balagokulam

Geet

Nadiyaanapiyekabhiapnaajal,
Vrikshnakhaayekabhiapnaaphal x2
Apne tan ko man kodhanko
Dharma kodeydeydaannrey
Wohsacchaainsaanrey, wohsacchaainsaan x2

Streams never “drink their own water”,
nor do trees “eat their own fruit”
One who dedicates his/her body, mind, and wealth to Dharma
Such a person is ideal.

Chaahaymileysonaachaandee x2
Chaahaymiley roti baasee
Mehalmileybahusukhakaaree,
Chaahaymileykutiyaakhaalee
Premaursantoshbhaav se,
Kartaajosveekaarrey
Wohsacchaainsaanrey, wohsacchaainsaan x2

Whether one has gold and silver,
or just stale bread
Whether one lives in a palatial house,
or a simple hut
One who accepts it all with a loving and accepting attitude
Such a person is ideal.

Chaahaykareynindaa koi x2
Chaahay koi gundgaankarey,
Phulo se satakaarkarey,
Kaantonkeechintaanadharey
Maanaurapmaanheedonoo
Jisekeliyesamaanrey,
Wohsacchaainsaanrey, wohsacchaainsaan

Whether one is criticized,
or praised
Whether one is honored with flowers,
or is greeted with brickbats (thorns)
One who accepts both honor and condemnation
with equanimity
Such a person is ideal.

balagokulam

Rama befriends Sugreeva and helps him by killing his elder brother Valithus regaining the kingdom of Kishkindha

Why should one always do Namaskar to elders?

ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति ।
प्रत्युत्थानाभिवादाभ्यां पुनस्तान्प्रतिपद्यते

Meaning: When an elderly person arrives, the vital energy of the young person starts rising and when he gets up and does Namaskar, it returns to normal. - Manusmruti 2.120; Mahabharat, Udhyog, Chapter (Section) 38.1, Sr. no. 104, 64-65

Explanation : 'As the sojourn of the elderly person is gradually towards the southern direction, that is, towards the region of Lord Yama (towards death), his body starts emitting *raja* and *tama* frequencies on a high scale. When such an elderly person comes in the vicinity of any younger individual, these frequencies start affecting the younger person. A subtle magnetic field is created between the two. Consequently, the vital energy of the younger person is pulled upward. This way the younger person can suffer due to sudden momentum to his vital energy. When this younger person does Namaskar to the elderly person, some amount of the Central channel of his Kundalini system is activated and the sattva component in it starts increasing. Consequently the raja and tama components in him are influenced by the sattva component and the vital energy comes back to normal state. Hence on arrival of an elderly person, it is customary for the younger individuals to do Namaskar to them.'

When travelling, prior to the commencement of a journey and upon returning, why should one do Namaskar to elders in the family?

'Namaskar to the elders in the family is one way of surrendering to the God principle in them. When an embodied soul bows in Namaskar to an elder by surrendering to the God principle in him, at that time a sense of compassion is created in his body. This compassion percolates right upto his subtle body. At that time, energy of his mind is activated and in turn activates the five vital energies, which are located at the seat of the Manipur chakra (situated in the Naval region). Transmission of these five vital energies all over the body then awakens the soul energy. With the strength of the soul energy, the Central channel gets activated and converts the expressed energy of spiritual emotion to the unexpressed energy of spiritual emotion. With the help of this unexpressed energy of spiritual emotion, the embodied soul, through the medium of elders, gains the required Deity's principle from the Universe. For this purpose, while leaving the house on a journey, the embodied soul should do Namaskar to elders and with the strength of sattva frequencies has to protect himself from distressing frequencies in the atmosphere. Similarly, returning from a journey, one should immediately do Namaskar to elders and awaken the God principle in them, which would disintegrate the raja-tama particles from the air around him, which might have been brought along.

(Ref: Sanatan's Publication - 'The Correct Methods of doing Namaskar')

---

balagokulam

Devnagiri Script 13
Matra Revision

Vowels have two Forms:

1. Full forms आ इ etc.
used at the beginning of a word or following another vowel.

2. Abbreviated forms (matras), like ा ि etc.
are used in place of the unwritten inherent vowel at all other times.

Examples:

आम	ām	काम	kām
इस	is	किस	kis

अ –	आ का	इ कि	ई की
उ कु	ऊ कू	ऋ कृ	
ए के	ऐ कै	ओ को	औ कौ

अ ‾	आ ा	इ ि	ई ी
उ ु	ऊ ू	ऋ ृ	
ए े	ऐ ै	ओ ो	औ ौ

balagokulam

Story from Ramayana: Kishkindhakand

(Part I)

Rishyamuka Parvatha was, at that time, the abode of aVanara- monkey, Sugreeva by name; he dwelt there with a number of followers. He saw Sri Rama and Lakshmana at a distance, and was alarmed. With his companions he hid in Mathangashrama.

Sugreeva was the younger brother of Vali, the ruler of Kishkindha. He was the brother of an emperor, but yet was now condemned to wander in forests and mountain ranges. He was afraid of his elder brother and was in hiding in the Rishyamuka ranges.

Vali and Sugreeva were the sons of a Vanara King, Riksharaja. The father had, before his death,appointed Vali as king and Sugreeva the Yuvaraja or prince. Vali was a formidable warrior. When, long before all this, the gods and the danavas undertook the churning of the ocean for the sake of amritha, Vali had helped them. He had married Tara, the daughter of a Vanara warrior Sushena. Their son was the valiant Angada.

Sugreeva used to assist his brother in the administration. He was highly respectful towards Vali and devoted to him. He had married Ruma, the daughter of another valiant Vanara, Tara. They all lived happily together.

Vali was a champion warrior. Few could face him on the battlefield. Every day he used to fly from the Northern Sea to the Southern Sea and from the Eastern Sea to the Western Sea before sunrise. He would throw up mighty mountains and catch them like mere balls. He could snap huge trees in a trice. Such was his prowess.

Once a rakshasa, Mayavi by name, turned up near the palace at the dead of the night and began to make a scene. Vali's sleep was disturbed. Furious, he set out to subdue the rakhasa. Sugreeva followed his brother. The moment Mayavi saw Vali he fled. Vali and Sugreeva pursued him. Mayavi entered a huge cave. Vali followed. He asked Sugreeva to wait for him outside the cave.

Sugreeva waited accordingly. A day passed; another day followed. Weeks and months went by. But there was no sign of Vali. Sugreeva was sorely troubled. "Shall I enter the cave?" he asked himself. But the elder brother had instructed him to await his return. Unable to decide what to do, Sugreeva was restless.

A whole year passed. Sugreeva waited anxiously. One day Sugreeva heard the roar of rakshasas.And blood flowed out of the cave like a flood. But there was yet no sign of Vali. Sugreeva was grief-stricken.The rakshasas have killed my brother. He wailed and wept profusely. He then placed a heavy boulder in the mouth of the cave so that the rakshasas could not come out, and returned to Kishkindha with a heavy heart. He narrated to the Vanaras all that had happened. They wept, saying that the kingdom was orphaned. They chose Sugreeva king, and crowned him. He was a righteous ruler.

But, all of a sudden, one day Vali appeared. The Vanaras were astounded. Vali, whom they had given up for dead, was there, right before them! Sugreeva learnt that Vali was back, and raced to meet him. He danced with joy. He removed his crown from his head and placed it at his brother feet. He said,"Brother, we are all thrilled with joy at your return. All these days I ruled as your representative. Accept this crown. Hereafter you are our sovereign, and we are all your servants".

Sugreeva spoke these words with the utmost humility but Vali was not pleased. He said to his ministers, “this Sugreeva is a traitor. He has proved treacherous to his own brother. He should be driven out of the kingdom”.

Sugreeva was very unhappy. He was truly devoted to his elder brother. But he saw that, somehow,Vali was talking like a mad man. The ministers said, “Master, why are you enraged? Your younger brother is a good person. He used to speak with affection about you always. He rules righteously. Why are you angry with him? How has he wronged you”?

Vali replied, “You know that I chased the rakshasa Mayavi. He entered a cave. I asked Sugreeva to wait for me. It was a vast cave, with several layers. It was pitch dark inside. It took me a year to locate Mayavi there. Then I fought with him and killed him. The cave was flooded with his blood. I then came to the entrance to the cave. But, there was a huge boulder blocking the entrance! This traitor did not want me to come out, and had placed it there. But I pushed it aside and came out. And I find that here, this sinner is merrily ruling over this kingdom”.

Sugreeva said with folded hands,Brother, do not doubt my loyalty without reason. Honestly, I have not been a traitor to you. When blood flowed from the cave and I heard only the roar of the rakshasas I was in anguish. I placed the boulder there so that the rakshasas might not come out. I beg of you, do not mistake me. But Vali would not be convinced. He carried away Sugriva wife Ruma by force to his palace. He asked Sugreeva to leave his kingdom at once. Sugreeva, having lost both his wife and his kingdom, found refuge in the forest.

Sugreeva lived always in fear of Vali. So the appearance of Sri Rama and Lakshmana unnerved him.He feared they might belong to Vali camp. He retired to Mathangashrama with his followers. He then said to Hanumantha, “find out who they are and why they have come here”.

Hanumantha was the son of Vayu. His mother was Anjanadevi. So Hanumantha is also known as Anjaneya. He was very strong. He was as swift as the God of Winds, Vayu. He could fly in the sky. As a boy once he saw the sun and thought it was a fruit. He leapt to the sky to seize it. Then Lord Indra struck him with his Vajrayudha. Hanumantha fell on a rock. Hishanavu- cheek – became swollen; he came to be known as Hanumantha. He was immortal. So he had no fear of death. He was Sugreeva minister and his close friend.

Hanumantha dutifully approached Sri Rama and Lakshmana. Modestly he spoke to them,”Who are you? You are handsome like the gods, the Ashwinis. You are sturdy. Your faces have the glow of royalty. But you wear cloth made of plant fibre, like rishis. Your faces have an unearthly radiance. But like the brightness of moon covered by clouds your lustre is dimmed by some great sorrow. Why have you come here? Be pleased to tell me”.

Hanumantha modest demeanour pleased Sri Rama.He said,”Lakshmana, did you hear the words of this Vanara warrior? No one who has not studied the four Vedas with attention to the enunciation and the meaning can speak so pleasingly. There was not a single inappropriate word in his speech. It is a pleasure to listen to him. Tell him about ourselves”.

Lakshmana told Hanumatha in detail all about themselves. Hanumantha was glad that they were not from Vali camp. He was also moved by their plight. He said,”My name is Hanumantha. You are now in Kishkhinda. Vali, the elder son of Rikhsharaja, is the ruler. He has a younger brother, Sugreeva. I am Sugreeva minister. These two brothers are not on good terms. Fearing his brother, Sugreeva now lives here. He was apprehensive when he saw you. So I came to enquire about you. I will take you to

Sugreeva. He will be happy to meet you. He placed them on his shoulders and carried to Sugreeva. He told Sugreeva about them and introduced them.

Shri Rama helps Sugreeva

Sugreeva was happy to see Sri Rama and Lakshmana. He embraced Sri Rama and said,"Sri Rama, I am pleased to see you. Hanumantha has told me that you are a man of rare valour. I sorely need the help of a hero like you. Help me kill my elder brother Vali".

Sri Rama answered,"Sugreeva, I have heard about you and your elder brother, Vali. We bent our steps towards this place, on the suggestion of a rakshasa, Kabandha. Hanumantha also has told us something about you. But why do you desire my help to kill Vali?Sugreeva then narrated his story.Sri Rama was moved to pity by his tale of sorrow. He sympathized with Sugreeva who had lost both his kingdom and his wife. He said,"Sugreeva, if Vali learns that you have taken shelter here, will he not come here and harass you"?

Sugreeva explaned ,"No, Vali cannot enter Mathangashrama. There is a reason. Once a rakshasa, Dundubhi by name, challenged my brother to a duel. There was a grim fight. Finally Vali killed Dundubhi and made a hump of his body and threw it into the sea. Some blood from the corpse splashed into this ashram. Sage Matanga was angry and said,"If the fellow who is responsible for this steps into this ashram, let him die. So Vali cannot come to this ashram. I am hiding here".

Sri Rama said,"Sugreeva, have no fear. I will help you. Fight with Vali. I shall kill him. Take it that your dark days are over. Your kingdom and your wife are as good as restored to you. He went on,Sugreeva, as you know, a rakshasa has abducted my wife. It seems he is called Ravana. Do you know anything about Ravana? Will you help me find out where my wife is?

Sugreeva recalled that, when Ravana was carrying her away, Seeta Devi had thrown down a bundle of jewels. He had the bundle fetched. He explained,Sri Rama, some days ago a rakhshasa was carrying away a young woman by force. She was wailing, crying aloud, O Rama! O Lakshmana! When she saw us, she threw down this bundle of jewels. Here they are; see if they are your wife jewels. As soon as he saw the jewels, Sri Rama remembered Seeta, and was overwhelmed with grief. His eyes grew dim with tears. He could not identify the jewels. He said,"Lakshmana, you look at these jewels. Tell us if they belong to your sister-in-law".

Lakshmana looked at the jewels one by one, and said, "these ear-rings I have not seen, nor have I seen this nose- ring for I have never seen my sister-in-law face. But I am certain the anklets are hers; I know them well because I used to see them every morning when I touched my sister-in-law feet. Sugreeva tried to comfort Sri Rama who was shedding tears. He then asked,"Sri Rama, when shall we challenge Vali"?Sri Rama said,"Let us not delay. We shall do it today. Sugreeva had his misgivings, thinking,How can we start a fight straightway? Vali is a person of immense prowess. He is a superb bowman. He can shoot an arrow to pierce seven trees one after another. Should we not prepare ourselves for a clash with him"?

Lakshmana discerned that Sugreeva was terribly scared, and that he doubted if Sri Rama could overcome Vali. He thought first of all Sugreeva had to be reassured. He said,"Sugreeva, how will you be reassured about my brother valour"?Sugreeva replied,"If Sri Rama can pierce seven trees with a single arrow as my brother Vali does, I shall be assured". Smiling, Sri Rama went to a cluster of seven trees with Lakshmana and Sugreeva, and strung his bow. Taking aim, he let fly an arrow. The arrow sped like lightning and pierced the seven trees. Sugreeva and his followers were dumb with

astonishment. Then Sugreeva embraced Sri Rama in raptures, and said,Sri Rama, forgive me for testing you. I was forced to do it because of my fear of my brother. I am now convinced that only you can kill Vali. Let us set forth today, as you suggested, and kill Vali. They all went to Kishkindha.

Sugreeva entered Kishkindha and roared once. Vali, who was in the inner apartments of the palace,heard it. News had reached him that Sri Rama and Lakshmana, sons of Dasharatha, who had come from Ayodhya, were supporting Sugreeva. But yet, could Sugreeva summon so much courage? He was furious and came out. Sugreeva challenged Vali to a duel. Vali was always ready to fight. The two combatants came to the forest nearby; the duel began. Sri Rama watched it from behind a tree.

Both were formidable warriors. But Vali had the upper hand. The brothers, engaged in grim boxing,looked exactly alike. Sri Rama could not make out who Vali was and who Sugreeva. Sri Rama was upset, not knowing what to do. By then Vali had over-powered Sugreeva; unable to cope with his blows Sugreeva ran away to Rishyamuka Parvatha.

Sri Rama, Lakshmana and others followed him. Sri Rama said to him, “Sugreeva, do not misunderstand me. You and your elder brother are replicas. There is not the slightest difference between the two of you in height or build or features. So I could not identify you. But do not be apprehensive. Go again tomorrow and challenge your brother once again. Wear this garland, and I shall know you- so saying he put a garland around Sugreeva neck”. The next day Sugreeva once again went to Kishkindha and let out a roar. Vali responded as before. As they were locked in a fight Sri Rama let fly a sharp arrow at the right moment. It pierced Vali chest and he fell down. His end was approaching. All the Vanaras and the women of the royal apartments crowded around him. Sri Rama, Lakshmana and Sugreeva also approached him.

Vali said,”Sri Rama,” I know who you are. I have heard that you are exceptionally righteous. But, was it a righteous act to strike at me from behind a tree when we were engaged in a duel?” Sri Rama replied,”Vali, you are unrighteous, and, therefore, you can be killed by any means. You doubted your brother integrity without a reason. You took away his wife by force. You disgraced him and drove him to the forest. Did no thought of righteousness cross your mind then”?Vali now saw light. He repented his earlier deeds, which, now he realized, were unjust. He said,”Sri Rama, you are right. I was unfair. I am now unhappy that I made my younger brother suffer. Sugreeva, forgive my offences. Henceforth rule over this kingdom. Look after my wife Tara and my son Angada well. May good fortune bless you”- with these words Vali passed away.

Everyone was grief-stricken at Vali death. But what could anybody do? He had paid the penalty for his wrong doings. His obsequies were performed, and they all returned to Kishkindha. On an auspicious day Sugreeva was crowned king. Angada, Vali son, was made the Yuvaraja.