



Voice of Jagadguru

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ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे बालकाण्डम्

॥ चतुर्थः सर्गः ॥

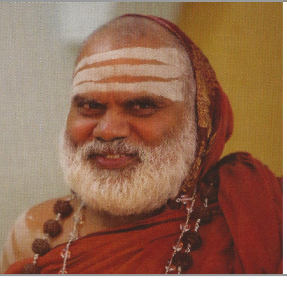
॥ caturthah sargah ॥

श्रीमहादेव उवाच

कदाचित्कौशिकोऽभ्यागादयोध्यां ज्वलनप्रभः ।
 द्रष्टुं रामं परात्मानं जातं ज्ञात्वा स्वमायया ॥ १ ॥
 दृष्ट्वा दशरथो राजा प्रत्युत्थायाचिरेण तु ।
 वसिष्ठेन समागम्य पूजयित्वा यथाविधि ॥ २ ॥
 अभिवादय मुनिं राजा प्राञ्जलिर्भक्तिनम्रधीः ।
 कृतार्थोऽस्मि मुनीन्द्राहं त्वदागमनकारणात् ॥ ३ ॥
 त्वद्विधा यद्गृहम् यान्ति तत्रैवायान्ति सम्पदः ।
 यदर्थमागतोऽसि त्वं ब्रूहि सत्यं करोमि तत् ॥ ४ ॥
 विश्वामित्रोऽपि तं प्रीतः प्रत्युवाच महीपतिम् ।
 अहं पर्वणि सम्प्राप्ते दृष्ट्वा यष्टुं सुरान् पितृन् ॥ ५ ॥
 यदारभे तदा दैत्या विघ्नं कुर्वन्ति नित्यशः ।
 मारीचश्च सुबाहुश्चापरे चानुचरास्तयोः ॥ ६ ॥
 अतस्तयोर्वधार्थाय ज्येष्ठं रामं प्रयच्छ मे ।
 लक्ष्मणेन सह भ्रात्रा तव श्रेयो भविष्यति ॥ ७ ॥
 वसिष्ठेन सहामन्त्र्य दीयतां यदि रोचते ।
 पप्रच्छ गुरुमेकान्ते राजा चिन्तापरायणः ॥ ८ ॥
 किं करोमि गुरो रामं त्यक्तुं नोत्सहते मनः ।
 बहुवर्षसहस्रान्ते कष्टेनोत्पादिताः सुताः ॥ ९ ॥
 चत्वारोऽमरतुल्यास्ते तेषां रामोऽतिवल्लभः ।
 रामस्त्वितो गच्छति चेन्न जीवामि कथञ्चन ॥ १० ॥
 प्रत्याख्यातो यदि मुनिः शापं दास्यत्यसंशयः ।
 कथं श्रेयो भवेन्महयमसत्यं चापि न स्पृशेत् ॥ ११ ॥

वसिष्ठ उवाच

शृणु राजन् देवगृह्यं गोपनीयं प्रयत्नतः ।

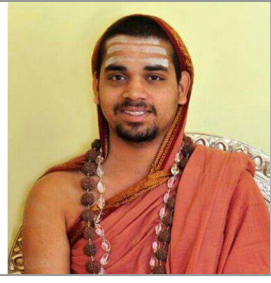


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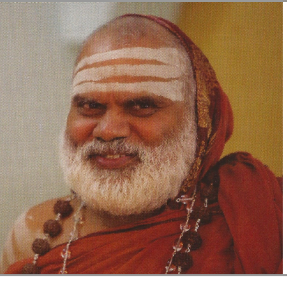
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रामो न मानुषो जातः परमात्मा सनातनः ॥ १२ ॥
 भूमेर्भारावताराय ब्रह्मणा प्रार्थितः पुरा ।
 स एव जातो भवने कौसल्यायां तवानघ ॥ १३ ॥
 त्वं तु प्रजापतिः पूर्वं कश्यपो ब्रह्मणः सुतः ।
 कौसल्या चादितिर्देवमाता पूर्वं यशस्विनी ॥ १४ ॥
 भवन्तौ तप उग्रं वै तेपाथे बहुवत्सरम् ।
 अग्राम्यविषयौ विष्णुपूजाध्यानैकतत्परौ ।
 तदा प्रसन्नो भगवान् वरदो भक्तवत्सलः ॥ १५ ॥
 वृणीष्व वरमित्युक्ते त्वं मे पुत्रो भवामल ।
 इति त्वया याचितोऽसौ भगवान् भूतभावनः ॥ १६ ॥
 तथेत्युक्त्वादयं पुत्रस्ते जातो रामः स एव हि ।
 शेषस्तु लक्ष्मणो राजन् राममेवान्वपद्यत ॥ १७ ॥
 जातौ भरतशत्रुघ्नौ शङ्खचक्रे गदाभृतः ।
 योगमायापि सीतेति जाता जनकनन्दिनी ॥ १८ ॥
 विश्वामित्रोऽपि रामाय तां योजयितुमागतः ।
 एतद्गुह्यतमं राजन्न वक्तव्यं कदाचन ॥ १९ ॥
 अतः प्रीतेन मनसा पूजयित्वाथ कौशिकम् ।
 प्रेषयस्व रमानाथं राघवं सहलक्ष्मणम् ॥ २० ॥
 वसिष्ठेनैवमुक्तस्तु राजा दशरथस्तदा ।
 कृतकृत्यमिवात्मानं मेने प्रमुदितान्तरः ॥ २१ ॥
 आहूय रामरामेति लक्ष्मणेति च सादरम् ।
 आलिङ्ग्य मूर्ध्न्यवघ्राय कौशिकाय समर्पयत् ॥ २२ ॥
 ततोऽतिहृष्टो भगवान् विश्वामित्रः प्रतापवान् ।
 आशीर्भिरभिनन्द्याथ आगतौ रामलक्ष्मणौ ।
 गृहीत्वा चापतूणीरबाणखड्गधरौ ययौ ॥ २३ ॥
 किञ्चिद्देशमतिक्रम्य राममाहूय भक्तितः ।
 ददौ बलां चातिबलां विद्ये द्वे देवनिर्मिते ॥ २४ ॥
 ययोर्ग्रहणमात्रेण क्षुत्क्षामादि न जायते ॥ २५ ॥
 तत उत्तीर्य गङ्गां ते ताटकावनमागमन् ।
 विश्वामित्रस्तदा प्राह रामं सत्यपराक्रमम् ॥ २६ ॥
 अत्रास्ति ताटका नाम राक्षसी कामरूपिणी ।

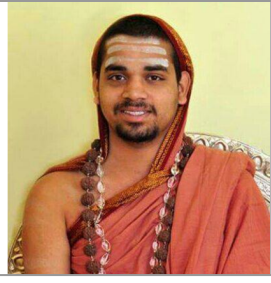


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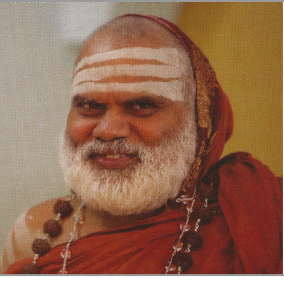
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बाधते लोकमखिलं जहि तामविचारयन् ॥ २७ ॥
 तथेति धनुरादाय सगुणं रघुनन्दनः ।
 टङ्कारमकरोत्तेन शब्देनापूरयद्वनम् ॥ २८ ॥
 तच्छ्रुत्वासहमाना सा ताटका घोररूपिणी ।
 क्रोधसंमूर्च्छिता राममभिदुद्राव मेघवत् ॥ २९ ॥
 तामेकेन शरेणाशु ताडयामास वक्षसि ।
 पपात विपिने घोरा वमन्ती रुधिरं बहु ॥ ३० ॥
 ततोऽतिसुन्दरी यक्षी सर्वाभरणभूषिता ।
 शापात्पिशाचतां प्राप्ता मुक्ता रामप्रसादतः ॥ ३१ ॥
 नत्वा रामं परिक्रम्य गता रामाज्ञया दिवम् ॥ ३२ ॥
 ततोऽतिहृष्टः परिरभ्य रामं मूर्धन्यवघ्राय विचिन्त्य किञ्चित् ।
 सर्वास्त्रजालं सरहस्यमन्त्रं प्रीत्याभिरामाय ददौ मुनीन्द्रः ॥ ३३ ॥
 इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे बालकाण्डे चतुर्थः सर्गः ॥ ४ ॥

śrīmahādeva uvāca

kadācitkauśiko'bhyāgādayodhyāṃ jvalanaprabhaḥ ।
 draṣṭuṃ rāmaṃ parātmānaṃ jātāṃ jñātvā svamāyayā ॥ 1 ॥
 drṣṭvā daśaratho rājā pratyutthāyācireṇa tu ।
 vasiṣṭhena samāgamyā pūjayitvā yathāvidhi ॥ 2 ॥
 abhivādya muniṃ rājā prāñjalirbhaktinamradhīḥ ।
 kṛtārtho'smi munīndrāhaṃ tvadāgamanakāraṇāt ॥ 3 ॥
 tvadvidhā yadgrhaṃ yānti tatraivāyānti sampadaḥ ।
 yadarthamāgato'si tvaṃ brūhi satyaṃ karomi tat ॥ 4 ॥
 viśvāmitro'pi taṃ prītaḥ pratyuvāca mahīpatim ।
 ahaṃ parvaṇi samprāpte drṣṭvā yaṣṭuṃ surān pitṛn ॥ 5 ॥
 yadārabhe tadā daityā vighnaṃ kurvanti nityaśaḥ ।
 mārīcaśca subāhuścāpare cānucarāstayoḥ ॥ 6 ॥
 atastayorvadhārthāya jyeṣṭhaṃ rāmaṃ prayaccha me ।
 lakṣmaṇena saha bhrātrā tava śreyo bhaviṣyati ॥ 7 ॥
 vasiṣṭhena sahāmantrya dīyatāṃ yadi rocate ।
 papraccha gurumekānte rājā cintāparāyaṇaḥ ॥ 8 ॥
 kiṃ karomi guro rāmaṃ tyaktuṃ notsahate manaḥ ।

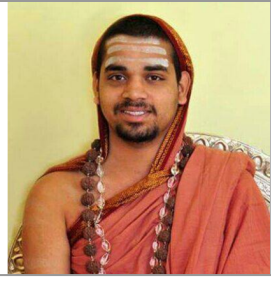


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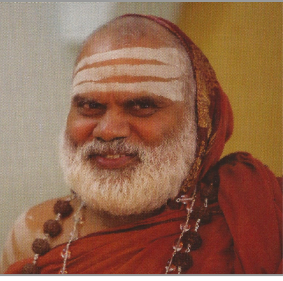
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bahuvarṣasahasrānte kaṣṭhenotpāditāḥ sutāḥ || 9||
catvāro'maratulyāste teṣāṃ rāmo'tivallabhah |
rāmastvito gacchati cenna jīvāmi kathañcana || 10||
pratyākhyāto yadi muniḥ śāpaṃ dāsyatyasaṃśayaḥ |
kathaṃ śreyo bhavenmahyamasatyam cāpi na spr̥śet || 11||

vasiṣṭha uvāca

śarṇu rājan devaguhyam gopanīyam prayatnataḥ |
rāmo na mānuṣo jātah paramātmā sanātanaḥ || 12||
bhūmerbhārāvatārāya brahmaṇā prārthitah purā |
sa eva jāto bhavane kausalyāyāṃ tavānagha || 13||
tvam tu prajāpatiḥ pūrvaṃ kaśyapo brahmaṇah sutah |
kausalyā cāditirdevamātā pūrvaṃ yaśasvinī || 14||
bhavantau tapa ugraṃ vai tepāthe bahuvarsaram |
agrāmyaviṣayau viṣṇupūjādhyānaikatatparau |
tadā prasanno bhagavān varado bhaktavatsalah || 15||
vr̥ṇīṣva varamityukte tvam me putro bhavāmala |
iti tvayā yācito'sau bhagavān bhūtabhāvanaḥ || 16||
tathetyuktvādyā putraste jāto rāmaḥ sa eva hi |
śeṣastu lakṣmaṇo rājan rāmamevānvapadyata || 17||
jātau bharataśatrughnau śaṅkhacakre gadābhṛtaḥ |
yogamāyāpi sīteti jātā janakanandinī || 18||
viśvāmitro'pi rāmāya tāṃ yojayitumāgataḥ |
etadguhyatamaṃ rājanna vaktavyam kadācana || 19||
ataḥ prītena manasā pūjayitvātha kauśikam |
preṣayasva ramānātham rāghavam sahalakṣmaṇam || 20||
vasiṣṭhenaivamuktastu rājā daśarathastadā |
kṛtakṛtyamivātmānaṃ mene pramuditāntaraḥ || 21||
āhūya rāmarāmeti lakṣmaṇeti ca sādaram |
āliṅgya mūrdhnyavaghrāya kauśikāya samarpayat || 22||
tato'tihr̥ṣṭo bhagavān viśvāmitraḥ pratāpavān |
āśīrbhirabhinandyātha āgatau rāmalakṣmaṇau |
gr̥hītvā cāpatūṇīrabāṇakhaḍgadharau yayau || 23||

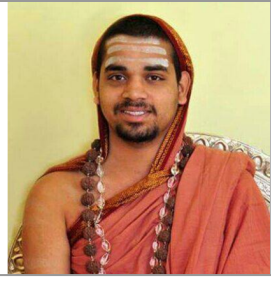


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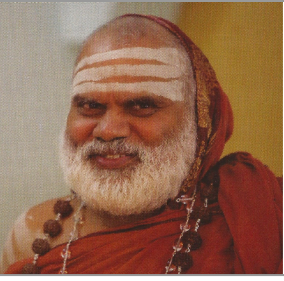


kiñciddeśamatikramya rāmamāhūya bhaktitaḥ |
 dadau balāṃ cātibalāṃ vidye dve devanirmite || 24||
 yayorgrahaṇamātreṇa kṣutkṣāmādi na jāyate || 25||
 tata uttīrya gaṅgāṃ te tāṭakāvanamāgaman |
 viśvāmitrastadā prāha rāmaṃ satyaparākramam || 26||
 atrāsti tāṭakā nāma rākṣasī kāmarūpiṇī |
 bādhate lokamakhilaṃ jahi tāmavicārayan || 27||
 tatheti dhanurādāya saguṇaṃ raghunandanaḥ |
 ṭaṅkāramakarottena śabdenāpūrayadvanam || 28||



tacchrutvāsahamānā sā tāṭakā ghorarūpiṇī |
 krodhasaṃmūrcchitā rāmamabhidudrāva meghavat ||
 29||
 tāmekena śareṇāśu tāḍayāmāsa vakṣasi |
 papāta vipine ghorā vamanī rudhiraṃ bahu || 30||
 tato'tisundarī yakṣī sarvābharaṇabhūṣitā |
 śāpātpiśācatāṃ prāptā muktā rāmaprasādataḥ || 31||
 natvā rāmaṃ parikramya gatā rāmājñāyā divam || 32||
 tato'tihṛṣṭaḥ parirabhya rāmaṃ mūrdhanyavaghrāya
 vicintya kiñcit |
 sarvāstrajālaṃ sarahasyamantraṃ prītyābhirāmāya
 dadau munīndraḥ || 33||
 iti śrīmadadhyātmārāmāyaṇe
 umāmaheśvarasaṃvāde bālakāṇḍe caturthaḥ sargaḥ
 || 4||

Sri Mahadeva said: Once sage Visvamitra, possessed of a brightness like that of the fire, having understood that the Supreme Being had incarnated Himself as Rama by assuming His power of Maya, came to Ayodhya in order to see him. Seeing that Visvamitra had arrived, King Dasaratha went in speed along with Vasishtha to receive him and make a grand customary offering. Bowing down to him in great devotion with his palms joined together in prostrations, the King said to the Holy Sage very respectfully, "O, great sage! I have attained the object of my life by this visit of your holiness. Wherever sages like you go, those houses attain great prosperity. Whatever might be the object with which you have come, I offer in truth to fulfill the same."

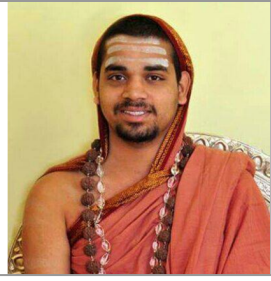


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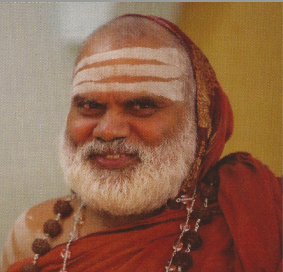


Greatly pleased with the king's hospitality, the high-souled Visvamitra kindly in reply, "Whenever on the fourteenth day of the fortnight I offer special worship to Devas and Pitris, two Rakshasas named Maricha and Subahu along with their followers obstruct my rites. Therefore The true object of Visvamitra's mission in order to destroy these Rakshasas, please send with me Rama, the eldest of the brothers, along with Lakshmana. This will bring great good to you. If this proposal is agreeable to you, please take counsel with Vasishtha and then send them with me." Thinking deeply over the proposal, King Dasaratha approached his Guru Vasishtha in aloneness and asked . "O My Master! What am I to do now? My mind is very unwilling to send away Rama. It was after several thousand years of my life that I got these four sons. They are equal to celestials. Among them Rama is the dearest to me. If Rama goes away from here, it is impossible for me to sustain my life any longer. But if I refuse to send him at Visvamitra's request, that sage is sure to curse me. What course shall I take in this situation, logical with my good? It is also impossible for me to



speak an untruth."

Vasishtha thereupon said: "O King! Hear the thing to understand the truth about Rama. It is in every way to be guarded from publicity. Rama is not a human being. He is the Eternal and Supreme Spirit incarnated. In order to relieve the earth of its burdens, Brahma, the creator, prayed

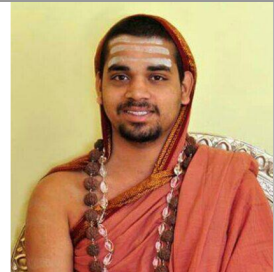


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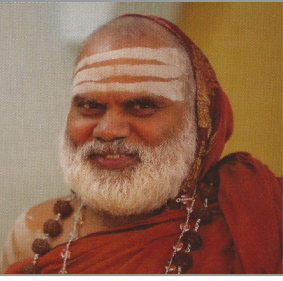


to Lord Vishnu to be incarnated as man. O pious one! It is He, the Supreme Being, that has been born in your house to Kausalya as Rama. In your previous manifestation, you were Kasyapa Prajapati, the offspring of Brahma. Kausalya was Aditi, the mother of celestials. Observing continence, you two engaged yourselves in the worship of, and meditation on, Mahavishnu, and performed severe austerities. The Lord, who is noted as the lover of His devotees and bestower of boons on them, became pleased with you. The Lord Maha Vishnu appeared to you and asked you to choose any boon you wanted. Thereupon, O sinless one, you wanted Him, the protector of the world, to be born as your offspring. Having agreed to your request, He the Lord Maha Vishnu is now born as your son Rama. O King! Lakshmana who is none but Sesha would always be accompanying Rama. The conch and the chakra of Mahavishnu, the wielder of the mace, are incarnated as Bharata and Satrugna. The Lord's Power, Yogamaya, has been born as Sita, the daughter of Janaka. To unite her with Rama is the real object of Visvamitra's arrival. This is a very closely guarded secret which you should not reveal to any one.

Afterwards the king in a very happy mood resolved to send Rama, the consort of Lakshmi, along with Lakshmana under the care of Sage Visvamitra, whom he duly worshiped and honored. Hearing the words of Sage Vasishtha, King Dasaratha was overjoyed and considered himself to have attained the greatest aim of his life. Calling Rama and Lakshmana to his side and smelling the crown of their heads with affection and embracing them, he entrusted them to the care of Sage Visvamitra. The powerful sage Visvamitra was extremely pleased at this and expressed his joy by bestowing his unreserved blessings on all. Then accompanied by Rama and Lakshmana, who approached him fully equipped with bow, quiver, sword etc, he started from Ayodhya towards his place.

After travelling some distance, he called Rama with great affection and imparted to him two Vidyas, Bala and Atibala which were of celestial origin. Those who know these two Vidyas will be free from hunger and exhaustion. Then, after crossing the River Ganga, they entered the region called the forest of Tataka. Sage Visvamitra thereupon said as follows to Rama, who was gifted with the true quality of heroism. He said, "O Rama! Here lives a Rakshasa woman called Tataka who is capable of taking any form she likes. She is a curse to all creatures passing this way. Kill her without any hesitation." Agreeing to do so, Rama, the heir of King Raghu's family, strung his bow and twanged it, filling the whole forest with that sound. Hearing that sound and disturbed beyond measure by it, the fierce-looking Tataka rushed at Rama in a fit of terrible anger, like a rain cloud with a torrent of rain. Being struck by Rama with a single arrow on the chest, that terrible creature fell down, vomiting a torrent of blood. Then came out from her the form of an extremely lovely Yakshi beautifully dressed with all kinds of beautiful ornaments. By Rama's grace this Yakshi, who out of a curse had become this beast, was thus liberated. Prostrating Rama and circumambulating him, she, as ordered by Rama, went back to her divine world. The Sage Visvamitra was very much delighted at this and embraced Rama, smelling the crown of his head out of affection. Then thinking for a while, he imparted to him with immense pleasure all the great divine missiles and along with the Mantras relating to. them.

(Will Continue...)

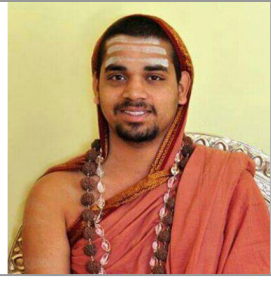


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

Śrī Ādi Śankara Bhāṣya

Chapter 7 - ज्ञानविज्ञानयोगः jñānavijñānayoga:

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

1

श्रीभगवानुवाच .

śribhagavan uvāca



मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥

mayyāsaktamanāḥ pārtha yogaṁ yuñjanmadāśrayaḥ

|

asaṁśayaṁ samagraṁ māṁ yathā jñāsyasi
tacchṛṇu ||

The Yogin's mind is intent on Me, the Supreme Lord, possessed of such attributes as will be mentioned below. He practices Yoga or steadfastness of mind and finds refuge in Me alone, the Supreme Lord. He who seeks a human end resorts to some action such as Agnihotra, or to an austerity, or to a gift or the like, as a means of attaining that end. The Yogin, on the other hand, resorts to Me alone, canceling all other means, with his thought intent on Me alone. Now, listen to what I am going to say as to how you also, thus acting, will, without doubt, know Me in full, possessed of infinite greatness, strength, power, grace and other attributes; you will know Me

undoubtedly, that "The Lord is so and so only."

2

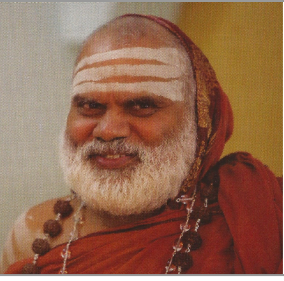
ज्ञानं तेऽहं सविज्ञानम् इदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यद् ज्ञातव्यमवशिष्यते ।

jñānaṁ te'haṁ savijñānam idaṁ vakṣyāmyaśeṣataḥ |

yajjñātvā neha bhūyo'nyad jñātavyamavaśiṣyate |

And this knowledge concerning Me, as born out by My own experience, I shall relate to thee in full.-In the latter portion of the verse the Lord glorifies the knowledge which is going to be taught,

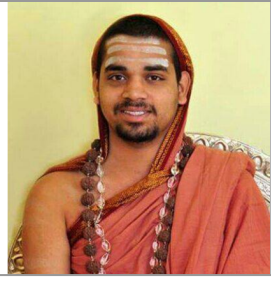


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with a view to prepare the hearer to follow it.-Nothing more; no other means to a human end. He who knows Me in truth becomes omniscient. Thus the knowledge is productive of great results and is therefore very hard to obtain.

3

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेति तत्त्वतः ॥

manuṣyāṇāṃ sahasreṣu kaścidyatati siddhaye |
yatatāmapi siddhānāṃ kaścinnmāṃ veti tattvataḥ ||



Perfect:

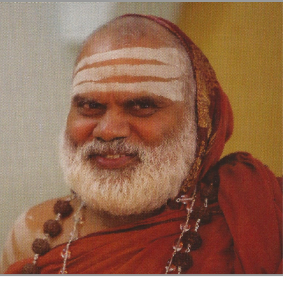
they are indeed perfect who strive for Moksha. Evolution of the Universe out of Divine Prakriti. Having prepared the hearer for the teaching by inducing in him a taste for it, the Lord proceeds thus:

4

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

bhūmirāpo'nalo vāyuh khaṃ mano buddhireva ca |
ahaṅkāra itīyaṃ me bhinnā prakṛtirāṣṭadhā ||

Earth stands for the extraordinary elementary element or Tanmatra, the Prithivi-tanmatra or the extraordinary rudimental element of earth; and so water, fire, air and ether stand for the Tanmatras of water, etc. Thought (Manas) stands for its cause Ahamkara or egoism: reason (Buddhi) for the Mahat principle, which is the cause of Ahamkara; and Ahamkara for the Avyakta, the

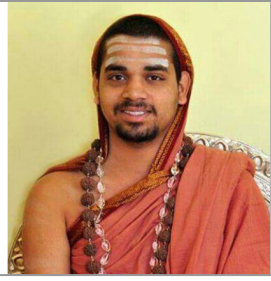


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Unmanifested, conjoined with Avidya or nescience. Just as food which is mixed with poison is itself called poison, so the Avyakta, the First Cause, conjoined with the vasana, or latent unconscious impression, of Ahamkara, is itself called here Ahamkara inasmuch as Egoism is the impelling cause of all. As a matter of fact, we find, from our ordinary experience, that egoism is the cause of the activity of every being. Thus divided eightfold is My Prakriti, the Maya belonging to the Isvara.

5

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

apareyamitastvanyāṃ, prakṛtiṃ viddhi me parām|

jīvabhūtāṃ mahābāho, yayedaṃ dhāryate jagat ||

This Prakriti is inferior, impure, productive of evil, itself constituting the bondage of samsara; but the superior Prakriti is pure; it is My very Self, the Kshetrajna, that by which life is sustained, that which enters within the whole universe and sustains it

6

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥

etadyonīni bhūtāni sarvāṇītyupadhāraya |

ahaṃ kṛtsnasya jagataḥ prabhavaḥ pralayastathā ||

These, My inferior Nature (Prakriti) and My superior Nature (Prakriti) matter (Kshetra) and spirit (Kshetrajna), are the womb of all creatures. Because my Prakriti is the womb of all beings, I am the origin and the end of the whole universe. That is to say, through this twofold Prakriti, I, the omniscient Isvara, am the cause of the universe.

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

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