

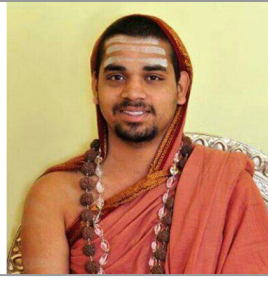


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ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे बालकाण्डम्

॥ द्वितीयः सर्गः ॥

|| dvitīyaḥ sargaḥ ||

ब्रह्मोवाच

विष्णुर्मानुषरूपेण भविष्यति रघोः कुले ॥ २९ ॥

यूयं सृजध्वं सर्वेऽपि वानरेष्वंशसम्भवान् ।

विष्णोः सहायं कुरुत यावत्स्थास्यति भूतले ॥ ३० ॥

इति देवान् समादिश्य समाश्वास्य च मेदिनीम् ।

ययौ ब्रह्मा स्वभवनं विज्वरः सुखमास्थितः ॥ ३१ ॥

देवाश्च सर्वे हरिरूपधारिणः स्थिताः सहायार्थमितस्ततो हरेः ।

महाबलाः पर्वतवृक्षयोधिनाः प्रतीक्षमाणा भगवन्तमीश्वरम् ॥ ३२ ॥

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे

बालकाण्डे द्वितीयः सर्गः ॥ २ ॥

brahmovāca

viṣṇurmānuṣarūpeṇa bhaviṣyati raghoḥ kule || 29||

yūyaṁ sṛjadhvaṁ sarve'pi vānareṣvaṁśasambhavān |

viṣṇoḥ sahāyaṁ kuruta yāvatsthāsyati bhūtale || 30||

iti devān samādiśya samāśvāsyā ca medinīm |

yayau brahmā svabhavanaṁ vijvaraḥ sukhamāsthitaḥ || 31||

devāśca sarve harirūpadhāriṇaḥ sthitāḥ sahāyārthamitastato hareḥ |

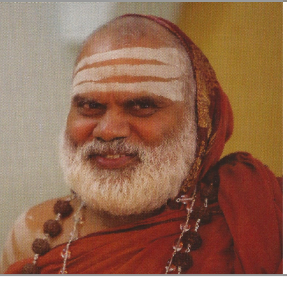
mahābalāḥ parvatavṛkṣayodhinaḥ pratīkṣamāṇā bhagavantamīśvaram || 32||

iti śrīmadadhyātmārāmāyaṇe umāmaheśvarasaṁvāde

bālakāṇḍe dvitīyaḥ sargaḥ || 2||

When I incarnate, My Yoga-maya the Spiritual Power will be born as Sita, the daughter of Janaka. Myself and My Yogamaya, shall accomplish all your purposes and remove your hurdles. Saying so, the Lord Mahavishnu disappeared from the sight of all. Then Brahma said to the Devas as follows: "Mahavishnu will incarnate Himself in a human form in the royal house of Raghu. All of you take birth among the tribe of Vanaras by fractions of yourselves, and be the helpers of the Lord Vishnu as long as He is on earth for the accomplishment of His mission." By conveying the

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

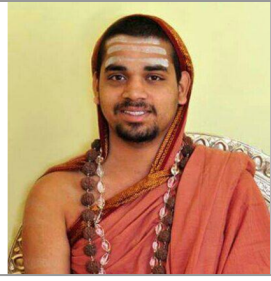


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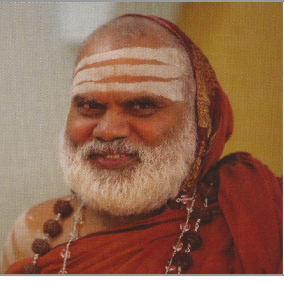


messages to Devas and cheering Bhoomi Devi, Brahma Deva returned with a peaceful and satisfied calm heart to Satyaloka. Then the Devas, expecting the birth of Lord Hari and the chances of becoming His servants in this divine responsibility, got embodied in different places in the form of varanasi and bears capable of fighting with mountains and trees as their weapons.

॥ तृतीयः सर्गः ॥

श्रीमहादेव उवाच

अथ राजा दशरथः श्रीमान् सत्यपरायणः ।
 अयोध्याधिपतिर्वीरः सर्वलोकेषु विश्रुतः ॥ १ ॥
 सोऽनपत्यत्वदुःखेन पीडितो गुरुमेकदा ।
 वसिष्ठं स्वकुलाचार्यमभिवादयेदमब्रवीत् ॥ २ ॥
 स्वामिन् पुत्राः कथं मे स्युः सर्वलक्षणलक्षिताः ।
 पुत्रहीनस्य मे राज्यं सर्वं दुःखाय कल्पते ॥ ३ ॥
 ततोऽब्रवीद्वसिष्ठस्तं भविष्यन्ति सुतास्तव ।
 चत्वारः सत्त्वसम्पन्ना लोकपाला इवापराः ॥ ४ ॥
 शान्ताभर्तारमानीय ऋष्यशृङ्गं तपोधनम् ।
 अस्माभिः सहितः पुत्रकामेष्टिं शीघ्रमाचर ॥ ५ ॥
 तथेति मुनिमानीय मन्त्रिभिः सहितः शुचिः ।
 यज्ञकर्म समारेभे मुनिभिर्वीतकल्मषैः ॥ ६ ॥
 श्रद्धया हूयमानेऽग्नौ तप्तजाम्बूनदप्रभः ।
 पायसं स्वर्णपात्रस्थं गृहीत्वोवाच हव्यवाट् ॥ ७ ॥
 गृहाण पायसं दिव्यं पुत्रीयं देवनिर्मितम् ।
 लप्स्यसे परमात्मानं पुत्रत्वेन न संशयः ॥ ८ ॥
 इत्युक्त्वा पायसं दत्त्वा राज्ञे सोऽन्तर्दधेऽनलः ।
 ववन्दे मुनिशार्दूलौ राजा लब्धमनोरथः ॥ ९ ॥
 वसिष्ठऋष्यशृङ्गाभ्यामनुज्ञातो ददौ हविः ।
 कौसल्यायै सकैकेय्यै अर्धमर्धं प्रयत्नतः ॥ १० ॥
 ततः सुमित्रा सम्प्राप्ता जगृध्नुः पौत्रिकं चरुम् ।
 कौसल्या तु स्वभागार्थं ददौ तस्यै मुदान्विता ॥ ११ ॥

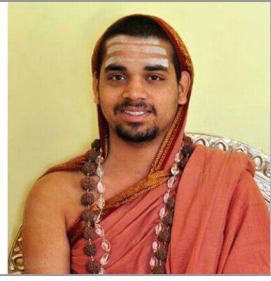


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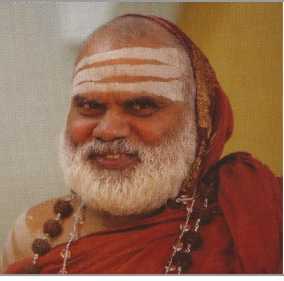


कैकेयी च स्वभागार्थं ददौ प्रीतिसमन्विता ।
 उपभुज्य चरुं सर्वाः स्त्रियो गर्भसमन्विताः ॥ १२ ॥
 देवता इव रेजुस्ताः स्वभासा राजमन्दिरे ।
 दशमे मासि कौसल्या सुषुवे पुत्रमद्भुतम् ॥ १३ ॥
 मधुमासे सिते पक्षे नवम्यां कर्कटे शुभे ।
 पुनर्वस्वक्षसहिते उच्चस्थे ग्रहपञ्चके ॥ १४ ॥
 मेषं पूषणि सम्प्राप्ते पुष्पवृष्टिसमाकुले ।
 आविरासीज्जगन्नाथः परमात्मा सनातनः ॥ १५ ॥
 नीलोत्पलदलश्यामः पीतवासाश्चतुर्भुजः ।
 जलजारुणनेत्रान्तः स्फुरत्कुण्डलमण्डितः ॥ १६ ॥
 सहस्रार्कप्रतीकाशः किरीटी कुञ्चितालकः ।
 शङ्खचक्रगदापद्मवनमालाविराजितः ॥ १७ ॥
 अनुग्रहाख्यहृत्स्थेन्दुसूचकस्मितचन्द्रिकः ।
 करुणारससम्पूर्णविशालोत्पललोचनः ।
 श्रीवत्सहारकेयूरनूपुरादिविभूषणः ॥ १८ ॥
 दृष्ट्वा तं परमात्मानं कौसल्या विस्मयाकुला ।
 हर्षाश्रुपूर्णनयना नत्वा प्राञ्जलिरब्रवीत् ॥ १९ ॥

॥ tṛtīyaḥ sargaḥ ॥

śrīmahādeva uvāca

atha rājā daśarathaḥ śrīmān satyaparāyaṇaḥ |
 ayodhyādhipatirvīraḥ sarvalokeṣu viśrutaḥ || 1||
 so'napatyatvaduḥkhena pīḍito gurumekadā |
 vasiṣṭhaṁ svakulācāryamabhivādyedamabravīt || 2||
 svāmin putrāḥ kathaṁ me syuḥ sarvalakṣaṇalakṣitāḥ |
 putrahīnasya me rājyaṁ sarvaṁ duḥkhāya kalpate || 3||
 tato'bravīdvasiṣṭhasthaṁ bhaviṣyanti sutāstava |
 catvāraḥ sattvasampannā lokapālā ivāparāḥ || 4||
 śāntābhartāramānīya ṛṣyaśaṅgaṁ tapodhanam |
 asmābhiḥ sahitaḥ putrakāmeṣṭim śīghramācara || 5||
 tatheti munimānīya mantribhiḥ sahitaḥ śuciḥ |
 yajñakarma samārebhe munibhirvītakalmaṣaiḥ || 6||
 śraddhayā hūyamāne'gnau taptajāmbūnadaprabhaḥ |

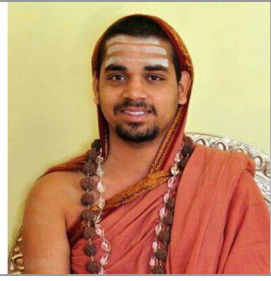


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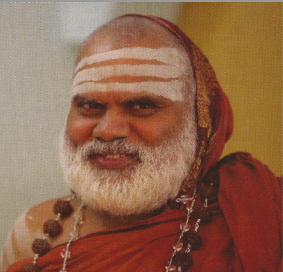


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pāyasaṃ svarṇapātrasthaṃ grhītvovāca havyavāt || 7||
 grhāṇa pāyasaṃ divyaṃ putrīyaṃ devanirmītaṃ |
 lapsyase paramātmānaṃ putratvena na saṃśayaḥ || 8||
 ityuktṛvā pāyasaṃ dattvā rājñe so'ntardadhe'nalaḥ |
 vavande muniśārdūlau rājā labdhamanorathaḥ || 9||
 vasiṣṭhrṣyaśaṅgābhyāmanujñāto dadau haviḥ |
 kausalyāyai sakaikeyyai ardhamaṛdhaṃ prayatnataḥ || 10||
 tataḥ sumitrā samprāptā jagṛdhnuḥ pautrikaṃ caruṃ |
 kausalyā tu svabhāgārdhaṃ dadau tasyai mudānvitā || 11||
 kaikeyī ca svabhāgārdhaṃ dadau prītisamanvitā |
 upabhujya caruṃ sarvāḥ striyo garbhasamanvitāḥ || 12||
 devatā iva rejustāḥ svabhāsā rājamandire |
 daśame māsi kausalyā suṣuve putramadbhutam || 13||
 madhumāse site pakṣe navamyāṃ karkaṭe śubhe |
 punarvasvṛkṣasahite uccasthe grahapañcake || 14||
 meṣaṃ pūṣaṇi samprāpte puṣpavṛṣṭisamākule |
 āvirāsījjagannāthaḥ paramātmā sanātanāḥ || 15||
 nīlotpaladalaśyāmaḥ pītavāsāścaturbhujāḥ |
 jalajāruṇanetrāntaḥ sphuratkunḍalamaṇḍitaḥ || 16||
 sahasrārkapratīkāśaḥ kirīṭī kuñcitālakaḥ |
 śaṅkhacakraḡadāpadmavanamālāvirājitaḥ || 17||
 anugrahākhyarṭsthendusūcakasmitacandrikaḥ |
 karuṇārasasampūrṇaviśālōtpalalocaṇaḥ |
 śrīvatsahārakeyūranūpurādivibhūṣaṇaḥ || 18||
 drṣṭvā taṃ paramātmānaṃ kausalyā vismayākulā |
 harṣāśrupūrṇanayanā natvā prāñjalirabravīt || 19||

Sri Mahadeva said to Maa Parvati : In Ayodhya a king named Dasaratha is supremely devoted to truth, heroic and renowned all over the world. Being worried that he was not having a child and he felt very bad for his childless situation, he one day opened his feelings with his family Guru Sage Vasishtha, after making obeisance to him in due form. King Dasaratha said: "O My Master! How can I have worthy sons with all auspicious features? My whole kingdom is only a cause of sorrow to me, as I have no issue to succeed me." Thereupon the sage Vasishtha said to him: "You shall have four worthy sons who will be equal to the guardian deities of the quarters. Without loss of

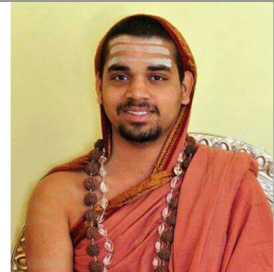


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time manage to get here the earnest sage Rishyasringa, the husband of Santa, and perform Putra-kameshti, a sacrifice to be performed by one desiring issue, with him, Rishyasringa, as chief priest. He will be assisted by us, your family priests."

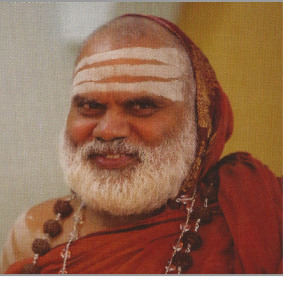


Obeying with this instruction, King Dasaratha invited the sage Rishyasringa, and with due observance of preliminary sacrificial disciplines, commenced the performance of the sacrifice assisted by his ministers and sages like Vasishtha. When holy offerings were made in the sacrificial fire, with great faith, the Fire-deity emerged from the sacrificial fire, holding forth a golden vessel containing Payasam. "Receive this divine Payasa made by the Devas, which is productive of issue and you will get four sons. It will undoubtedly help you to obtain Mahavishnu Himself as son." Saying so, that Fire-deity gave the Payasa to the king and disappeared from sight. And the king, having achieved his object, made obeisance to both the sages, Vasishtha and Rishyasringa.

Permitted by the sages Vasishtha and Rishyasringa, the king gave half the quantity of that Payasa to Queen Kausalya, and the other half to Kaikeyi. There- upon Sumitra, the third wife of the King, who too was extremely desirous of consuming that issue-conferring Payasa, came forward. Kausalya joyfully gave her one half from her own share. Seeing the action of Kausalya, Kaikeyi too gave Sumitra one half of her share of the Payasa. All these three who consumed the Payasa got pregnant.

In their quarters in the palace, these queens now shone like celestials, and in the tenth month Kausalya gave birth to a unique infant. The Supreme Spirit, the Eternal Being and the Lord of all, incarnated in the month of Chaitra amidst a shower of flowers, on the ninth day of the bright fortnight, under the constellation of Punarvasu in the auspicious zodiacal sign of Cancer when the five planets (the Sun, Mars, Saturn, Jupiter and Venus) were in the ascendant, and the sun was at the sign of the Mesha. Blue in complexion like the petals of a blue lily; draped with a yellow wearing cloth; sporting four arms; with the corner of the eyes tinged lotus-red; wearing a pair of shining ear-pendants; luminous like a hundred suns; crowned with a crown over His head of curly locks resplendent with conch, discus, mace and lotus in His four arms and a coil of wildflowers on the chest; with His face illumined by the lunar light of his smile auspicious of the presence of the moon of grace in His heart; possessing lotus-like eyes overflowing with the sentiment of universal love; and adorned with the Srivatsa, necklace, armlets, anklets and other ornaments such was the form of the Lord when He incarnated Himself as the son of Kausalya. Wonderstruck at the sight of the Divine form of the Lord MahaVishnu, Kausalya folding her hands and eyes brimming with tears of joy.

(Will Continue...)

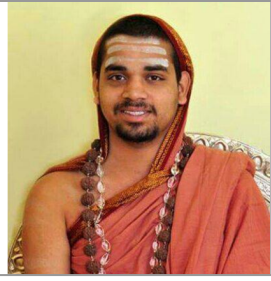


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

Chapter 6 - Dhyānayogaḥ

Note : In this section we will see the Śloka and Bhāṣyam. For the meaning of the śloka, please see the main magazine.

29

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मकि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥

sarvabhūtaṣṭhamātmānaṁ sarvabhūtāni cātmaki |

īkṣate yogayuktātmā sarvatra samadarśanaḥ ||29||

He sees all beings-from Brahma, the Creator, down to a clump of grass-as one with the Self; and in all the different beings-from Brahma, the Creator, down to inanimate objects he sees the same; i.e., he sees that the Self and Brahman (the Absolute) are one.



30

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati |

tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati ||30||

He who sees Me, Vasudeva, the Self of all, in all beings, and who sees Brahma, the Creator, and all other beings, in Me, the Self of all;-when he has thus seen the unity of the Self, I who am the Isvara-never leave his presence, nor does that wise man leave My presence; for himSelf and Mine are one, and one's own Self cannot but be manifest to oneself.

31

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

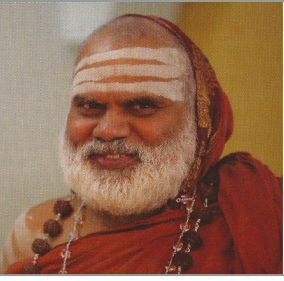
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥

sarvabhūtaṣṭhitaṁ yo māṁ bhajatyekatvamāsthitaḥ |

sarvathā vartamāno'pi sa yogī mayi vartate ||31||

This man of right knowledge dwells in Me, in the supreme state, in the state of Vishnu; he is ever liberated, noting his path to Moksha.

32

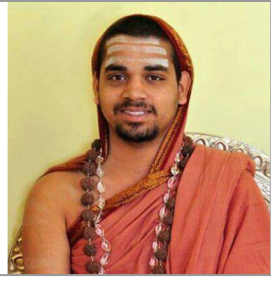


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आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
 सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥
 ātmaupamyena sarvatra samam paśyati yo'rjuna |
 sukham vā yadi vā du:kham sa yogī paramo mataḥ ||32||



He sees that whatever is pleasant to himself is pleasant to all creatures, and that whatever is painful to himself is painful to all beings. Thus seeing that what is pleasure or pain to himself is alike pleasure or pain to all beings, he causes pain to no being; he is harmless. Doing no harm, and devoted to right knowledge, he is regarded as the highest among all Yogins.

33

अर्जुन उवाच -
 योऽयं योगस्त्वया प्रोक्तः
 साम्येन मधुसूदन।
 एतस्याहं न पश्यामि
 चञ्चलत्वात् स्थितिं स्थिराम्
 ॥३३॥

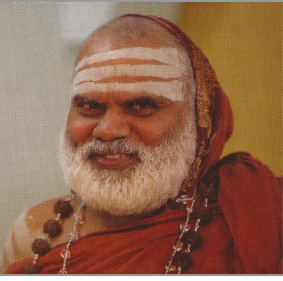
arjuna uvāca -

yo'yaṁ yogastvayā proktaḥ
 sām्यena madhusūdana |
 etasyāhaṁ na paśyāmi
 cañcalatvāt sthitiṁ sthirām
 ||33||

34

चञ्चलं हि मनः कृष्ण प्रमाथि

बलवद् दृढम् ।
 तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥३४॥
 cañcalaṁ hi mana: kṛṣṇa pramāthi balavad dṛḍham |
 tasyāhaṁ nigrahaṁ manye vāyoriva suduṣkaram ||34||

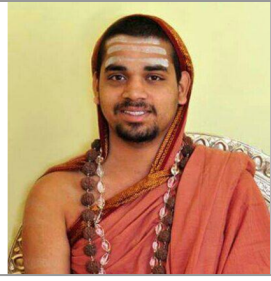


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



'Krishna' is derived from 'krish' to scrape. Krishna is so called because He scrapes or draws away all sins and other causes of evil from his devotees.-Not only is the mind restless, but also turbulent: it agitates the body and the senses and makes them subject to foreign influences. It is not possible to restrain it by any means, as it is quite irrepressible. It is as impossible to cut it as to cut the tantunaga, the Varuna-pasa, a the mind of such a nature is even more difficult than to restrain the wind.

35

श्रीभगवानुवाच-

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥

śrībhagavānuvāca-

asaṁśayaṁ mahābāho mano durnigrahaṁ calam |

abhyāseṇa tu kaunteya vairāgyeṇa ca gr̥hyate ||35||

'Practice' consists in constantly repeating the same idea or thought regarding some one object of thought. 'Indifference' means freedom from desire for any pleasures seen or unseen, attained through a constant perception of evil in them. It is by practice and indifference that rikshepa, the passage of thought in the direction of external objects, can be restrained.-It is thus that the mind is restrained.

(See the meaning for the slokas in 2022_March Main Voice of Jagadguru e magazine)

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