



॥ श्रीमद्वाल्मीकि रामायणम् ॥

Rāmāyaṇam - Bālakāṇḍam

December 24, 2017

For all details of Vālmīki Rāmāyaṇam sessions including live webcast and archives, please visit:

<http://www.practicalvedantaiimb.com/>

Vālmīki Rāmāyaṇam Verses & Meaning from <https://www.valmiki.iitk.ac.in>

Bālakāṇḍam (Sarga 29)

Story of Siddhāśrama of Vāmana

32 verses in the Sarga

Verses 01 – 04: Viśvāmitra explains about Siddhāśrama

Verses 05 – 09: Deva's request Viṣṇu to stop Bali's continued ascendance

Verses 10 – 21: Viṣṇu is born to Kaśyapa and Aditī, restores the three worlds to Indra

Verses 22 – 32: Viśvāmitra inherits the Siddhāśrama, enters it along with the two brothers

Importance of daily rituals

कुमारावपि तां रात्रिमुषित्वा सुसमाहितौ ।

प्रभातकाले चोत्थाय पूर्वा सन्ध्यामुपास्य च ॥ 1.29.31

स्पृष्टोदकौ शुची जप्यं समाप्य नियमेन च ।

हुताग्निहोत्रमासीनं विश्वामित्रमवन्दताम् ॥ 1.29.32

The two princes spent the night comfortably and woke up at daybreak. They performed morning in accordance with the prescribed rule, ablutions, said their prayers and paid their respects to Viśvāmitra seated at the kindled fire sacrifice.

Importance of daily rituals

प्रभातायां तु शर्वर्यां कृतपौर्वाह्निकक्रियौ ।
विश्वामित्रमृषींश्चान्यान् सहितावभिजग्मतुः ॥ 1.31.2

As the night dawned, both the brothers performed the morning rites and approached Viśvāmitra and other rishis.

Importance of Sandhyā Vandanam

According to Yajñavalkya:

ब्रह्मणोपास्यते सन्ध्या विष्णुना शंकरेण च ।
कस्मान्नोपासयेद्देवीं श्रेयस्कामो द्विजोत्तमः ॥

Manu Smriti (4.93-4.94):

उत्थायावश्यकं कृत्वा कृतशौचस्समाहितः ।
पूर्वां सन्ध्यां जपं तिष्ठेत् स्वकालं चापरां चिरम् ॥
ऋषयो दीर्घं सन्ध्यत्वात् दीर्घमायुरवाप्नुयुः ।
प्रज्ञां यशश्च कीर्तिञ्च ब्रह्मवर्चसमेव च ॥

Principles of Vedic Living

- Purpose of human life is to realize and know the absolute truth
- **Yajña**: A central role in vedic living
- Three stages of evolution of an individual
 - **Karma Kāṇḍa**: Obtain purity of mind
 - **Upāsanā Kāṇḍa**: Single pointedness of mind thru contemplation & worship
 - **Jñana Kāṇḍa**: Realization of oneself

Vedic Living

Cardinal principles

- Every activity and celebration in life is done with Yajña
- Importance of mutual dependence between the devas and the humans
 - Offerings are integral part of daily living & rituals
 - Agni as the main deity & the carrier of offerings in a Yajña
- The notion of *Pancamahā yajñas*

Bālakāṇḍam (Sarga 30)

Rāma protects the Yajña of Viśvāmitra by
killing rākṣasas

25 verses in the Sarga

Verses 01 – 05: Sages request Rāma and Lakṣmaṇa to
protect the Yajña for 6 nights

Verses 06 – 12: Mārīca and Subāhu disturb the Yajña on
day 6 along with Rākṣasas

Verses 13 – 19: Rāma uses mānavāstra and throws Mārīca
100 yojanas away

Verses 20 – 25: Rāma uses Āgneyāstra and kills Subāhu
and other rākṣasas, Viśvāmitra completes
the Yajña successfully

Yajña is a serious affair

Results of the Yajña bound to be attained

अद्यप्रभृति षड्रात्रं रक्षतं राघवौ युवाम् ।

दीक्षां गतो ह्येष मुनिमौनित्वं च गमिष्यति ॥ 1.30.4

"O sons of Raghu's lineage protect the sacrifice for six nights from today. With the ceremony initiated, the sage would observe silence said the inmates".

तौ तु तद्वचनं श्रुत्वा राजपुत्रौ यशस्विनौ ।

अनिद्रौ षडहोरात्रं तपोवनमरक्षताम् ॥ 1.30.5

At these words of the sages the illustrious princes got ready to protect the tapovana for six days and six nights without sleep.

Bālakāṇḍam (Sarga 31)

Viśvāmitra sets out to Mithilā along with
Rāma & Lakṣmaṇa

24 verses in the Sarga

Verses 01 – 06: Viśvāmitra desires to take Rāma &
Lakṣmaṇa to Mithilā

Verses 07 – 14: Viśvāmitra describes about the special
dhanus in Janaka's court

Verses 15 – 24: Viśvāmitra along with Rāma &
Lakṣmaṇa sets out to Mithilā; Rāma
enquires about the specialty of the place
they are in

Specialty of the Dhanus in Mithilā

मैथिलस्य नरश्रेष्ठ जनकस्य भविष्यति ।

यज्ञः परमधर्मिष्ठस्तस्य यास्यामहे वयम् ॥ 1.31.6

O foremost of men, Janaka, king of Mithilā, is performing a great religious sacrifice. We shall go there.

त्वं चैव नरशार्दूल सहास्माभिर्गमिष्यसि ।

अद्भुतं धनुरत्नं च तत्र तद्रष्टुमर्हसि ॥ 1.31.7

O tiger among men, come along with us. You ought to see there the wonderful jewel of a bow.

Specialty of the Dhanus in Mithilā

तद्धि पूर्वं नरश्रेष्ठ दत्तं सदसि दैवतैः ।

अप्रमेयबलं घोरं मखे परमभास्वरम् ॥1.31.8

O best among men, this bow of immeasurable energy. dreadful and highly lustrous was bestowed on king Janaka by devatas in a sacrificial assembly in the past.

नास्य देवा न गन्धर्वा नासुरा न च राक्षसाः ।

कर्तुमारोपणं शक्ता न कथञ्चन मानुषाः ॥ 1.31.9

Neither devas, nor gandharvas, nor asuras nor human, are capable of stringing the bow by any means.

Bālakāṇḍam (Sarga 32)

Story of Kuśanābha & his 100 daughters

26 verses in the Sarga

Verses 01 – 05: Viśvāmitra's narration about Kuśa and his 4 sons
(Kuśāmba, Kuśanābha, Adhūrtarajas, Vasu)

Verses 06 – 10: Description of the 4 cities constructed by the 4
sons of Kuśa

Verses 11 – 17: Vāyu asks the 100 daughters of Kuśanābha to
marry him

Verses 18 – 22: The daughters disapprove Vayu's behaviour

Verses 23 – 26: Daughters deformed by Vāyu, Kuśanābha
concerned at the happenings; gets into samādhi

Daughter – Father aspects of life

माभूत्स कालो दुर्मेधः पितरं सत्यवादिनम् ।
नावमन्यस्व धर्मेण स्वयं वरमुपास्महे ॥ 1.32.21

O wicked one, do not dishonour our father who always speaks the truth. He will choose the bridegrooms righteously. Do not invite death (father may be the cause of your death).

पिता हि प्रभुरस्माकं दैवतं परमं हि नः ।
यस्य नो दास्यति पिता स नो भर्ता भविष्यति ॥ 1.32.22

Our father is our lord. Our father is God to us. Whomsoever our father offers us shall become our husband

Bālakāṇḍam (Sarga 33)

Brahmadattā marries the 100 daughters

26 verses in the Sarga

Verses 01 – 05: The daughters narrate to the father what happened

Verses 06 – 10: Father praises the daughters for their behavior & contemplated future course of action

Verses 11 – 18: Birth of Brahmadata to Somadā

Verses 19 – 26: 100 daughters married to Brahmadata;
They regain their beauty and form.

Daughters' dialogue with Vāyu

वायुस्सर्वात्मको राजन् प्रधर्षयितुमिच्छति ।
अशुभं मार्गमास्थाय न धर्मं प्रत्यवेक्षते ॥ 1.33.2

The all-pervasive wind-god desired to dishonour us, oh, king, resorting to improper approach and overlooking virtuous conduct.

पितृमत्यस्म भद्रं ते स्वच्छन्दे न वयं स्थिताः ।
पितरं नो वृणीष्व त्वं यदि नो दास्यते तव ॥ 1.33.3

Our father is there and we are not independent, you be safe, hence oh, wind-god, you may request our father to know whether he gives us to you or not.

Importance of Kṣānti & Kṣamā

क्षान्तं क्षमावतां पुत्र्यः कर्तव्यं सुमहत्कृतम् ।
ऐकमत्यमुपागम्य कुलं चावेक्षितं मम ॥ 1.33.6

O daughters you have done a great act of forgiveness of which only the tolerant are capable. By taking a united stand, you have protected the honour of my dynasty

Kṣamā is a great value...

अलङ्कारो हि नारीणां क्षमा तु पुरुषस्य वा ।
दुष्करं तच्च यत् क्षान्तं त्रिदशेषु विशेषतः ॥ 1.33.7
यादृशी वः क्षमा पुत्र्यस्सर्वासामविशेषतः ।

Whether for women or men forgiveness is an ornament. It is difficult even for gods. For you, daughters, to show it without any difference of opinion is especially hard.

Kṣamā is a great value...

क्षमा दानं क्षमा यज्ञः क्षमा सत्यं हि पुत्रिकाः ।। 1.33.8
क्षमा यशः क्षमा धर्मः क्षमया निष्ठितं जगत् ।

Forbearance* is charity, forbearance is sacrifice, forbearance is truth, forbearance is glory and forbearance is virtue. O daughters, the universe is supported by forbearance.

** A much more comprehensive meaning of kṣamā is acceptance or accommodation*

क्षान्तिः

- Acceptance or Accommodation (beyond forbearance or Endurance)
- To be built upon an understanding of nature of people and relationships between them
 - No one is going to be 100% likeable; None will like me 100%
 - Every relationship requires some accommodation from me
 - No one should be able to **disappoint** me but only should **surprise** me – prepare to accommodate surprises
 - Do not expect honey-bee to be stingless, nor hate it if you get stung – appreciate the role of honeybee & enjoy honey
 - Accommodate **people** the same way as **inert objects**

Bālakāṇḍam (Sarga 34)

Viśvāmitra narrates his birth & lineage

23 verses in the Sarga

Verses 01 – 05: Birth of Gadhi to Kuśanābha by
putrakāmeṣṭi

Verses 06 – 11: Lineage of Viśvāmitra (son of Gādhi)
and sister Kauśikī

Verses 11 – 23: Description of the place where they are
staying for the night

Viśvāmitra @ Kauśika

कस्य चित्त्वथ कालस्य कुशनाभस्य धीमतः ।
जज्ञे परमधर्मिष्ठो गाधिरित्येव नामतः ॥ 1.34.5

**After some time, a supremely righteous son by name
Gādhi was born to the sagacious Kuśanābha.**

स पिता मम काकुत्स्थ गाधिः परमधार्मिकः ।
कुशवंशप्रसूतोऽस्मि कौशिको रघुनन्दन ॥ 1.34.6

**O son of Raghu's dynasty the highly virtuous Gādhi is
my father. I am known as Kauśika being born in the
family of Kuśa**