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RAMAYANAM-MAHABHARATAM

SIMILARITIES & DIFFERENCES



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RAMAYANAM-MAHABHARATAM

SIMILARITIES & DIFFERENCES

1a. The *Rāmāyaṇa* is one of the largest ancient epics in the world literature containing 24,000 verses composed by Sage *Vālmīki*.

1b. The *Mahābhārata* is one of the two major Sanskrit epics of ancient Indian literature containing 24,000 verses about the main story of *Pāṇḍavās* and *Kauravās*; Another 76,000 verses are of manuscripts and sub-stories; together 1,00,000 verses in total for *Mahābhārata* composed by Sage *Vyāsa*.

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2a. Even though the sage *Vālmīki* grew up as a hunter, he got enlightened with his life's mission from the holy saint *Nārada* and became a much idol saint.

2b. Sage *Vyāsa* was born spiritually enlightened.

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3a. Sage *Vālmiki*, the author of *Rāmāyaṇa*, played an important role in *Uttarakāṇḍa*, the last chapter of the epic *Rāmāyaṇa*. Goddess *Sīta* found her safe

home at sage *Vālmīki's āśraṁ* where she gave birth to the twin boys *Lava* and *Kuśa*.

3b. Sage *Vyāsa* was the author of *Mahābhārata*, as well as a character in it. He was the grandfather to both *Pāṇḍavās* and *Kauravās*.

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4a. Sage *Vālmīki* composed *Rāmāyaṇa* even before *Rāmāyaṇa* events took place.

4b. Sage *Vyāsa* wrote *Mahābhārata* after the events happened except for the last 4 *Parvās*. He composed these 4 *Parvās* before the events occurred.

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5a. Sage *Vālmīki* gave refuge at his hermitage to the heirs of the *Ayōdhya* kingdom, *Lava* and *Kusha* taught them all the Vedic knowledge.

5b. Sage *Vyāsa* took the fatherhood responsibility in the birth of the heirs of *Hastināpura* kingdom, *Dhṛtarāṣṭra* and *Pāṇḍu*.

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6a. Sage *Vālmīki* composed and wrote the *Rāmāyaṇa*.

6b. Sage Vyāsa narrated the story of *Mahābhārata* and *Gaṇēṣa* kept writing instantly and with comprehension, as *Vyāsa* kept dictating.

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7a. Sage *Vālmīki* composed only the epic called *Rāmāyaṇa*.

7b. Sage *Vyāsa* was the author of multiple spiritual scriptures besides *Mahābhārata* and *Śrīmadbhāgavatam*.

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8a. *Rāmāyaṇa* portrayed the affection and brotherly love among the brothers with the characters of *Rāma* and his brothers. It also depicted the sibling rivalry between the characters of *Vāli* and *Sugrīva*.

8b. *Mahābhārata* illustrated the affection between the brothers with the characters *Dharmarāja* and his brothers and also the rivalry among the brothers of *Pāṇḍavās* and *Kauravās*.

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9a. *Rāmāyaṇa* depicts mutual understanding and respect between the husband and wife.

9b. *Mahābhārata* illustrates not only the mutual understanding and respect between the husband and wife but also the family relationships.

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10a. In *Rāmāyaṇa*, *Rāma* fought a fierce battle with a bow and arrow as a normal human being.

10b. In *Mahābhārata*, Lord *Kriṣṇa* didn't fight on either side. He gave his celestial army to *Duryōdhana* and became the charioteer of *Arjuna* in the battle.

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11a. *Rāmāyaṇa* illustrated 14 years of exile in the forest.

11b. Both exile in the forest as well as living in disguise was depicted in *Mahābhārata*.

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12a. Lord *Rāma* had one wife.

12b. Lord *Kriṣṇa* had 8 wives.

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13a. *Rāmāyaṇa* is always looked upon to learn virtues to lead lives with *Dharma* {righteous path}. It also depicted the kidnapping of a married pious woman.

13b. In *Mahābhārata*, besides the kidnapping of a woman, it also depicted a man forcing a married woman and the incident of derobing of a married woman in public. (kidnapping by *Saindhava*; forcing by *Kīcaka*; derobing by *Duśśāsana*).

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14a. *Tāra*, wife of *Vāli* pleaded with her husband not to fight with his brother, *Sugrīva*.

14b. *Draupadi*, wife of *Pāṇḍavās*, in full of rage, pleaded and provoked a fierce battle message against *Kauravās* in her plea with Lord *Śrīkriṣṇa*.

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15a. *Tāra* expressed her displeasure and annoyance to *Rāma* for killing her husband by hiding behind a bush and deploying a weapon, just to get the support of *Sugrīva*.

15b. *Draupadi* vehemently expressed her humiliation to the assembly for *Duśśāsana's* derobing her in public.

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16a. The *Rāmāyaṇa* are segregated into 7 *Kāṇḍās* {episodes}. They are 1. *Bālakāṇḍa* 2. *Ayodhyakāṇḍa* 3. *Aranyakāṇḍa* 4. *Kiṣkindhakāṇḍa* 5.

Sundarakāṇḍa 6. Yud'dhakāṇḍa 7. Uttarakāṇḍa.

The war took place for 7 consecutive days.

16b. The *Mahābhārata* is segregated into 18 *Parvās* {episodes}. They are 1. *Ādiparva* 2. *Sabhāparva* 3. *Araṇyaparva* 4. *Virāṭaparva* 5. *Udyōgaparva* 6. *Bhīṣmaparva* 7. *Drōṇaparva* 8. *Karṇaparva* 9. *Śalyaparva* 10. *Sauptikaparva* 11. *Strīparva* 12. *Śāntiparva* 13. *Anuśāsanaparva* 14. *Aṣvamēdhaparva* 15. *Āśramavāsaparva* 16. *Mausalaparva* 17. *Mahāprasdhānikaparva* 18. *Svargārōhaṇaparva* . The battle of *Kurukṣētra* was fought for 18 days.

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17a. In *Rāmāyaṇa*, *Kaikēyī's* pure love for *Rāma* got tainted by her trusted maid *Mandhara's* evil counsel.

17b. In *Mahābhārata*, *Śakuni*, the maternal uncle inflicts the mind of his volatile nephew *Duryōdhana*.

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18a. In *Rāmāyaṇa*, *Rāvaṇ* and his kingdom got destroyed because of his lust and evil desires.

18b. In *Mahābhārata*, *Duryōdhana* and his siblings got destroyed because of jealous, anger, ego and greed.

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19a. In *Rāmāyaṇa*, Lord *Rāma* was born as an ordinary individual but grew up and demonstrated *Dharma* and behaved as a noble human.

19b. In *Mahābhārata*, Lord *Kriṣṇa* was born as a powerful boy and showed his grace and divinity in this incarnation.

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20a. In *Rāmāyaṇa*, *Laṅka* was entirely a strange place for *Hanumān*. As a truthful messenger, he tried to make *Rāvaṇa* realize his mistake and told *Rāvaṇa* to return *Mā Sīta* back to Lord *Rāma*. *Hanumān* had to deal with many strangers in *Laṅka*.

20b. In *Mahābhārata*, As part of peace efforts *Kriṣṇa* was sent to the court of *Kuru* which was familiar to him and everyone was known to him.

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21a. In *Rāmāyaṇa*, *Hanumān* leaped over the ocean, escaping several devouring demons that he met on the way and reached *Laṅka*.

21b. In *Mahābhārata*, Lord *Kriṣṇa* travelled to *Hastināpura* with ease.

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22a. *Rāma*'s arrow never failed in its mission and was never returned back.

22b. The *Sudarśanacakra* {powerful disc like weapon of Maha Vishnu} was the most powerful weapon of Lord *Śrīkriṣṇa* and never failed in its mission.

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23a. Lord *Rāma* alone slayed 14,000 demons.

23b. *Arjuna* alone fought against the *Kauravās* in the *Uttara gōgrahaṇa* battle, to recover the cattle seized by *Kauravās*.

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24a. *Rāma* practised the righteous path and became the ideal man {*Puruṣōttama*}.

24b. Lord *Kriṣṇa* preached the righteous path and became the *Jagat guru* {Universal Guru}.

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25a. We should follow the path laid by Lord *Rāma*.

25b. We should follow the preaching of Lord *Kriṣṇa*.

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26a. Lord *Rāma* took the help of others to restore *Dharma*.

26b. Lord *Kriṣṇa* helped others to restore *Dharma*.

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27a. Chanting the holy syllables “*Rāma*” is very easy to chant and is very calming.

27b. The word “*Kriṣṇa*” is the combination of two complex syllables.

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28a. Lord *Rāma* is portrayed with blue skin. He is often described as a perfect man with virtue, chivalry and dharma. Hence, his heroism relates the colour of his skin to the infinite sky and the vast ocean. He represents omnipresent *Paramātmā*.

28b. Lord *Kriṣṇa* is considered a blue-skinned {*Mēghavarṇam*}. The colour of the infinite sky and the vast ocean is blue. The blue-skinned colour indicates his all-pervasive nature as an infinite force. He too represents the omnipresent *Paramātmā*.

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29a. In *Rāmāyaṇa*, King *Daśaradha* performed the *Putrakāmēṣṭi Yajña* as per the recommendation of Sage *Vaśiṣṭa* and blessed with progeny with 4 Sons.

29b. In *Mahābhārata*, King *Drupada* performed *Putrakāmēṣṭi Yajña* and was blessed with a son *Druṣṭadyumna* and a daughter *Draupadi*.

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30a. The birth of Goddess *Sīta* was divine and supernatural. She didn't emerge from the mother's womb, rather she appeared miraculously in a furrow, while King *Janaka* was ploughing the field as per Vedic rituals.

30b. In *Mahābhārata*, *Draupadi* was born from the *Vēḍimadhyam* {middle of the platform} as *Drupada* is performing *Putrakāmēṣṭi Yajña*.

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31a. The reason for the battle in *Rāmāyaṇa* was due to the abduction of *Mā Sīta* by the demon king *Rāvaṇa*.

31b. In *Mahābhārata*, the great battle took place because of gambling with Dice Game.

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32a. *Mā Sīta* endured deep sorrow by separation from her husband Lord *Rāma*.

32b. The sacred *Draupadi* endured all the difficulties and sorrows in front of her husbands.

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33a. In the epic *Rāmāyaṇa*, an aircraft named *Puṣpakavimānaṁ* appeared. It carried *Rāma*, *Sīta* and *Lakṣmaṇa* along with the entire *Vānara* army.

33b. A Jumbo aircraft was mentioned in *Mahābhārata* named *Uparicaravasu*.

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34a. In *Rāmāyaṇa*, *Rāma* and *Lakṣmaṇa* safeguarded Sage *Viśvāmitrā's* *Yajñas* from wicked demons. Sage *Viśvāmitrā* came to the court of *Daśaradha* and told how *Rākṣas* {demonic forces} were creating havoc during his *Yajña* {offerings to fire} and insisted to send *Rāma* and *Lakṣmaṇa* to protect this *Yajña* from their assaults. *Daśaradha* after consulting with their Guru *Vaśiṣṭa* on this matter, *Daśaradha* let both the princes go with Sage *Viśvāmitrā*. At the sight of *Yajña*, in the *Āśram* both *Rāma* and *Lakṣmaṇa* were guarding. As soon as the *Yajña* started the demons *Subāhu* and *Mārīca* attacked, and began to ruin with their harsh voices and throwing rubbish in the *Yajña* fire. *Rāma* aimed a furious arrow at *Mārīca* which made him fall 100 *Yōjanās* away into the southern sea. While *Lakṣmaṇa* is guarding the *Yajña*, *Rāma* killed *Subāhu*, who tried to attack them once again. Thus, the havoc caused by these demons in the area of *Sid'dhakṣētra* finally came to an end and sage *Viśvāmitrā* was now able to perform his *Yōjanā* without any disturbance.

34b. King *Dharmarāja* conducted the auspicious *Rājasūyayajña* successfully under the able guidance of Lord *Kriṣṇa*.

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35a. The decision of *Daśaradha* to hand over the kingdom to his eldest Son *Rāma* in coronation {*Paṭṭābhiṣēkam*}, created havoc and reverberation in *Rāmāyaṇa*.

35b. In *Mahābhārata*, the *Rājasūyayajña* created jealousy for *Duryōdhana* and manipulated *Yudhiṣṭira* in the gambling has become the root cause of the epic *Mahābhārata*.

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36a. *Rāmāyaṇa* relates 3 different kingdoms - *Ayōdhya*, *Vidēha* and *Laṅka*.

36b. In *Mahābhārata* the conflict arose within one Kingdom, *Hastināpura*.

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37a. *Ayōdhya* is *Rāma*'s kingdom. The word *Ayōdhya* is derived from the *Śānskrīṭ* verb "*Yud'dha*" which means "to fight". *Ayōdhya* means "Not to be fought."

37b. *Dvāraka* is *Kriṣṇa*'s kingdom. The word *Dvāraka* means "the path to reach God."

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38a. *Rāma* went into exile only with his wife *Sīta* and his brother, *Lakṣmaṇa*.

38b. The five brothers, *Yudhiṣṭira*, *Bhīma*, *Arjuna*, *Nakula* and *Sahadēva* referred to as *Pāṇḍavās* went on exile along with their entourage and servants.

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39a. *Rāma* was a powerful archer, braver and personifier of *Dharma* amongst his siblings.

39b. Among *Pāṇḍavā* brothers, the four younger brothers are superior to *Yudhiṣṭira* as each one had a special specific talent.

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40a. *Vibhīṣaṇa*, the younger brother of *Rāvaṇa*, fought in the war on *Rāma*'s side.

40b. *Karṇa* was actually the eldest son of *Kuntī*, the mother of *Pāṇḍavās* fought against *Pāṇḍavās* for the sake of his best friend *Duryōdhana*. He was the key warrior who aimed to kill *Arjuna* but died in battle with him during the war.

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41a. Neither *Bharata* nor *kaikēyī* were bothered about *Rāma*'s exile in the forest.

41b. *Duryōdhana* who represents jealous and arrogance tried his best to disallow *Pāṇḍavā's* exile to the forest and to prevent *Pāṇḍavās* to reclaim their Kingdom.

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42a. In *Rāmāyaṇa*, the war is in between Humans and demons. (It also happened between *Vāli* and *Sugrīva*).

42b. In *Mahābhārata*, the *Kurukṣētra* war is in between two groups of cousins, the *Kauravās* and *Pāṇḍavās*.

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43a. *Rāvaṇa* who is enslavement of senses has abducted *Sīta* from the cottage in the absence of *Rāma* and *Lakṣmaṇa*.

43b. *Draupadi* is brave, proud, fiery, pretty and enigmatic personality. She was abducted by *Saindhava* in *Mahābhārata*.

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44a. The great war in *Rāmāyaṇa* took place for 7 days and concluded on *Amāvāsya*, with the death of *Rāvaṇa*.

44b. In *Mahābhārata*, the war took place in *Kurukṣētra* started on *Amāvāsya* and continued for

**18 days and concluded with the death of
*Duryōdhana.***

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