपुलांसः broad shouldered, महाबाहुः strong-armed, कम्बुग्रीवः possessing conch-shaped neck, महाहनुः having prominent and strong cheeks.

He (Sri Rama) is a great intellectual, adherent to rules, eloquent, handsome, destroyer of foes (sins), broad-shouldered, strong-armed, having conch-shaped neck and prominent cheeks.

महोरस्को महेष्यासः गूढजत्रुररिन्दमः ।  
आजानुबाहुस्सुशिराः सुललाटस्सुविक्रमः ॥1.1.10॥

*mahorasko maheshvāsaḥ gūdhajatrurarindamaḥ ।  
ājānubāhussuśirāḥ sulalāṭassuvikramaḥ ॥1.1.10॥*

महोरस्कः having broad chest, महेष्यासः armed with a great bow (meaning thereby having strong body to carry a bow), गूढजत्रुः has fleshy collar bones, अरिन्दमः is destroyer of foes (sins), आजानुबाहुः has arms extending upto knees, सुशिराः head with noble qualities, सुललाटः has a large and beautiful forehead, सुविक्रमः is endowed with mighty prowess.

Possessing a broad chest, armed with a great bow, with fleshy collar bones, knee-long arms, a noble head, a graceful forehead and great prowess, he is the destroyer of foes (sins).

समस्समविभक्ताङ्गः स्निग्धवर्णः प्रतापवान् ।  
पीनवक्षा विशालाक्षः लक्ष्मीवान् शुभलक्षणः ॥ 1.1.11॥

*samassamavibhaktāṅgaḥ snigdhavarnaḥ pratāpavān ।  
pīnavakṣā viśālākṣaḥ lakṣmīvān śubhalakṣaṇaḥ ॥ 1.1.11॥*

समः neither too tall nor too short, समविभक्ताङ्गः has well-proportioned limbs, स्निग्धवर्णः has shining complexion, प्रतापवान् is mighty and powerful, पीनवक्षाः strong well-developed chest, विशालाक्षः has expansive eyes, लक्ष्मीवान् lustrous body, शुभलक्षणः has auspicious qualities (according to science of palmistry).

Mighty and powerful, he has a well-proportioned body, neither tall nor short, shining complexion, well-developed chest, large eyes, lustrous body and good qualities.

धर्मज्ञस्सत्यसन्धश्च प्रजानां च हिते रतः ।  
यशस्वी ज्ञानसम्पन्नः शुचिर्वश्यस्समाधिमान् ॥1.1.12॥

*dharmajñassatyasandhaśca prajānāṃ ca hite rataḥ ।  
yaśasvī jñānasampannaḥ śucirvaśyassamādhimān ॥1.1.12॥*

धर्मज्ञः knower of duties (of protecting those who take refuge in him) of life, सत्यसन्धः firm in his vows, प्रजानाम् for his subjects, हिते doing good, रतः intent on, यशस्वी renowned, ज्ञानसम्पन्नः omniscient, शुचिः pure and devout, वश्यः obedient to elders (or accessible to those who are dependent on him), समाधिमान् meditating on the means of protecting those who took refuge in him.

Pious, firm in his vows, he is ever intent on doing good to his subjects. He is, illustrious, wise, and pure at heart. He is obedient to elders (or accessible to those who are dependent on him) and ever meditating (on the means of protecting those who take refuge in him).

प्रजापतिसमश्श्रीमान् धाता रिपुनिषूदनः ।  
रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ॥1.1.13॥

*prajāpatisamaśśrīmān dhātā ripuniṣūdanaḥ ।  
rakṣitā jīvalokasya dharmasya parirakṣitā ॥1.1.13॥*

प्रजापतिसमः equal to Brahma, श्रीमान् surpassed the entire world in auspiciousness, धाता sustainer of this entire world, रिपुनिषूदनः destroyer of enemies, रक्षिता protector, जीवलोकस्य of all living beings, धर्मस्य of code of morals, परिरक्षिता protector.

Auspicious like Brahma, Sri Rama is the sustainer of this world, destroyer of enemies and protector of all living beings and of the moral code.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसहस्रिकायां संहितायां बालकाण्डे नारदवाक्यं नाम प्रथमः सर्गः ॥

॥ श्रीरामचन्द्रार्पणमस्तु ॥

*ityārṣe śrīmadrāmāyaṇe vālmīkiye ādikāvye caturviṃśatisahasrikāyāṃ saṃhitāyāṃ bālakāṇḍe  
nāradavākyaṃnāma prathamassargaḥ ॥*

॥ śrīrāmacandrārpaṇamastu ॥

// End of Slokas for shishu-gaNa //

रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ।  
वेदवेदाङ्गतत्त्वज्ञः धनुर्वेदे च निष्ठितः ॥1.1.14॥

*rakṣitā svasya dharmasya svajanasya ca rakṣitā ।  
vedavedāṅgatattvajñaḥ dhanurvede ca niṣṭhitaḥ ॥1.1.14॥*

स्वस्य of his own, धर्मस्य duties of a king, रक्षिता protector, स्वजनस्य च of his own subjects, रक्षिता protector,  
वेदवेदाङ्गतत्त्वज्ञः knowledgeable in the true nature of vedas and vedangas, धनुर्वेदे च in military science, one of  
the upavedas (a great archer), निष्ठितः accomplished.

He has performed the duties of a king and protected his subjects. knowledgeable in the true nature of the Vedas he is accomplished in military science (he is a great archer).

सर्वशास्त्रार्थतत्त्वज्ञः स्मृतिमान् प्रतिभानवान् ।  
सर्वलोकप्रियस्साधुः अदीनात्मा विचक्षणः ॥1.1.15॥

*sarvaśāstrārthatattvajñaḥ smṛtimān pratibhānavān ।  
sarvalokapriyassādhuḥ adīnātmā vicakṣaṇaḥ ॥1.1.15॥*

सर्वशास्त्रार्थतत्त्वज्ञः knower of the true meaning of all scriptures, स्मृतिमान् has infallible retentive memory,  
प्रतिभानवान् is talented (possessing brightness of conception), सर्वलोकप्रियः is beloved of all people, साधुः  
well-disposed and courteous (even towards those who have done harm), अदीनात्मा unperturbed mind (even  
in times of extreme grief), विचक्षणः has discrimination (is circumspect in doing right things in right time).

Sri Rama knows the true meaning of all scriptures and has a retentive memory. He is talented (possessing brightness of conception). He is beloved and well-disposed towards all people (and courteous even towards those who have done him harm). He has an unperturbed mind (even in times of extreme grief) and is circumspect (in doing right things at the right time).

सर्वदाभिगतस्सद्भिः समुद्र इव सिन्धुभिः ।  
आर्यस्सर्वसमश्चैव सदैव प्रियदर्शनः ॥1.1.16॥

*sarvadābhigatassadbhiḥ samudra iva sindhubhiḥ ।  
āryassarvasamaścaiva sadaiva priyadarśanaḥ ॥1.1.16॥*

समुद्रः sea, सिन्धुभिः the rivers, इव like, सद्भिः good persons, सर्वदा ever, अभिगतः is approachable, आर्यः man of  
virtue, सर्वसमः च एव having equitable disposition towards all, सदैवप्रियदर्शनः always has delightful  
countenance.

Sri Rama, like sea to rivers, is accessible to men of virtue and has equal disposition towards all. He always has a pleasing appearance.

स च सर्वगुणोपेतः कौसल्यानन्दवर्धनः ।  
समुद्र इव गाम्भीर्ये धैर्येण हिमवानिव ॥1.1.17॥

*sa ca sarvagūṇopeta: kausalyānandavardhana: ।  
samudra iva gāmbhīrye dhairyaṇa himavāniva ॥1.1.17॥*

कौसल्यानन्दवर्धनः he, who is enhancing the joys of Kausalya, सः च he also, सर्वगुणोपेतः endowed with all virtues, गाम्भीर्ये in depth of his thoughts, समुद्रः इव like a sea, धैर्येण in fortitude, हिमवान् इव like Himavat mountain.

Sri Rama, bestowed with all virtues, enhanced the joys of Kausalya, He is like the sea in deportment and like Himavant in fortitude.

विष्णुना सदृशो वीर्ये सोमवत् प्रियदर्शनः ।  
कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः ॥1.1.18॥

*viṣṇunā sadṛśo vīrye somavat priyadarśana: ।  
kālāgnisadṛśa: krodhe kṣamayā pṛthivīsama: ॥1.1.18॥*

वीर्ये In prowess, विष्णुना सदृशः similar to visnu, सोमवत् in appearance as is full Moon, प्रियदर्शनः pleasing to the sight, क्रोधे in anger, कालाग्निसदृशः like destructive fire at the end of the world, क्षमया in patience, पृथिवीसमः equal to earth,

He is a replica of Lord Vishnu in prowess and is pleasing of aspect as the moon. In anger he resembles the destructive fire at the end of the creation and is a counterpart of mother earth in forbearance.

धनदेन समस्त्यागे सत्ये धर्म इवापरः ।  
तमेवं गुणसम्पन्नं रामं सत्यपराक्रमम् ॥1.1.19॥

*dhanadena samastyāge satye dharma ivāpara: ।  
tamevaṃ guṇasampannaṃ rāmaṃ satyaparākramam ॥1.1.19॥*

त्यागे in charity, धनदेन समः like Kubera, सत्ये in truth, अपरः धर्मः इव like another god of justice, एवं गुणसम्पन्नम् him who was possessing all such good qualities, सत्यपराक्रमम् him who had not a vain prowess, तं रामम् Sri Rama

Sri Rama, who was bestowed with all excellent qualities and true prowess, equals Kubera (the god of wealth) in liberality and is another Dharma (the god of piety) as it were in point of truthfulness..

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसहस्रिकायां संहितायां बालकाण्डे नारदवाक्यनाम प्रथमस्सर्गः ॥  
॥ श्रीरामचन्द्रार्पणमस्तु ॥

*ityārṣe śrīmadrāmāyaṇe vālmīkīye ādikāvye caturviṃśatisahasrikāyāṃ saṃhitāyāṃ bālakāṇḍe  
nāradavākyaṃnāma prathamassargaḥ ॥*

*॥ śrīrāmacandrārpaṇamastu ॥*

**// End of Slokas for bAla-gaNa //**

ज्येष्ठं श्रेष्ठगुणैर्युक्तं प्रियं दशरथस्सुतम् ।  
प्रकृतीनां हितैर्युक्तं प्रकृतिप्रियकाम्यया ॥1.1.20॥

*jyeṣṭham śreṣṭhagaṇairyuktaṃ priyaṃ daśarathassutam ।  
prakṛtīnāṃ hitairyuktaṃ prakṛtipriyakāmyayā ॥1.1.20 ॥*

यौवराज्येन संयोक्तुम् ऐच्छत् प्रीत्या महीपतिः ।  
तस्याभिषेकसम्भारान् दृष्ट्वा भार्याऽथ कैकयी ॥1.1.21॥

*yauvarājyena saṃyoktum aicchat prītyā mahīpatiḥ ।  
tasyābhiṣekasambhārān drṣṭvā bhāryā'tha kaikayī ॥1.1.21॥*

महीपतिः दशरथः lord of earth, Dasaratha, एवं गुणसम्पन्नम् him who was possessing all such good qualities, सत्यपराक्रमम् him who had not a vain prowess, श्रेष्ठगुणैः with excellent virtues, युक्तम् endowed with, प्रियम् beloved, प्रकृतीनाम् for his subjects, हितैः with good deeds, युक्तम् endowed with, ज्येष्ठम् eldest, सुतम् son, तं रामम् Sri Rama, प्रकृतिप्रियकाम्यया ever intent on the welfare of the people, प्रीत्या with affection, यौवराज्येन heir-apparent, संयोक्तुम् to install, ऐच्छत् wished.

With a desire to promote the welfare of the people king Dasaratha decided to install Sri Rama, his eldest and affectionate son as heir (apparent) who was bestowed with all excellent qualities and true prowess, beloved of the people he was ever intent in the welfare of the people.

पूर्वं दत्तवरा देवी वरमेनमयाचत ।  
विवासनं च रामस्य भरतस्याभिषेचनम् ॥1.1.22॥

*pūrvam dattavarā devī varamenamayācata ।  
vivāsanam ca rāmasya bharatasyābhiṣecanam ॥1.1.22॥*

अथ thereafter, तस्य Rama's, अभिषेकसम्भारान् preparations for the installation, दृष्ट्वा having seen, पूर्वम् previously, दत्तवरा was promised with boons, भार्या wife, देवी queen, कैकयी Kaikeyi, रामस्य Rama's, विवासनम् exile, भरतस्य of Bharata, अभिषेचनम् enthronement, वरम् boon, एनम् अयाचत begged of Dasaratha.

Thereafter, having seen the preparations for installation of Rama, queen Kaikeyi who had been promised earlier with boons by Dasaratha demanded of him the exile of Rama and enthronement of Bharata.

स सत्यवचनाद्राजा धर्मपाशेन संयतः ।  
विवासयामास सुतं रामं दशरथः प्रियम् ॥1.1.23॥

*sa satyavacanādrājā dharmapāśena saṃyataḥ ।  
vivāsayāmāsa sutam rāmaṃ daśarathaḥ priyam ॥1.1.23॥*



सः दशरथः Dasaratha, सत्यवचनात् due to being truthful to his word, धर्मपाशेन by the bond of duty, संयतः restrained, प्रियं सुतम् beloved son, रामम् Rama, विवासयामास sent (to the forest).

Dasaratha, true to his word and restrained by the bond of duty, sent his beloved son Rama to the forest.

स जगाम वनं वीरः प्रतिज्ञामनुपालयन्।  
पितुर्वचननिर्देशात् कैकेय्याः प्रियकारणात् ॥1.1.24॥

sa jagāma vanaṃ vīraḥ pratijñāmanupālayan ।  
piturvachananirdeśāt kaikeyyāḥ priyakāraṇāt ॥1.1.24॥

वीरः सः that mighty Sri Rama, कैकेय्याः Kaikeyi's, प्रियकारणात् with a view to gratify, पितुः father's, वचननिर्देशात् by the word of command, प्रतिज्ञाम् his promise, अनुपालयन् while obeying, वनम् forest, जगाम went.

Mighty Sri Rama in order to please Kaikeyi and obey the word of command of his father, went to the forest and help the king to keep his promise to Kaikeyi.

तं व्रजन्तं प्रियो भ्राता लक्ष्मणोऽनुजगाम ह ।  
स्नेहाद्विनयसम्पन्नः सुमित्रानन्दवर्धनः ॥1.1.25॥

taṃ vrajantaṃ priyo bhrātā lakṣmaṇo'nujagāma ha ।  
snehādvinyasampannaḥ sumitrānandavardhanaḥ ॥1.1.25॥

विनयसम्पन्नः endowed with modesty, भ्रातुः for brother Rama, दयितः beloved, प्रियः भ्राता brother with natural affection, सुमित्रानन्दवर्धनः one who enhances the joy of Sumitra, लक्ष्मणः Lakshmana, सौभ्रात्रम् affectionate brotherhood, अनुदर्शयन् showing, व्रजन्तम् departing to the forest, तं भ्रातरम् his brother Rama, स्नेहात् out of affection, अनुजगाम ह followed.

Lakshmana beloved brother to Rama is drawn towards him. Endowed with modesty he is an enhancer of the joy of his mother Sumitra. Displaying his fraternal love, he followed Rama who was departing to the forest.

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये चतुर्विंशतिसहस्रिकायां संहितायां बालकाण्डे नारदवाक्यनाम प्रथमस्सर्गः ॥

॥ श्रीरामचन्द्रार्पणमस्तु ॥

ityārṣe śrīmadrāmāyaṇe vālmīkīye ādikāvye caturviṃśatisahasrikāyāṃ saṃhitāyāṃ bālakāṇḍe  
nāradavākyaṃnāma prathamassargaḥ ॥

॥ śrīrāmacandrārpaṇamastu ॥

// End of Slokas for yuva-gaNa and prauDha-gaNa //