



advaitam paramanandam



an e-magazine on advaita



We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Srī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji

स्वर्ण भारती

सङ्क्षेपरामायणम् saṅkṣeparāmāyaṇam Series - 4





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श्री श्री जगद्गुरु शङ्कराचार्य महासंस्थानम्, दक्षिणाम्नाय श्रीशारदापीठम्, शृङ्गेरी

Sri Sri Jagadguru Shankaracharya Mahasamsthanam Dakshinamnaya Sri Sharada Peetham, Sringeri - 577 139.

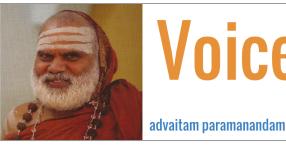
श्क्षगिरिः

१३.४.२०२४

दक्षिणाम्नायशृङ्गेरीशारदापीठाधीश्वराणाम् अनन्तश्रीविभूषितानां परमपूज्यानां जगहुरु शङ्कराचार्याणां श्रीभारतीतीर्थमहास्वामिनां संन्याश्रमस्वीकारस्वर्णमहोत्सवसन्दर्भं पुरस्कृत्य मुद्रितचराणां अधुना दुर्लभंगतानां विशिष्टानां गैर्वाणीग्रन्थाणां अन्तर्जालमाध्यमेन पुनः प्रकाशनं कियत इति विदित्वा जगहुरुचरणाः नितराममोदन्त । श्रीशारदाचन्द्रमौलीश्वरयोरसीमया कृपया कार्यमिदं सुष्ठु प्रवर्तताम्, कार्येऽस्मिन् कृतसाह्यास्समेऽपि सज्जनाः श्रेयांसि समधिगच्छन्त्वित च श्रीजगहुरुचरणा आशासते ।

इति निवेदियता टि अक्षिणस्तिः

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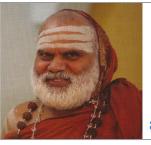




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We took our small effort in bringing this book again in Sanskrit with Transliteration and English Translation (Meaning) in a very beautiful way. We look forward to bring more such books in simple and easy way to understand and know about the greatness of our scriptures in future

Pranams Srimathi Veeramani



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॥श्रीगुरुवन्दनम्॥

श्रीगुरुभ्यो नमः

शङ्कारूपेण मच्चितं पङ्कीकृतमभूद्यया ।

किङ्करी यस्य सा माया शङ्काराचार्यमाश्रये॥

प्रहलादवरदो देवो यो नृसिंहः परो हरिः।

नृसिंहोपासकं नित्यं तं नृसिंहगुरं भजे ॥

श्रीसच्चिदानन्दशिवाभिनव्यनृसिंहभारत्यभिधान् यतीन्द्रान् ।

विद्यानिधीन् मन्त्रनिधीन् सदात्मनिष्ठान् भजे मानवशम्भुरूपान् ॥

सदात्मध्याननिरतं विषयेभ्यः पराङ्मुखम् ।

नौमि शास्त्रेष् निष्णातं चन्द्रशेखरभारतीम्॥

विवेकिनं महाप्रज्ञं धैयौँदार्यक्षमानिधिम् ।

सदाभिनवपूर्वं तं विद्यातीर्थग्रं भजे ॥

अज्ञानां जाहनवीतीर्थं विद्यातीर्थं विवेकिनाम् ।

सर्वेषां सुखदं तीर्थं भारतीतीर्थमाश्रये॥

विद्याविनयसम्पन्नं वीतरागं विवेकिनम् ।

वन्दे वेदान्ततत्त्वज्ञं विध्शेखरभारतीम्॥

पञ्चाशल्लिपिभिर्विभक्तमुखदोः पन्मध्यवक्षस्थलां

भास्वन्मौलिनिबद्धचन्द्रशकलामापीनतुङ्गस्तनीम् ।

मुद्रामक्षगुणं सुधाढ्यकलशं विद्याञ्च हस्ताम्ब्जैः

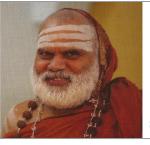
बिभ्राणां विशदप्रभां त्रिनयनां वाग्देवतामाश्रये ॥

श्रीमत्परमहंस-परिव्राजकाचार्यवर्य-पदवाक्यप्रमाणपारावारपारीण-यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमा ध्यष्टाङ्गयोगानुष्ठाननिष्ठ-तपश्चक्रवर्ति-अनाद्यविच्छिन्नश्रीशङ्कराचार्यगुरुपरंपराप्राप्त-षड्दर्शनस्थापनाचार्य-व्या ख्यानिसंहासनाधीश्वर-सकलनिगमागमसारहृदय-सांख्यत्रयप्रतिपादक-वैदिकमार्गप्रवर्तक-सर्वतन्त्र-आदिराज धानी-विद्यानगरमहाराजधानी-कर्णाटकसिंहासनप्रतिष्ठापनाचार्य-श्रीमद्राजाधिराजगुरु-भूमण्डलाचार्य-ऋष्यशृङ्गपुरव राधीश्वर-तुङ्गभद्रातीरवासि-श्रीमद्विद्याशङ्करपादपद्माराधक-

श्रीमज्जगद्ग्र-श्रीमदभिनवविद्यातीर्थमहास्वामिग्रुकरकमलसञ्जात-

श्रीमज्जगद्ग्र-श्रीभारतीतीर्थमहास्वामिनां-

तत्करकमलसञ्जात-श्रीमज्जगद्गुरु-श्रीविधुशेखरभारतीमहास्वामिनां च चरणारविन्दयोः साष्टाङ्गप्रणामान् समर्पयामः ॥





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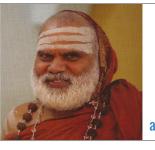
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||śrīguruvandanam|| śrīgurubhyo namah śańkārūpeņa maccittam pańkīkrtamabhūdyayā | kińkarī yasya sā māyā śańkārācāryamāśraye || prahlādavarado devo yo nṛsiṃhaḥ paro hariḥ | nṛsimhopāsakam nityam tam nṛsimhagurum bhaje || śrīsaccidānandaśivābhinavyanrsimhabhāratyabhidhān yatīndrān | vidyānidhīn mantranidhīn sadātmanisthān bhaje mānavaśambhurūpān || sadātmadhyānaniratam vişayebhyah parānmukham | naumi śāstresu nisnātam candraśekharabhāratīm || vivekinam mahāprajñam dhairyaudāryakṣamānidhim | sadābhinavapūrvam tam vidyātīrthagurum bhaje || ajñānām jāhnavītīrtham vidyātīrtham vivekinām | sarveṣām sukhadam tīrtham bhāratītīrthamāśraye || vidyāvinayasampannam vītarāgam vivekinam | vande vedāntatattvajñam vidhuśekharabhāratīm || pañcāśallipibhirvibhaktamukhadoḥ panmadhyavakṣasthalām bhāsvanmaulinibaddhacandraśakalāmāpīnatungastanīm | mudrāmakṣaguṇaṃ sudhāḍhyakalaśaṃ vidyāñca hastāmbujaih bibhrāṇām viśadaprabhām trinayanām vāgdevatāmāśraye ||

śrīmatparamahaṃsa-parivrājakācāryavarya-padavākyapramāṇapārāvārapārīṇa-yam aniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhyaṣṭāṅgayogānuṣṭhānani ṣṭha-tapaścakravarti-anādyavicchinnaśrīśaṅkarācāryaguruparaṃparāprāpta-ṣaḍdar śanasthāpanācārya-vyākhyānasiṃhāsanādhīśvara-sakalanigamāgamasārahṛdaya-sāṃkhyatrayapratipādaka-vaidikamārgapravartaka-sarvatantrasvatantra-ādirājadhānī-vidyānagaramahārājadhānī-karṇāṭakasiṃhāsanapratiṣṭhāpanācārya-śrīmadrājādhirājaguru-bhūmaṇḍalācārya-ṛṣyaśṛṅgapuravarādhīśvara-tuṅgabhadrātīravāsi-śrīmadvidyāśaṅkarapādapadmārādhaka-

śrīmajjagadguru-śrīmadabhinavavidyātīrthamahāsvāmigurukarakamalasañjātaśrīmajjagadguru-śrībhāratītīrthamahāsvāminām-

tatkarakamalasañjāta-śrīmajjagadguru-śrīvidhuśekharabhāratīmahāsvāminām ca caraṇāravindayoḥ sāṣṭāṅgapraṇāmān samarpayāmaḥ ||



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सङ्क्षेपरामायणम्

sankşeparāmāyanam

[Saint Narada visits hermitage of Valmiki -- Valmiki queries about a single perfect individual bestowed with all good qualities enumerated by him -- Narada, knower of past, present and future, identifies such a man -- describes virtues, qualities of Sri Rama -- narrates briefly the story of his life.]

॥ ध्यानश्लोकाः ॥

|| dhyānaślokāh ||

शुक्लाम्बरधरं विष्णुं शशिवर्णं चत्र्भ्जम् । प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

śuklāmbaradharam viṣṇum śaśivarṇam caturbhujam | prasannavadanam dhyāyet sarvavighnopaśāntaye ||

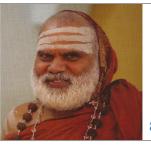
श्रीवाल्मीकिम्निध्यानम् क्जन्तं राम रामेति मध्रं मध्राक्षरम्। आरुह्य कविताशाखां वन्दे वाल्मीकिकोकिलम् ॥ śrīvālmīkimunidhyānam kūjantam rāma rāmeti madhuram madhurākṣaram | āruhya kavitāśākhām vande vālmīkikokilam ||

वाल्मीकेर्म्निसिंहस्य कवितावनचारिणः। शृण्वन् रामकथानादं को न याति परां गतिम्॥ vālmīkermunisimhasya kavitāvanacāriņah | śrnvan rāmakathānādam ko na yāti parām gatim ||

श्रीरामध्यानम

वैदेहीसहितं सुरद्रुमतले हैमे महामण्डपे मध्ये पुष्पकमासने मणिमये वीरासने सुस्थितम्। अग्रे वाचयति प्रभञ्जनसुते तत्त्वं मुनिभ्यः परं व्याख्यान्तं भरतादिभिः परिवृतं रामं भजे श्यामलम् ॥ śrīrāmadhyānam

vaidehīsahitam suradrumatale haime mahāmandape madhye puspakamāsane manimaye vīrāsane susthitam |





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agre vācayati prabhañjanasute tattvaṃ munibhyaḥ paraṃ vyākhyāntaṃ bharatādibhiḥ parivṛtaṃ rāmaṃ bhaje śyāmalam ||

वामे भूमिसुता पुरश्च हनुमान् पश्चात्सुमित्रासुतः शत्रुघ्नो भरतश्च पार्श्वदलयोर्वायवादिकोणेषु च । सुग्रीवश्च विभीषणश्च युवराट् तारासुतो जाम्बवान् मध्ये नीलसरोजकोमलरुचिं रामं भजे श्यामलम् ॥ vāme bhūmisutā puraśca hanumān paścātsumitrāsutaḥ śatrughno bharataśca pārśvadalayorvāyvādikoṇeṣu ca |

sugrīvaśca vibhīşaṇaśca yuvarāṭ tārāsuto jāmbavān madhye nīlasarojakomalaruciṃ rāmaṃ bhaje śyāmalam ||

आञ्जनेयध्यानम् गोष्पदीकृतवाराशिं मशकीकृतराक्षसम् । रामायणमहामालारत्नं वन्देऽनिलात्मजम् ॥ āñjaneyadhyānam goṣpadīkṛtavārāśiṃ maśakīkṛtarākṣasam | rāmāyaṇamahāmālāratnaṃ vande'nilātmajam ||

अञ्जनानन्दनं वीरं जानकीशोकनाशनम् । कपीशमक्षहन्तारं वन्दे लङ्काभयङ्करम् ॥ añjanānandanaṃ vīraṃ jānakīśokanāśanam | kapīśamakṣahantāraṃ vande laṅkābhayaṅkaram ||

उल्लङ्घय सिन्धोः सलिलं सलीलं यः शोकविहन जनकात्मजायाः । आदाय तेनैव ददाह लङ्कां नमामि तं प्राञ्जलिराञ्जनेयम् ॥ ullanghaya sindhoḥ salilaṃ salīlaṃ yaḥ śokavahni janakātmajāyāḥ | ādāya tenaiva dadāha lankāṃ namāmi taṃ prāñjalirāñjaneyam ||

आञ्जनेयमतिपाटलाननं काञ्चनाद्रिकमनीयविग्रहम् । पारिजाततरुमूलवासिनं भावयामि पवमाननन्दनम् ॥ āñjaneyamatipāṭalānanaṃ kāñcanādrikamanīyavigraham | pārijātatarumūlavāsinaṃ bhāvayāmi pavamānanandanam ||

यत्र यत्र रघ्नाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम् ।









बाष्पवारिपरिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम् ॥ yatra yatra raghunāthakīrtanaṃ tatra tatra kṛtamastakāñjalim | bāspavāriparipūrnalocanam mārutim namata rāksasāntakam ||

मनोजवं मारुततुल्यवेगं जितेन्द्रियं बुद्धिमतां वरिष्ठम् । वातात्मजं वानरयूथमुख्यं श्रीरामदूतं शिरसा नमामि ॥ manojavam mārutatulyavegam jitendriyam buddhimatām varistham | vātātmajam vānarayūthamukhyam śrīrāmadūtam śirasā namāmi |

स्वस्तिवाचकम्

स्वस्ति प्रजाभ्यः परिपालयन्तां न्याय्येन मार्गेण महीं महीशाः । गोब्राह्मणेभ्यः शुभमस्तु नित्यं लोकाः समस्ताः सुखिनो भवन्तु ॥ svastivācakam

svasti prajābhyaḥ paripālayantāṃ nyāyyena mārgeṇa mahīṃ mahīśāḥ | gobrāhmaṇebhyaḥ śubhamastu nityaṃ lokāḥ samastāḥ sukhino bhavantu ||

काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी । देशोऽयं क्षोभरहितो ब्राह्मणाः सन्तु निर्भयाः ॥ kāle varṣatu parjanyaḥ pṛthivī sasyaśālinī | deśo'yaṃ kṣobharahito brāhmaṇāḥ santu nirbhayāḥ ||

अपुत्राः पुत्रिणः सन्तु पुत्रिणः सन्तु पौत्रिणः । अधनाः सधनाः सन्तु जीवन्तु शरदां शतम् ॥ aputrāḥ putriṇaḥ santu putriṇaḥ santu pautriṇaḥ | adhanāḥ sadhanāḥ santu jīvantu śaradāṃ śatam ||

चरितं रघुनाथस्य शतकोटिप्रविस्तरम् । एकैकमक्षरं प्रोक्तं महापातकनाशनम् ॥ caritaṃ raghunāthasya śatakoṭipravistaram | ekaikamakṣaraṃ proktaṃ mahāpātakanāśanam ||

शृण्वन् रामायणं भक्त्या यः पादं पदमेव वा ।









स याति ब्रहमणः स्थानं ब्रहमणा पूज्यते सदा ॥ śṛṇvan rāmāyaṇaṃ bhaktyā yaḥ pādaṃ padameva vā | sa yāti brahmanah sthānam brahmanā pūjyate sadā ||

रामाय रामभद्राय रामचन्द्राय वेधसे । रघुनाथाय नाथाय सीतायाः पतये नमः ॥ rāmāya rāmabhadrāya rāmacandrāya vedhase | raghunāthāya nāthāya sītāyāḥ pataye namaḥ ||

तपस्त्वाध्यायनिरतं तपस्वी वाग्विदां वरम् । नारदं परिपप्रच्छ वाल्मीकिर्मुनिपुङ्गवम् ।।1।। tapassvādhyāyanirataṃ tapasvī vāgvidāṃ varam |

nāradam paripapraccha vālmīkirmunipungavam ||1||

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.



कोन्वस्मिन्साम्प्रतं लोके गुणवान्कश्च वीर्यवान् । धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रत:।।2।। konvasminsāmpratam loke guņavānkasca vīryavān | dharmajñasca kṛṭajñasca satyavākyo dṛḍhavrata:||2||

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

चारित्रेण च को युक्तस्सर्वभूतेषु को हित: । विद्वान्क: कस्समर्थश्च कश्चैकप्रियदर्शन: ।।3।। cāritreṇa ca ko yuktassarvabhūteṣu ko hita: | vidvānka: kassamarthaśca kaścaikapriyadarśana: ||3||

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

आत्मवान्को जितक्रोधो द्य्तिमान्कोऽनसूयक: ।





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कस्य बिभ्यति देवाश्च जातरोषस्य संय्गे ।।4।।

ātmavānko jitakrodho dyutimānko'nasūyaka: |

kasya bibhyati devāśca jātaroşasya saṃyuge ||4||

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?

एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे । महर्षे त्वं समर्थोऽसि ज्ञातुमेवंविधं नरम् ।।5।।

etadicchāmyaham śrotum param kautūhalam hi me | maharşe tvam samartho'si jñātumevamvidham naram ||5||

O Maharshi, I intend to hear about such a man whom you are able to place? Indeed great is my curiosity".

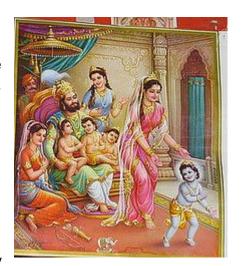
श्रुत्वा चैतत्ित्रलोकज्ञो वाल्मीकेर्नारदो वच: । श्रुयतामिति चामन्त्र्य प्रहृष्टो वाक्यमब्रवीत् ॥६॥

śrutvā caitatitralokajño vālmīkernārado vaca: | śrūyatāmiti cāmanttrya prahṛṣṭo vākyamabravīt ||6||

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.

बहवो दुर्लभाश्चैव ये त्वया कीर्तिता गुणा: । मुने वक्ष्याम्यहं बुद्ध्वा तैर्युक्तश्शूयतान्नर: ।।**७**।। bahavo durlabhāścaiva ye tvayā kīrtitā guņā: | mune vakṣyāmyahaṃ buddhvā tairyuktaśśrūyatānnara: ||७||

"O sage rare indeed are men endowed with the many qualities you have described. I ascertained one. Listen carefully.



इक्ष्वाकुवंशप्रभवो रामो नाम जनैश्श्रुत: । नियतात्मा महावीर्यो द्युतिमान्धृतिमान् वशी ।।8।। ikṣvākuvaṃśaprabhavo rāmo nāma janaiśśruta: | niyatātmā mahāvīryo dyutimāndhṛṭimān vaśī ||8||









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.

बुद्धिमान्नीतिमान्वाग्मी श्रीमान् शत्रुनिबर्हण: । विपुलांसो महाबाहु: कम्बुग्रीवो महाहनु: ।।**९**।। buddhimānnītimānvāgmī śrīmān śatrunibarhaṇa: |

vipulāmso mahābāhu: kambugrīvo mahāhanu: ||9||



Sri Rama is a great intellectual, adherent to rules, eloquent, handsome, destroyer of sins, broad shouldered, strong armed, having conch shaped necks and prominent cheeks.

महोरस्को महेष्वासो गूढजत्रुररिन्दमः । आजानुबाह्स्सुशिरास्सुललाटस्सुविक्रमः ।।10।।

mahorasko mahesvāso gūḍhajatrurarindamaḥ | ājānubāhussuśirāssulalāṭassuvikramaḥ ||10||

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 sins.

समस्समविभक्ताङ्गस्स्निग्धवर्ण: प्रतापवान् । पीनवक्षा विशालाक्षो लक्ष्मीवान् शुभलक्षणः ।।**11**।। samassamavibhaktāṅgassnigdhavarṇa: pratāpavān | pīnavakṣā viśālākṣo lakṣmīvān śubhalakṣaṇaḥ ||11||

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 ज्ञानसम्पन्नश्शुचिर्वश्यस्समाधिमान् ।।**12**।। dharmajñassatyasandhaśca prajānāṃ ca hite rataḥ | yaśasvī jñānasampannaśśucirvaśyassamādhimān ||12||

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.









प्रजापतिसमश्रीमान् धाता रिपुनिषूदनः । रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ।।13।।

prajāpatisamaśśrīmān dhātā ripuniṣūdanaḥ |

rakşitā jīvalokasya dharmasya parirakşitā ||13||

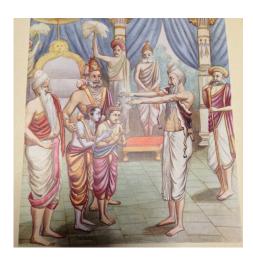
Auspicious like Brahma, Sri Rama is the sustainer of this world, destroyer of enemies and protector of all living beings and of the moral code.

रिक्षता स्वस्य धर्मस्य स्वजनस्य च रिक्षता । वेदवेदाङ्गतत्त्वज्ञो धनुर्वेदे च निष्ठितः ।।14।।

rakşitā svasya dharmasya svajanasya ca rakşitā | vedavedāṅgatattvajño dhanurvede ca niṣṭhitaḥ ||14||

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.

सर्वशास्त्रार्थतत्त्वज्ञस्स्मृतिमान्प्रतिभानवान् । सर्वलोकप्रियस्साधुरदीनात्मा विचक्षणः ।।**15**।। sarvaśāstrārthatattvajñassmṛtimānpratibhānavān | sarvalokapriyassādhuradīnātmā vicakṣaṇaḥ ||15||



Sri Rama knows the true meaning of all scriptures and has a retentive memory. He is talented, possessing the 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 the right things at the right time.

सर्वदाभिगतस्सद्भिस्समुद्र इव सिन्धुभिः । आर्यस्सर्वसमश्चैव सदैकप्रियदर्शनः ॥**१६**॥ sarvadābhigatassadbhissamudra iva sindhubhiḥ | āryassarvasamaścaiva sadaikapriyadarśanaḥ ||16||

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 सर्वगुणोपेत: कौसल्यानन्दवर्धन: । समुद्र इव गाम्भीर्ये धैर्येण हिमवानिव ।।**17**।।

sa ca sarvaguņopeta: kausalyānandavardhana: |





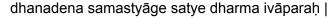




samudra iva gāmbhīrye dhairyeņa himavāniva ||17||

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 सोमवित्प्रियदर्शनः । कालग्निसदृशः क्रोधे क्षमया पृथिवीसमः ।।**18**।। धनदेन समस्त्यागे सत्ये धर्म इवापरः । viṣṇunā sadṛśo vīrye somavatpriyadarśanaḥ | kālāgnisadṛśaḥ krodhe kṣamayā pṛthivīsamaḥ ||18||



Sri Rama is like Vishnu in prowess, the Moon in pleasing appearance, the all-consuming fire in anger, the earth in patience, Kubera in charity and the Sun in steadfastness.



तमेवं गुणसम्पन्नं रामं सत्यपराक्रमम् ।।19।। ज्येष्ठं श्रेष्ठगुणैर्युक्तं प्रियं दशरथस्सुतम् । प्रकृतीनां हितैर्युक्तं प्रकृतिप्रियकाम्यया ।।20।। यौवराज्येन संयोक्तुमैच्छत्प्रीत्या महीपति: । tamevam gunasampannam rāmam satyaparākramam ||19||

jyeştham śreşthagunairyuktam priyam daśarathassutam | prakrtīnām hitairyuktam prakrtipriyakāmyayā ||20|| yauvarājyena samyoktumaicchatprītyā mahīpati: |

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 on the welfare of the people.

तस्याभिषेकसम्भारान्दृष्ट्वा भार्याऽथ कैकयी ।।21।।
पूर्व दत्तवरा देवी वरमेनमयाचत ।
विवासनं च रामस्य भरतस्याभिषेचनम् ।।22।।
tasyābhiṣekasambhārāndṛṣṭvā bhāryā'tha kaikayī ||21||
pūrvaṃ dattavarā devī varamenamayācata |
vivāsanaṃ ca rāmasya bharatasyābhiṣecanam ||22||









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 संयत:।

विवासयामास सुतं रामं दशरथ: प्रियम् ।।23।।

sa satyavacanādrājā dharmapāśena saṃyata: |

vivāsayāmāsa sutam rāmam daśaratha: priyam ||23||

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

स जगाम वनं वीर: प्रतिज्ञामनुपालयन्। पितुर्वचननिर्देशात्कैकेय्या: प्रियकारणात् ।।**24**।। sa jagāma vanaṃ vīra: pratijñāmanupālayan|

piturvacananirdeśātkaikeyyā: priyakāraṇāt ||24||

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



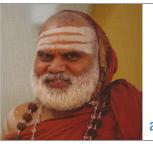
तं व्रजन्तं प्रियो भ्राता लक्ष्मणोऽनुजगाम ह । स्नेहाद्विनयसम्पन्नस्सुमित्रानन्दवर्धन: ।।**25**।। भ्रातरं दयितो भ्रातुस्सौभ्रात्रमनुदर्शयन् । taṃ vrajantaṃ priyo bhrātā lakṣmaṇo'nujagāma

ha |

snehādvinayasampannassumitrānandavardhana: ||25|| bhrātaram dayito bhrātussaubhrātramanudarśayan |

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.

रामस्य दियता भार्या नित्यं प्राणसमा हिता ।।26।। जनकस्य कुले जाता देवमायेव निर्मिता । सर्वलक्षणसम्पन्ना नारीणामुत्तमा वध्: ।।27।। सीताप्यनुगता रामं शशिनं रोहिणी यथा ।



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rāmasya dayitā bhāryā nityam prānasamā hitā ||26||
janakasya kule jātā devamāyeva nirmitā |
sarvalakṣaṇasampannā nārīṇāmuttamā vadhū: ||27||

sītāpyanugatā rāmam śaśinam rohinī yathā |



Born in the race of Janaka and daughterinlaw of Dasaratha, Sita, beloved spouse of Rama is like his vital breath always desired the wellbeing of Rama she followed him like Rohini, the Moon. Endowed with all virtues she is the foremost woman.

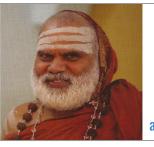
पौरेरनुगतो दूरं पित्रा दशरथेन च ।।28।। शृङ्गिबेरपुरे सूतं गङ्गाकूले व्यसर्जयत् ।

गुहमासाद्य धर्मात्मा निषादाधिपतिं प्रियम् ।।29।।
गुहेन सहितो रामो लक्ष्मणेन च सीतया ।
paurairanugato dūraṃ pitrā daśarathena ca ||28||
śṛṅgiberapure sūtaṃ gaṅgākūle vyasarjayat |
guhamāsādya dharmātmā niṣādādhipatiṃ priyam ||29||
guhena sahito rāmo lakṣmaṇena ca sītayā |

The citizens and Dasaratha followed Rama for a long distance. Rama of righteous nature, having approached Guha, king of nishadas, at Shrungiberapura sent back charioteer Sumantra and Rama along with Sita and Lakshmana crossed river Ganga.

ते वनेन वनं गत्वा नदीस्तीर्त्वा बहूदका: ।।30।।
चित्रकूटमनुप्राप्य भरद्वाजस्य शासनात् ।
रम्यमावसथं कृत्वा रममाणा वने त्रय: ।।31।।
देवगन्धर्वसङ्काशास्तत्र ते न्यवसन् सुखम् ।
te vanena vanam gatvā nadīstīrtvā bahūdakā: ||30||
citrakūṭamanuprāpya bharadvājasya śāsanāt |
ramyamāvasatham kṛtvā ramamāṇā vane traya: ||31||
devagandharvasankāśāstatra te nyavasan sukham |

Moving from one forest to another and crossing deep and wide rivers with plenty of waters, reached the Chitrakuta mountain by the command of sage Bharadwaja. They raised a hut made of leaves in the forest located in Chitrakuta mountain. and dwelt there happily resembling devas and gandharvas.



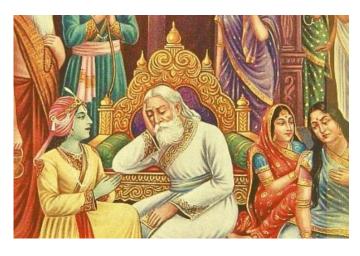
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चित्रक्टं गते रामे पुत्रशोकातुरस्तथा ।।32।। राजा दशरथस्स्वर्गं जगाम विलपन्सुतम् ।

citrakūţam gate rāme putraśokāturastathā ||32||



rājā daśarathassvargam jagāma vilapansutam |

When Rama had set out to Chitrakuta, king Dasaratha, stricken by grief over the separation from his son and mourning over him departed to the heavens.

मृते तु तस्मिन्भरतो वसिष्ठप्रमुखैर्द्विजै: ।।33।। नियुज्यमानो राज्याय नैच्छद्राज्यं महाबल:। mṛte tu tasminbharato vasiṣṭhapramukhairdvijai: ||33|| niyujyamāno rājyāya naicchadrājyaṃ

mahābala:

After Dasaratha had passed away, mighty Bharata did not desire to rule the kingdom against the orders of Vasishta and other brahmins.

स जगाम वनं वीरो रामपादप्रसादक: ।।34 ।।

sa jagāma vanam vīro rāmapādaprasādaka: ||34 ||

The brave Bharata, who had conquered envy and hatred, went to the forest in order to worship Rama's feet.

गत्वा तु सुमहात्मानं रामं सत्यपराक्रमम् । अयाचद्भातरं राममार्यभावपुरस्कृत: ।।35।। त्वमेव राजा धर्मज इति रामं वचोऽब्रवीत् । gatvā tu sumahātmānam rāmam satyaparākramam | ayācadbhrātaram rāmamāryabhāvapuraskṛta: ||35|| tvameva rājā dharmajña iti rāmam vaco'bravīt |

Bharata reached Rama, so pleasing, venerable, truthful and chivalrous, worshiped him with reverence and implored. Bharata addressing Rama said, 'You are knower of righteousness. You alone should be the king (meaning that when the elder brother is alive, the younger brother is prohibited from ruling the kingdom)'.









रामोऽपि परमोदारस्सुमुखस्सुमहायशाः ।

न चैच्छत्पितुरादेशाद्राज्यं रामो महाबल: ।।36।।

rāmo'pi paramodārassumukhassumahāyaśā: |

na caicchatpiturādeśādrājyam rāmo mahābala: ||36||



Although a source of universal delight, although exceedingly generous and of cheerful countenance, highly renowned and capable Rama refused to accept the kingdom in accordance with the command of his father.

पादुके चास्य राज्याय न्यासं दत्वा पुन:पुन: । निवर्तयामास ततो भरतं भरताग्रज: ।।37।। pāduke cāsya rājyāya nyāsaṃ datvā puna:puna: | nivartayāmāsa tato bharataṃ bharatāgraja: ||37||

Having handed over his sandals to Bharata as a symbol of authority for ruling the kingdom, Rama persuaded him again and again to return to the capital.

स काममनवाप्यैव रामपादावुपस्पृशन् ॥**३८॥** नन्दिग्रामेऽकरोद्राज्यं रामागमनकाङ्क्षया । sa kāmamanavāpyaiva rāmapādāvupaspṛśan ॥३८॥ nandigrāme'karodrājyam rāmāgamanakānkṣayā |

Disappointed in his mission to take Rama back, Bharata worshiped the sandals of Rama and ruled the kingdom from Nandigrama, awaiting his return.

गते तु भरते श्रीमान् सत्यसन्धो जितेन्द्रिय: ।।39।। रामस्तु पुनरालक्ष्य नागरस्य जनस्य च । तत्रागमनमेकाग्रो दण्डकान्प्रविवेश ह ।।40।। gate tu bharate śrīmān satyasandho jitendriya: ||39|| rāmastu punarālakṣya nāgarasya janasya ca | tatrāgamanamekāgro daṇḍakānpraviveśa ha ||40||

When Bharata departed, Sri Rama, a man of good fortune and steadfast in vows, one who had conquered under control perceiving that the citizens from Ayodhya would arrive there, entered the Dandaka forest with single minded determination so that there would not be breach of his promise





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प्रविश्य तु महारण्यं रामो राजीवलोचनः । विराधं राक्षसं हत्वा शरभङ्गं ददर्श ह ।।**४१**।। सुतीक्ष्णं चाप्यगस्त्यं च अगस्त्यभातरं तथा । pravisya tu mahāraņyaṃ rāmo rājīvalocanaḥ | virādhaṃ rākṣasaṃ hatvā sarabhaṅgaṃ dadarsa ha ||41||

> sutīkṣṇaṃ cāpyagastyaṃ ca agastyabhrātaraṃ tathā |

Having entered the dense forest Dandaka, Rama slew the demon Viradha and saw the sages Sarabhanga, Sutikshna and Agastya with his brother.



अगस्त्यवचनाच्चैव जग्राहैन्द्रं शरासनम् ।।**42**।। खड्गं च परमप्रीतस्तूणी चाक्षयसायकौ । agastyavacanāccaiva jagrāhaindraṃ śarāsanam ||42||

khadgam ca paramaprītastūnī cākşayasāyakau |

As directed by sage Agastya, Rama received with extreme delight a bow, a sword and quivers with inexhaustible arrows, given by Indra to Agastya to be passed on to Rama.

वसतस्तस्य रामस्य वने वनचरैस्सह । ऋषयोऽभ्यागमन्सर्वे वधायासुररक्षसाम् ।।43।। vasatastasya rāmasya vane vanacaraissaha | ṛṣayo'bhyāgamansarve vadhāyāsurarakṣasām ||43||

While Rama was dwelling in the forest in the hermitage of sage Sarabhanga, all the ascetics along with others sages, inhabiting the forest approached Rama requesting for the destruction of the asuras and rakshasas seizing upon their lives.

स तेषां प्रतिशुश्राव राक्षसानां तथा वने ।।44।।
प्रतिज्ञातश्च रामेण वधस्संयति रक्षसाम् ।
ऋषीणामग्निकल्पानां दण्डकारण्यवासिनाम् ।।45।।
sa teṣāṃ pratiśuśrāva rākṣasānāṃ tathā vane ||44||
pratijñātaśca rāmeṇa vadhassaṃyati rakṣasām |



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ṛṣīṇāmagnikalpānām daṇḍakāraṇyavāsinām ||45||

Rama promised those ascetics, who resembled flaming fire in luster living in Dandakaranya inhabited by rakshasas, to slay them.

तेन तत्रैव वसता जनस्थाननिवासिनी । विरूपिता शूर्पणखा राक्षसी कामरूपिणी ।।**46**।। tena tatraiva vasatā janasthānanivāsinī |

virūpitā śūrpaṇakhā rākṣasī kāmarūpiṇī ||46||

During his stay there a demon called Surpanakha living in Janasthana, resting place for the army of Ravana in Dandakaranya and capable of assuming any form at will was rendered deformed by Lakshmana.



ततश्शूर्पणखावाक्यादुद्युक्तान्सर्वराक्षसान् । खरं त्रिशिरसं चैव दूषणं चैव राक्षसम् ।।47।। निजघान वने रामस्तेषां चैव पदानुगान् । tataśśūrpaṇakhāvākyādudyuktānsarvarākṣasān | kharaṃ triśirasaṃ caiva dūṣaṇaṃ caiva rākṣasam ||47|| nijaghāna vane rāmasteṣāṃ caiva padānugān |

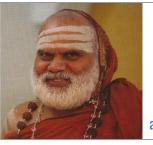
Thereafter Rama killed in the fight all the rakshasas, Khara, Trisira, and Dushana with their followers in a battle who were

instigated by Surpanakha's words.

वने तस्मिन्निवसता जनस्थाननिवासिनाम् ।।48।। रक्षसां निहतान्यासन्सहस्राणि चतुर्दश । vane tasminnivasatā janasthānanivāsinām ||48|| rakṣasāṃ nihatānyāsansahasrāṇi caturdaśa |

During his stay in that forest Rama killed fourteen thousand rakshasas who were inhabitants of Janasthana.

ततो ज्ञातिवधं श्रुत्वा रावणः क्रोधमूर्छितः ।।49।। सहायं वरयामास मारीचं नाम राक्षसम् । tato jñātivadhaṃ śrutvā rāvaṇaḥ krodhamūrchitaḥ ||49|| sahāyaṃ varayāmāsa mārīcaṃ nāma rākṣasam |



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Having heard the slaughter of fellow rakshasa, Ravana became violent with anger and sought the help of a rakshasa named Maricha.

वार्यमाणस्सुबहुशो मारीचेन स रावणः ।।**50**।। न विरोधो बलवता क्षमो रावण तेन ते । vāryamāṇassubahuśo mārīcena sa rāvaṇaḥ ||50||

na virodho balavatā kṣamo rāvaṇa tena te | Maricha repeatedly dissuaded him saying, 'O Ravana It is not proper for you to enter into

hostility with the mighty and powerful Rama'.

अनादृत्य तु तद्वाक्यं रावण: कालचोदित: ।।**51**।। जगाम सह मारीचस्तस्याश्रमपदं तदा । anādṛtya tu tadvākyaṃ rāvaṇa: kālacodita: ||51|| jagāma saha mārīcastasyāśramapadaṃ tadā |

Disregarding his words Ravana, incited by fate left for the hermitage of Rama along with Maricha.

तेन मायाविना दूरमपवाहय नृपात्मजौ ।।**52**।। जहार भार्या रामस्य गृधं हत्वा जटायुषम् । tena māyāvinā dūramapavāhya nṛpātmajau ||52||



jahāra bhāryām rāmasya gṛdhram hatvā jaṭāyuṣam | He with the help of deceitful Maricha drew the princes (Rama and Lakshmana) far away from their hermitage abducted Sita the wife of Rama and

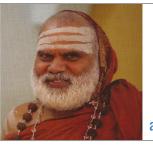
slaughtered vulture Jatayu,

गृधं च निहतं दृष्ट्वा हृतां श्रुत्वा च मैथिलीम् ।।**53**।। राघवश्शोकसन्तप्तो विललापाकुलेन्द्रिय: । gṛdhraṃ ca nihataṃ dṛṣṭvā hṛtāṃ śrutvā ca maithilīm ||53||

rāghavaśśokasantapto vilalāpākulendriya: |

Having seen and heard from the eagle Jatayu struck down by Ravana that Sita had been abducted Rama bewailed, choked with tears his senses dulled by distress.

ततस्तेनैव शोकेन गृधं दम्ध्वा जटायुषम् ।।**54**।। मार्गमाणो वने सीतां राक्षसं सन्ददर्श ह ।





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कबन्धन्नाम रूपेण विकृतं घोरदर्शनम् ।।55।।

tatastenaiva śokena gṛdhraṃ dagdhvā jaṭāyuṣam ||54|| mārgamāṇo vane sītāṃ rākṣasaṃ sandadarśa ha | kabandhannāma rūpeṇa vikṛtaṃ ghoradarśanam ||55||

Then he performed in the midst of tears the funeral rites of the vulture Jatayu. Wandering in search of Sita, he beheld a rakshasa named Kabandha who was dreadful, in deformed in appearance.

तं निहत्य महाबाहुर्ददाह स्वर्गतश्च स: । स चास्य कथयामास शबरीं धर्मचारिणीम् ।।**56**।। श्रमणीं धर्मनिपुणामभिगच्छेति राघव । taṃ nihatya mahābāhurdadāha svargataśca sa: | sa cāsya kathayāmāsa śabarīṃ dharmacāriṇīm ||56||

śramaṇīṃ dharmanipuṇāmabhigaccheti rāghava |

Mightyarmed Rama, having killed Kabandha, consigned his body to flames. While leaving for heavens he informed him saying, 'O Raghava, there is a female ascetic in Sabari community, performing religious duties and proficient in practising austerities. You may visit her'.



सोऽभ्यगच्छन्महातेजाश्शबरीं शत्रुसूदन: ।।57।। शबर्या पूजितस्सम्यग्रामो दशरथात्मज: ।

so'bhyagacchanmahātejāśśabarīm śatrusūdana: ||57|| śabaryā pūjitassamyagrāmo daśarathātmaja: |

Rama son of Dasaratha, destroyer of enemies and possessing great splendour approached Sabari who duly worshipped him I

पम्पातीरे हनुमता सङ्गतो वानरेण ह ।।58।।

हनुमद्वचनाच्चैव सुग्रीवेण समागत: ।

pampātīre hanumatā saṅgato vānareṇa ha ||58|| hanumadvacanāccaiva sugrīveṇa samāgata: |

On the bank of Pampa he met a monkey named Hanuman on whose advice he made friendship with Sugriva.

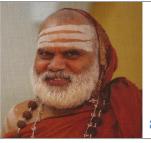
सुग्रीवाय च तत्सर्वं शंसद्रामो महाबल: ।।59।। आदितस्तद्यथावृत्तं सीतायाश्च विशेषत:।

sugrīvāya ca tatsarvam śaṃsadrāmo mahābala: ||59||

āditastadyathāvrttam sītāyāśca viśeşata: |

Mighty Rama related to Sugriva all that had happened right from the beginning, more importantly Sita's abduction and also to Hanuman.

स्ग्रीवश्चापि तत्सर्वं श्रुत्वा रामस्य वानरः ।।60।।



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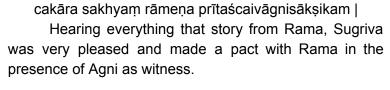


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चकार सख्यं रामेण प्रीतश्चैवाग्निसाक्षिकम् ।

sugrīvaścāpi tatsarvam śrutvā rāmasya vānara: ||60||





ततो वानरराजेन वैरानुकथनं प्रति ।।61।।
रामायावेदितं सर्वं प्रणयाद्दु:खितेन च ।
tato vānararājena vairānukathanam prati ||61||
rāmāyāveditam sarvam praņayāddu:khitena ca |
Thereafter Sugriva, king of monkeys filled with sorrow
narrated to Rama out of friendship the entire account of
his hostilities (with Vali).

प्रतिज्ञातं च रामेण तदा वालिवधं प्रति ।।62।। वालिनश्च बलं तत्र कथयामास वानर: । pratijñātaṃ ca rāmeṇa tadā vālivadhaṃ prati ||62|| vālinaśca balaṃ tatra kathayāmāsa vānara: |

Then Rama vowed to slay Vali. The monkey (Sugriva) described Vali's prowess to Rama.

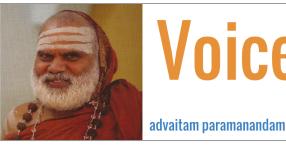
सुग्रीवश्शङ्कितश्चासीन्नित्यं वीर्येण राघवे ।।63।। राघवप्रत्ययार्थं तु दुन्दुभे: कायमुत्तमम् । दर्शयामास सुग्रीवो महापर्वतसन्निभम् ।।64।। sugrīvaśśaṅkitaścāsīnnityaṃ vīryeṇa rāghave ||63|| rāghavapratyayārthaṃ tu dundubhe: kāyamuttamam | darśayāmāsa sugrīvo mahāparvatasannibham ||64||

Doubtful of the prowess Sugriva of Rama Sugriva in order to get convinced showed him the huge (dead) body of Dundubhi resembling a big mountain.

उत्स्मयित्वा महाबाहु: प्रेक्ष्य चास्थि महाबल: । पादाङ्गुष्ठेन चिक्षेप सम्पूर्णं दशयोजनम् ।।**65**।। utsmayitvā mahābāhu: prekṣya cāsthi mahābala: | pādāṅguṣṭhena cikṣepa sampūrṇaṃ daśayojanam ||65||

The strong armed Rama, who was endowed with great strength, looked at the skeleton and smiled within himself for a while. He kicked off the skeleton with the great toe of his foot completely to a full distance of ten yojanas (eighty miles).

बिभेद च पुनस्सालान्सप्तैकेन महेषुणा । गिरिं रसातलं चैव जनयन्प्रत्ययं तथा ।।**66**।। bibheda ca punassālānsaptaikena maheşuṇā | giriṃ rasātalaṃ caiva janayanpratyayaṃ tathā ||66||





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Again in order to create confidence in Sugriva, he released a single mighty shaft which penetrated seven palmyra trees, a mountain and the Rasatala.

तत: प्रीतमनास्तेन विश्वस्तस्स महाकपि: । किष्किन्धां रामसहितो जगाम च गुहां तदा ।।**67**।। tata: prītamanāstena viśvastassa mahākapi: | kişkindhāṃ rāmasahito jagāma ca guhāṃ tadā ||67||

Pleased with Rama's action and convinced of his prowess he left thereafter with Rama he left for Kishkindha which was like a cave.

ततोऽगर्जद्धरिवर: सुग्रीवो हेमपिङ्गल: ।

तेन नादेन महता निर्जगाम हरीश्वर: ।।68।। tato'garjaddharivara: sugrīvo hemapiṅgala: | tena nādena mahatā nirjagāma harīśvara: ||68||

On entering the city of Kishkindha, Sugriva the best of monkeys of reddish yellow hue roared with a great voice. There upon Vali, the lord of monkeys came out (of the cave).

अनुमान्य तदा तारां सुग्रीवेण समागत: । निजघान च तत्रैनं शरेणैकेन राघव: ।।**69**।।

anumānya tadā tārām sugrīveņa samāgata: | nijaghāna ca tatrainam śarenaikena rāghava: ||69||

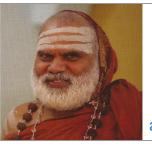
After convincing his wife Tara, who was dissuaded from this, Vali entered into a combat with Sugriva. There, Rama killed Vali with a single shaft.

ततस्सुग्रीववचनाद्धत्वा वालिनमाहवे । सुग्रीवमेव तद्राज्ये राघव: प्रत्यपादयत् ।।**70**।। tatassugrīvavacanāddhatvā vālinamāhave | sugrīvameva tadrājye rāghava: pratyapādayat ||70||

After he killed Vali in the combat in compliance with the words of Sugriva, Rama installed Sugriva as king.

स च सर्वान्समानीय वानरान्वानरर्षभ: । दिश: प्रस्थापयामास दिदृक्षुर्जनकात्मजाम् ॥**७१।**। sa ca sarvānsamānīya vānarānvānararṣabha: | diśa: prasthāpayāmāsa didṛkṣurjanakātmajām ॥७१॥

The best of monkeys (Sugriva) gathered his monkey forces and dispatched them in various directions in search of Janaka's daughter (Sita).



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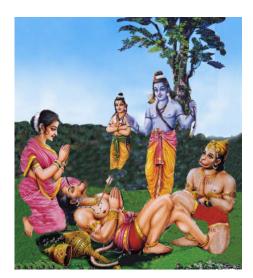


ततो गृधस्य वचनात्सम्पातेर्हनुमान्बली। शतयोजनविस्तीर्णं पुप्लुवे लवणार्णवम्।।**72**।। tato gṛdhrasya vacanātsampāterhanumānbalī| śatayojanavistīrṇaṃ pupluve lavaṇārṇavam||72||

At the suggestion of the vulture, Sampathi mighty Hanuman leapt over the saltocean extending over a hundred yojanas.

तत्र लङ्कां समासाद्य पुरीं रावणपालिताम् । ददर्श सीतां ध्यायन्तीमशोकवनिकां गताम् ।।73।। tatra lankām samāsādya purīm rāvaņapālitām | dadarśa sītām dhyāyantīmaśokavanikām gatām ||73||

Hanuman arrived at the city of Lanka ruled by Ravana and found Sita in the Ashoka garden meditating on Rama.



निवेदयित्वाssभिज्ञानं प्रवृत्तिं च निवेद्य च ।
समाश्वास्य च वैदेहीं मर्दयामास तोरणम् ।।**74**।।
nivedayitvā"bhijñānaṃ pravṛttiṃ ca nivedya ca |
samāśvāsya ca vaidehīṃ mardayāmāsa toraṇam ||74||
Hanuman delivered Rama's ring to Sita as a token of recognition, related the whole story and consoled her. He then crushed the arch (of the outer gate of the garden) before leaving.

पञ्च सेनाग्रगान्हत्वा सप्तमन्त्रिसुतानपि । शूरमक्षं च निष्पिष्य ग्रहणं समुपागमत् ।।**75**।। pañca senāgragānhatvā saptamantrisutānapi |

śūramakṣaṃ ca niṣpiṣya grahaṇaṃ samupāgamat ||75||

After killing five commanders, seven sons of the counsellors, stamping out valiant Akshayakumara, the son of Ravana, Hanuman got himself captured (to be taken as captive).

अस्त्रेणोन्मुक्तमात्मानं ज्ञात्वा पैतामहाद्वरात् । मर्षयन्नाक्षसान्वीरो यन्त्रिणस्तान्यदृच्छया ।।76।। ततो दग्ध्वा पुरीं लङ्कामृते सीतां च मैथिलीम् । रामाय प्रियमाख्यातुं पुनरायान्महाकपि: ।।77।। astreṇonmuktamātmānaṃ jñātvā paitāmahādvarāt | marṣayanrākṣasānvīro yantriṇastānyadṛcchayā ||76|| tato dagdhvā purīṃ laṅkāmṛte sītāṃ ca maithilīm | rāmāya priyamākhyātuṃ punarāyānmahākapi: ||77||

The heroic Hanuman came to know that he could be released from the entanglements of the weapon granted to him through a boon by Brahma. He allowed himself to be restrained by the rakshasas with the ropes for the sake of achieving his other objective of seeing Ravana.









Thereafter, he burnt the whole of Lanka except the place where Sita was and returned to deliver the good news to Rama.



सोऽधिगम्य महात्मानं कृत्वा रामं प्रदक्षिणम् । न्यवेदयदमेयात्मा दृष्टा सीतेति तत्त्वत: ।।78।। so'dhigamya mahātmānam kṛtvā rāmam pradakṣiṇam | nyavedayadameyātmā dṛṣṭā sīteti tattvata: ||78|| Reaching Rama the great Hanuman gifted with boundless intellect circumambulated him and in fact informed him that he had seen Sita.

ततस्सुग्रीवसहितो गत्वा तीरं महोदधे: । समुद्रं क्षोभयामास शरैरादित्यसन्निभै: ।।**७१**।। tatassugrīvasahito gatvā tīraṃ mahodadhe: | samudraṃ kṣobhayāmāsa śarairādityasannibhai: ||७९||

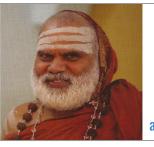


Thereafter, Rama reached the shore of the ocean together with Sugriva and saw the ocean agitated with shafts burning like the Sun.

दर्शयामास चात्मानं समुद्रस्सरितां पति: । समुद्रवचनाच्चैव नलं सेतुमकारयत् ।।80।। darśayāmāsa cātmānaṃ samudrassaritāṃ pati: | samudravacanāccaiva nalaṃ setumakārayat ||80|| Samudra, lord of rivers, (afraid of Rama's anger) and having appeared in his own form, and on his advice got a bridge built with the help of Nala.

तेन गत्वा पुरीं लङ्कां हत्वा रावणमाहवे । राम: सीतामनुप्राप्य परां व्रीडामुपागमत् ।।**81**।। tena gatvā purīṃ laṅkāṃ hatvā rāvaṇamāhave | rāma: sītāmanuprāpya parāṃ vrīḍāmupāgamat ||81||

Rama entered the city of Lanka by means of that bridge, killed Ravana in the battle and recovered Sita. Thereafter he felt greatly embarrassed (for accepting his wife who had stayed with others.



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तामुवाच ततो राम: परुषं जनसंसदि । अमृष्यमाणा सा सीता विवेश ज्वलनं सती ।।**82**।। tāmuvāca tato rāma: paruṣaṃ janasaṃsadi | amṛṣyamāṇā sā sītā viveśa jvalanaṃ satī ||82||

Rama spoke harsh words about Sita in the assembly. Sita, incapable of enduring such words, entered fire.

ततोऽग्निवचनात्सीतां ज्ञात्वा विगतकल्मषाम् । बभौ रामस्सम्प्रहृष्ट: पूजितस्सर्वदैवतै: ।।83।। tato'gnivacanātsītāṃ jñātvā vigatakalmaṣām | babhau rāmassamprahṛṣṭa: pūjitassarvadaivatai: ||83|| With the testimony of the fire god, Rama was exceedingly pleased to know that Sita was sinless. All the gods adored him.

कर्मणा तेन महता त्रैलोक्यं सचराचरम् ।

सदेवर्षिगणं तुष्टं राघवस्य महात्मनः ।।84।।

karmaṇā tena mahatā trailokyaṃ sacarācaram | sadevarṣigaṇaṃ tuṣṭaṃ rāghavasya mahātmana: ||84||

All the animate and inanimate beings, gods and sages in the three worlds were very pleased at this noble deed of the great Rama.

अभिषिच्य च लङ्कायां राक्षसेन्द्रं विभीषणम् ।

कृतकृत्यस्तदा रामो विज्वर: प्रमुमोद ह ।।85।। abhişicya ca lankāyāṃ rākṣasendraṃ vibhīṣaṇam |

kṛtakṛtyastadā rāmo vijvara: pramumoda ha ||85||

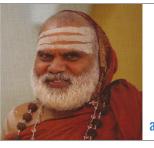
After coronating the rakshasa chief Vibhishana in the city of Lanka, Rama free from distress, exceedingly rejoiced after having accomplished his objective.

देवताभ्यो वरं प्राप्य समुत्थाप्य च वानरान् । अयोध्यां प्रस्थितो रामः पुष्पकेण सुहृद्वृतः ।।86।।



devatābhyo varam prāpya samutthāpya ca vānarān | ayodhyām prasthito rāma: puṣpakeṇa suhṛdvṛta: ||86||

Having obtained a boon from the devatas who had come to see Rama, revived all monkeys fallen in the battle and set out for Ayodhya accompanied by friends in the pushpaka (aerial car).





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भरद्वाजाश्रमं गत्वा रामस्सत्यपराक्रम: । भरतस्यान्तिकं रामो हनूमन्तं व्यसर्जयत् ।।**87**।। bharadvājāśramaṃ gatvā rāmassatyaparākrama: | bharatasyāntikaṃ rāmo hanūmantaṃ vyasarjayat ||87||



Rama who was a delight of all whose strength lies in truth went to the hermitage of Bharadwaja (as promised) and despatched Hanuman to Bharata as his messenger.

पुनराख्यायिकां जल्पन्सुग्रीवसहितश्च सः । पुष्पकं तत्समारुहय नन्दिग्रामं ययौ तदा ।।88।। punarākhyāyikāṃ jalpansugrīvasahitaśca sa: | puṣpakaṃ tatsamāruhya

nandigrāmam yayau tadā ||88||

Again accompanied by Sugriva and recalling earlier incidents and after both of them discussed with each other, Rama departed to Nandigrama riding that pushpaka chariot.

नन्दिग्रामे जटां हित्वा भ्रातृभिस्सहितोऽनघ: । रामस्सीतामनुप्राप्य राज्यं पुनरवाप्तवान् ।।89।। nandigrāme jaṭāṃ hitvā bhrātṛbhissahito'nagha: | rāmassītāmanuprāpya rājyaṃ punaravāptavān ||89|| At Nandigrama sinless Rama arrived, met his brothers. They shed their matted locks. With Sita restored he regained his kingdom.

प्रह्रष्टमुदितो लोकस्तुष्ट: पुष्टस्सुधार्मिक: । निरामयो ह्यरोगश्च दुर्भिक्षभयवर्जित: ।।**90**।। prahṛṣṭamudito lokastuṣṭa: puṣṭassudhārmika: | nirāmayo hyarogaśca durbhikṣabhayavarjita: ||90|| The entire world rejoiced with happiness with their desire fulfilled they were content. All people were following the path of

righteousness. There was no fear of sufferings or agonies,

diseases or famine.



न पुत्रमरणं किञ्चिद्द्रक्ष्यन्ति पुरुषा: क्वचित् । नार्यश्चाविधवा नित्यं भविष्यन्ति पतिव्रता: ।।**९१**।। na putramaraṇaṃ kiñciddrakṣyanti puruṣā: kvacit |









nāryaścāvidhavā nityam bhavişyanti pativratā: ||91||

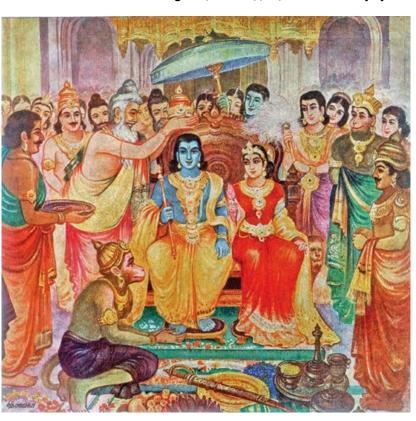
During the period of Rama's rule, no where would men witness the death of their sons or women widowed. They would ever remain chaste and devoted to their husbands.

न चाग्निजं भयं किञ्चिन्नाप्सु मज्जन्ति जन्तव: । न वातजं भयं किञ्चिन्नापि ज्वरकृतं तथा ।।**92**।। न चापि क्षुद्भयं तत्र न तस्करभयं तथा । cāgnijam bhayam kiñcinnāpsu majjanti jantav

na cāgnijam bhayam kiñcinnāpsu majjanti jantava: | na vātajam bhayam kiñcinnāpi jvarakṛtam tathā ||92|| na cāpi kṣudbhayam tatra na taskarabhayam tathā |

There (in the kingdom of Rama) was no fear of fire, water, wind, disease, hunger and also theft.

नगराणि च राष्ट्राणि धनधान्ययुतानि च ।।93।। नित्यं प्रमुदितास्सर्वे यथा कृतयुगे तथा । nagarāṇi ca rāṣṭrāṇi dhanadhānyayutāni ca ||93||



nityam pramuditāssarve yathā kṛtayuge tathā |
All the cities and villages were affluent with wealth and food grains. People lived happily as though they lived in Kritayuga.

अश्वमेधशतैरिष्ट्वा तथा बहुसुवर्णकै:
| 194||
गवां कोट्ययुतं दत्वा ब्रह्मलोकं
प्रयास्यति ।
असंख्येयं धनं दत्वा ब्रह्मणेभ्यो
महायशा: | 195||
aśvamedhaśatairiṣṭvā tathā
bahusuvarṇakai: | | 94||
gavāṃ koṭyayutaṃ datvā
brahmalokaṃ prayāsyati |
asaṃkhyeyaṃ dhanaṃ datvā
brāhmaṇebhyo mahāyaśā: | | 95||
Highly renowned Rama,

having satisfied the gods with the performance of a hundred of aswamedhas and many suvarnakas bestowing hundreds of thousands of cows and immense wealth on the brahmins, will return to Brahmaloka.

राजवंशान्शतगुणान्स्थापयिष्यति राघव: । चातुर्वर्ण्यं च लोकेऽस्मिन् स्वे स्वे धर्मे नियोक्ष्यति ।।**96**।।





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rājavaṃśānśataguṇānsthāpayiṣyati rāghava: | cāturvarṇyaṃ ca loke'smin sve sve dharme niyokṣyati ||96||

Rama will establish hundredfold royal dynasties and employ the four castes to do their respective duties, in this world.

दशवर्षसहस्राणि दशवर्षशतानि च । रामो राज्यमुपासित्वा ब्रह्मलोकं प्रयास्यति ।। **97**।। daśavarṣasahasrāṇi daśavarṣaśatāni ca | rāmo rājyamupāsitvā brahmalokaṃ prayāsyati || 97|| Rama, reigning the kingdom for eleven thousand years, will attain Brahmaloka.

> इदं पवित्रं पापघ्नं पुण्यं वेदैश्च सम्मितम् । य: पठेद्रामचरितं सर्वपापै: प्रमुच्यते ।।**98**।। idam pavitram pāpaghnam puņyam vedaiśca sammitam | ya: paṭhedrāmacaritam sarvapāpai: pramucyate ||98||



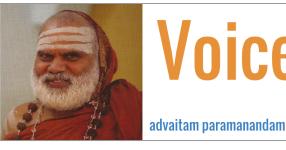
This story of Rama is sacred and holy. It destroys sins and is equal to the Vedas. reads it will be freed from all sins

एतदाख्यानमायुष्यं पठन्नामायणं नर: । सपुत्रपौत्रस्सगण: प्रेत्य स्वर्गे महीयते ।।99।। etadākhyānamāyuşyam paṭhanrāmāyaṇam nara: | saputrapautrassagaṇa: pretya svarge mahīyate ||99|| This story of Ramayana enhances the longevity of those who read it and recite it.

They will be worshipped in heavens after their death along with their sons and grandsons, servants and relations.

पठन्द्विजो वागृषभत्वमीयात् स्यातक्षत्रियो भूमिपतित्वमीयात् । वणिग्जन: पण्यफलत्वमीयात् जनश्च शूद्रोऽपि महत्वमीयात् ।।**100**।। paṭhandvijo vāgṛṣabhatvamīyāt syātkṣatriyo bhūmipatitvamīyāt | vaṇigjana: paṇyaphalatvamīyāt janaśca śūdro'pi mahatvamīyāt ||100||

A brahmin becomes proficient in the eighteen branches of learning, a kshatriya gets lordship over landed possessions, a vaisya gets the fruits of his business and sudra also attains greatness by reading Ramayana".









इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये बालकाण्डे (श्रीमद्रामायणकथासङ्क्षेपो नाम) प्रथम: सर्ग:।। ityārṣe śrīmadrāmāyaṇe vālmīkīya ādikāvye bālakāṇḍe (śrīmadrāmāyaṇakathāsaṅkṣepo nāma) prathama: sarga:||

Thus ends the first sarga of Balakanda of the holy Ramayana in the synopsis of the first epic composed by sage Valmiki.

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Thus ends the first sarga of Balakanda of the holy Ramayana in the synopsis of the first epic composed by sage Valmiki.

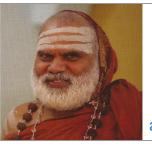
।। मङ्गलश्लोकाः ।।

|| maṅgalaślokāḥ ||
मङ्गलं कोसलेन्द्राय महनीयगुणाब्धये ।
चक्रवर्तितनूजाय सार्वभौमाय मङ्गलम् ॥
maṅgalaṃ kosalendrāya mahanīyaguṇābdhaye |
cakravartitanūjāya sārvabhaumāya maṅgalam ||

वेदवेदान्तवेद्याय मेघश्यामलमूर्तये । पुंसां मोहनरूपाय पुण्यश्लोकाय मङ्गलम् ॥ vedavedāntavedyāya meghaśyāmalamūrtaye | puṃsāṃ mohanarūpāya puṇyaślokāya maṅgalam ||

विश्वामित्रान्तरङ्गाय मिथिलानगरीपतेः । भाग्यानां परिपाकाय भव्यरूपाय मङ्गलम् ॥ viśvāmitrāntaraṅgāya mithilānagarīpateḥ | bhāgyānāṃ paripākāya bhavyarūpāya maṅgalam ||

पितृभक्ताय सततं भ्रातृभिः सह सीतया । नन्दिताखिललोकाय रामभद्राय मङ्गलम् ॥ pitṛbhaktāya satataṃ bhrātṛbhiḥ saha sītayā | nanditākhilalokāya rāmabhadrāya maṅgalam ||





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त्यक्तसाकेतवासाय चित्रक्टविहारिणे । सेव्याय सर्वयमिनां धीरोदाराय मङ्गलम् ॥ tyaktasāketavāsāya citrakūṭavihāriņe | sevyāya sarvayamināṃ dhīrodārāya maṅgalam ||

सौमित्रिणा च जानक्या चापबाणासिधारिणे । संसेव्याय सदा भक्त्या स्वामिने मम मङ्गलम् ॥ saumitriņā ca jānakyā cāpabāṇāsidhāriņe | saṃsevyāya sadā bhaktyā svāmine mama maṅgalam ॥

दण्डकारण्यवासाय खण्डितामरशत्रवे । गृधराजाय भक्ताय मुक्तिदायास्तु मङ्गलम् ॥ daṇḍakāraṇyavāsāya khaṇḍitāmaraśatrave | gṛdhrarājāya bhaktāya muktidāyāstu maṅgalam ||

सादरं शबरीदत्तफलमूलाभिलाषिणे । सौलभ्यपरिपूर्णाय सत्वोद्रिक्ताय मङ्गलम् ॥ sādaraṃ śabarīdattaphalamūlābhilāṣiṇe | saulabhyaparipūrṇāya satvodriktāya maṅgalam ||

हनुमत्समवेताय हरीशाभीष्टदायिने । वालिप्रमथनायास्तु महाधीराय मङ्गलम् ॥ hanumatsamavetāya harīśābhīṣṭadāyine | vālipramathanāyāstu mahādhīrāya maṅgalam ||

श्रीमते रघुवीराय सेत्ल्लङ्गितसिन्धवे । जितराक्षसराजाय रणधीराय मङ्गलम् ॥ śrīmate raghuvīrāya setūllaṅgitasindhave | jitarākṣasarājāya raṇadhīrāya maṅgalam ॥ आसाद्य नगरीं दिव्यामभिषिक्ताय सीतया । राजाधिराजराजाय रामभद्राय मङ्गलम् ॥ āsādya nagarīṃ divyāmabhiṣiktāya sītayā |









rājādhirājarājāya rāmabhadrāya mangalam ||

मङ्गलाशासनपरैर्मदाचार्यप्रोगमैः ।

सेर्वैश्च पूर्वैराचार्यैः सत्कृतायास्त् मङ्गलम्॥

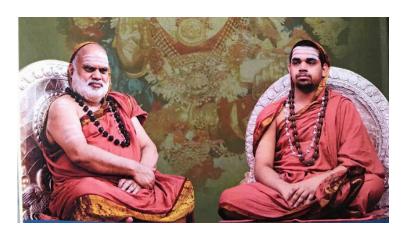
mangalāśāsanaparairmadācāryapurogamaih |

servaiśca pūrvairācāryaiḥ satkṛtāyāstu maṅgalam ||

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