



# ॥ श्रीमद्वाल्मीकि रामायणम् ॥

## Rāmāyaṇam - Bālakāṇḍam

November 19, 2017

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# Bālakāṇḍam (Sarga 18)

## Rāma Jananam

### 58 verses in the Sarga

Verses 01 – 07: All priests, Brahmins, kings and guests return;  
Daśaratha also returns to Ayodhyā

Verses 08 – 18: Śri Rāma jananam, also the other three sons, lagna,  
planetary details etc.

Verses 16 – 23: Celebrations, naming ceremony etc.

Verses 24 – 32: Rāma, Lakṣmaṇa qualities, togetherness etc; so of  
Bharata and Śatrughṇa

Verses 33 – 36: Greatness of the four sons

Verses 37 – 47: Viśvāmitra arrives; enquires the well being of everyone

Verses 48 – 58: Daśaratha asks Viśvāmitra to let him know the purpose  
of his visit; Promises to offer any help.

# Rāma Jananam

## Planetary positions and lagna

ततो यज्ञे समाप्ते तु ऋतूनां षट्समत्ययुः ।

ततश्च द्वादशे मासे चैत्रे नावमिके तिथौ ॥ 1.18.8

नक्षत्रेऽदितिदैवत्ये स्वोच्चसंस्थेषु पञ्चसु ।

ग्रहेषु कर्कटे लग्ने वाक्पताविन्दुना सह ॥ 1.18.9

प्रोद्यमाने जगन्नाथं सर्वलोकनमस्कृतम् ।

कौसल्याऽजनयद्रामं सर्वलक्षणसंयुतम् ॥ 1.18.10

विष्णोरर्धं महाभागं पुत्रमैक्ष्वाकुवर्धनम् ।

In the 12<sup>th</sup> month of Caitra on the ninth day (of the bright fortnight), with Aditi as presiding deity when the star Punarvasu was in the ascendant and the five planets Sun, Mars, Saturn, Jupiter and Venus, were exalted and in karkata lagna, when Brihaspati was in conjunction with the Moon, Kausalya gave birth to a son: a facet of Viṣṇu, Lord of the entire universe who received obeisance from all the worlds and was adorned with all auspicious signs, the venerable one to perpetuate the Ikṣvāku race.

# नक्षत्रसूक्तम् पुनर्वसू

पुनर्नो देव्यदितिस्स्पृणोतु । पुनर्वसूनः पुनरेतां यज्ञम् ।  
पुनर्नो देवा अभियन्तु सर्वे । पुनः पुनर्नो हविषा यजामः ।  
एवा न देव्यदितिरनर्वा । विश्वस्य भर्त्री जगतः प्रतिष्ठा ।  
पुनर्वसू हविषा वर्धयन्ती । प्रियं देवाना-मप्येतु पाथः ॥

# Śri Rāma's horoscope

Venus	Sun	Mercury	Ketu
	RASI		Lagnam Moon Jupiter
Mars			
Rāhu		Saturn	

*There are a few alternative versions available. This is one of them.*

# Viśvāmitra enquires about welfare

पुरे कोशे जनपदे बान्धवेषु सुहृत्सु च ॥ 1.18.44  
कुशलं कौशिको राज्ञः पर्यपृच्छत्सुधार्मिकः ।

The exceedingly virtuous sage Viśvāmitra enquired from the king about the treasury welfare of his subjects living in cities and villages, and the well being of his friends and relatives.

अपि ते सन्नतास्पर्वे सामन्ता रिपवो जिताः ॥ 1.18.45  
दैवं च मानुषं चापि कर्म ते साध्वनुष्ठितम् ।

Are the tributary kings submissive to you? Have you conquered your enemies? Are the rites for propitiating gods and the services to humanity performed rightly?

# Bālakāṇḍam (Sarga 19)

## The request of Viśvāmitra to Daśaratha

### 21 verses in the Sarga

Verses 01 – 07: Viśvāmitra mnetins about the disturbances to his Yajña

Verses 08 – 12: Requests Daśaratha to send Rāma with him for ten nights

Verses 13 – 21: Viśvāmitra explains the importance of sending Rāma with him

# Viśvāmitra's Yajña is disturbed

व्रते मे बहुशस्त्रीर्णे समाप्त्यां राक्षसाविमौ ।  
मारीचश्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ ॥ 1.19.5  
समांसरुधिरौघेण वेदिं तामभ्यवर्षताम् ।

**When my sacrifice generally speaking, is nearing completion the powerful and well trained Marīca and Subāhu who are raining streams of blood and flesh upon the altar.**



# Rāma will be protected, blessed

शक्तो ह्येष मया गुप्तो दिव्येन स्वेन तेजसा ॥ 1.19.9  
राक्षसा ये विकर्तारस्तेषामपि विनाशने ।

**Protected by me and by his own divine power, Rama is capable of destroying even those demons causing impediments to the sacrifice.**

श्रेयश्चास्मै प्रदास्यामि बहुरूपं न संशयः ॥ 1.19.10  
त्रयाणामपि लोकानां येन ख्यातिं गमिष्यति ।

**I will confer upon him, without doubt, a lot of blessings for his well being by which he will attain fame in all the three worlds.**

# Bālakāṇḍam (Sarga 20)

## Daśaratha's reluctance to send Rāma

### 27 verses in the Sarga

Verses 01 – 12: Rāma is young, take me along with you, I will fight says Daśaratha

Verses 13 – 15: Daśaratha says that fighting the Rākṣasas is difficult

Verses 16 – 19: Viśvāmitra explains that Rāvaṇa is creating these impediments thru them

Verses 20 – 26: Daśaratha request Viśvāmitra to spare Rāma as fighting Rāvaṇa is difficult

Verse 27: Viśvāmitra is angry

# Why inappropriate to send Rāma?

ऊनषोडशवर्षो मे रामो राजीवलोचनः ।

न युद्धयोग्यतामस्य पश्यामि सह राक्षसैः ॥ 1.20.2

**My lotus eyed son Rāma is less than 16. I do not think he has ability to fight with the rākṣasas in a battle**

बालो ह्यकृतविद्यश्च न च वेत्ति बलाबलम् ।

न चास्त्रबलसंयुक्तो न च युद्धविशारदः ॥ 1.20.7

न चासौ रक्षसां योग्यः कूटयुद्धा हि ते ध्रुवम् ।

**Rama is still a child, he is not learned in the science of warfare, he does not know the strength & weakness of enemies, has not acquired as yet the strength of using weapons, not proficient in warfare. You know certainly those rakshasas are deceitful in battle. And hence he is not qualified to oppose them in the battle successfully.**

# Daśaratha's reluctance to send Rāma

षष्टिर्वर्षसहस्राणि जातस्य मम कौशिक ॥ 1.20.10  
दुःखेनोत्पादितश्चायं न रामं नेतुमर्हसि ।

O scion of of Kusika family, 60,000 years have passed since I was born. Rama was born to me after a great deal of suffering. It is not proper to take him with you.

चतुर्णामात्मजानां हि प्रीतिःपरमिका मम ॥ 1.20.11  
ज्येष्ठं धर्मप्रधानं च न रामं नेतुमर्हसि ।

My love for Rama among all my four sons is supreme. It is not proper for you to take Rama, the eldest son whose prime qualification is his virtue.

# Bālakāṇḍam (Sarga 21)

Vasiṣṭha advises Daśaratha to send Rāma

## 21 verses in the Sarga

Verses 01 – 04: Viśvāmitra not happy with Daśaratha breaking the promise

Verses 05 – 10: Vasiṣṭha's advice: Viśvāmitra's refuge is safe

Verses 11 – 19: Vasiṣṭha's advice: Viśvāmitra's knowledge of weapons is second to none

Verses 20 – 21: Vasiṣṭha's final advice: Send Rāma along with Viśvāmitra as per his request

## Vasiṣṭha's advice

संशुत्यैवं करिष्यामीत्यकुर्वाणस्य राघव ।  
इष्टापूर्तवधो भूयात्तस्माद्रामं विसर्जय ॥ 1.21.8

**O Daśaratha, a promise made and not kept amounts to destruction of merits earned through previous pieties. Therefore send Rāma (with him).**

# Two classes of good acts

इष्ट - All good acts (as specified in Śruti) such as Yajña

पूर्त - All good acts (as specified in Smṛti) such as public charity, welfare, digging up of wells, building choultry, school etc.

*In our tradition, all these will lead to accumulated punya and will reward them in the other world*

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।  
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान् ॥  
ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥

# Chāndogya Upaniṣad

## Details of the southern path

अथ य इमे ग्राम इष्टापूर्त दत्तमित्युपासते ते धूममभिसंभवन्ति  
धूमाद्रात्रि रात्रेरपरपक्षमपरपक्षाद्यान्षड्दक्षिणैति मासा स्ताज्ञैते  
संवत्सरमभिप्राप्नुवन्ति ॥ 5.10.3.

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष  
सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥ 5.10.4.

**Sacrifice, Public Welfare, Charity – Smoke – Night –  
Dark Fortnight – Six dark months – (Do not reach a  
year) – World of Manes – Interspace – Moon – Food  
for Gods**



## Rāma will benefit

तानि चास्त्राणि वेत्त्येष यथावत्कुशिकात्मजः ।  
अपूर्वाणां च जनने शक्तो भूयस्स धर्मवित् ॥ 1.21.18

**Viśvāmitra is well conversant with these weapons.  
Being virtuous, he is capable of creating new weapons  
also.**

तेषां निग्रहणे शक्तस्स्वयं च कुशिकात्मजः ।  
तव पुत्रहितार्थाय त्वामुपेत्याभियाचते ॥1.21.20

**Son of Kuśika, even though capable of repressing  
those rākṣasas by himself, it is for the welfare of your  
son that he is here requesting you to spare him".**

# Bālakāṇḍam (Sarga 22)

## Viśvāmitra leaves with Rāma & Lakṣmaṇa

### 21 verses in the Sarga

Verses 01 – 10: Viśvāmitra leaves Ayodhyā along with Rāma and Lakṣmaṇa

Verses 11 – 16: Viśvāmitra gives upadeśa of bala and atibala mantras

Verses 17 – 23: Specialty of the mantras bala and atibala

# Bala and Atibala Mantras

गृहाण वत्स सलिलं मा भूत्कालस्य पर्ययः ।  
मन्त्रग्रामं गृहाण त्वं बलामतिबलां तथा ॥ 1.22.12

"O child, take this water (in your hands), let there be no delay. You will receive from me a collection of mantras and also bala and atibala.

न श्रमो न ज्वरो वा ते न रूपस्य विपर्ययः ।  
न च सुप्तं प्रमत्तं वा धर्षयिष्यन्ति नैरृताः ॥ 1.22.13

You will experience neither fatigue, nor fever nor will there be a change in your appearance. Whether you are asleep or agitated, rākṣasas cannot harm you.

# Specialty of the mantras

एतद्विद्याद्वये लब्धे भविता नास्ति ते समः ।

बलात्वतिबला चैव सर्वज्ञानस्य मातरौ ॥1.22.16

**With these two kinds of knowledge secured, there will be none equal to you, at present or in future. Bala and atibala are mother to all kinds of knowledge.**

क्षुत्पिपासे न ते राम भविष्येते नरोत्तम ।

बलामतिबलां चैव पठतः पथि राघव ॥1.22.17

**O Rama, best among men, scion in the line of Raghu, on your way you will not feel hunger or thirst if you recite bala and atibala.**

# Spending the night in the forest

दशरथनृपसूनुसत्तमाभ्यां तृणशयनेऽनुचिते सहोषिताभ्याम् ।  
कुशिकसुतवचोऽनुलालिताभ्यां  
सुखमिव सा विबभौ विभावरी च ॥ 1.22.23

The night was spent as though with comfort by the two eminent sons of Daśaratha, who shared the unaccustomed bed of grass. They were kept in good humour by the words of Kuśika's son.