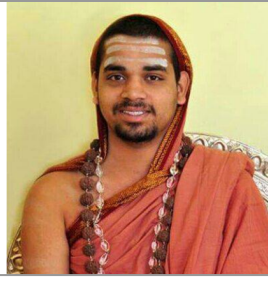


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ADHYATMA RAMAYAN

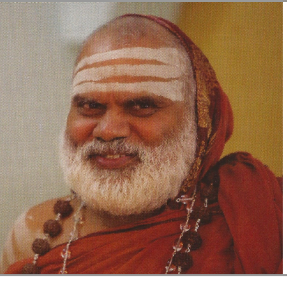
By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ चतुर्थः सर्गः ॥

॥ caturthah sargah ॥

ततः सुमित्रा दृष्ट्वैनं रामं राज्ञीं ससम्भ्रमा ।
 कौसल्यां बोधयामास रामोऽयं समुपस्थितः ॥ १ ॥
 श्रुत्वैव रामनामैषा बहिर्दृष्टिप्रवाहिता ।
 रामं दृष्ट्वा विशालाक्षमालिङ्ग्याङ्के न्यवेशयत् ॥ २ ॥
 मूढ्न्यवघ्राय पस्पर्श गात्रं नीलोत्पलच्छवि ।
 भुङ्क्व पुत्रेति च प्राह मिष्टमन्नं क्षुधार्दितः ॥ ३ ॥
 रामः प्राह न मे मातर्भोजनावसरः कुतः ।
 दण्डकागमने शीघ्रं मम कालोऽद्य निश्चितः ॥ ४ ॥
 कैकेयीवरदानेन सत्यसन्धः पिता मम ।
 भरताय ददौ राज्यं ममाप्यारण्यमुत्तमम् ॥ ५ ॥
 चतुर्दश समास्तत्र ह्युषित्वा मुनिवेषधृक् ।
 आगमिष्ये पुनः शीघ्रं न चिन्तां कर्तुमर्हसि ॥ ६ ॥
 तच्छ्रुत्वा सहसोद्विग्ना मूर्च्छिता पुनरुत्थिता ।
 आह रामं सुदुःखार्ता दुःखसागरसम्प्लुता ॥ ७ ॥
 यदि राम वनं सत्यं यासि चेन्नय मामपि ।
 त्वद्विहीना क्षणार्धं वा जीवितं धारये कथम् ॥ ८ ॥
 यथा गौर्बालकं वत्सं त्यक्त्वा तिष्ठेन्न कुत्रचित् ।
 तथैव त्वां न शक्नोमि त्यक्तुं प्राणात्प्रियं सुतम् ॥ ९ ॥
 भरताय प्रसन्नश्चेद्राज्यं राजा प्रयच्छतु ।
 किमर्थं वनवासाय त्वामाज्ञापयति प्रियम् ॥ १० ॥
 कैकेय्या वरदो राजा सर्वस्वं वा प्रयच्छतु ।
 त्वया किमपराद्धं हि कैकेय्या वा नृपस्य वा ॥ ११ ॥
 पिता गुरुर्यथा राम तवाहमधिका ततः ।

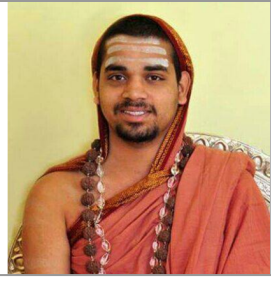


Voice of Jagadguru

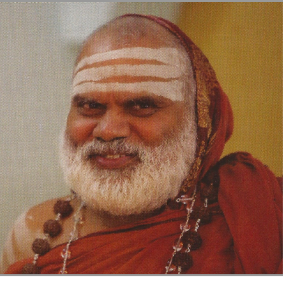
advaitam paramanandam



an e-magazine on advaita



पित्राऽऽजप्तो वनं गन्तुं वारयेयमहं सुतम् ॥ १२॥
 यदि गच्छसि मद्वाक्यमुल्लङ्घ्य नृपवाक्यतः ।
 तदा प्राणान् परित्यज्य गच्छामि यमसादनम् ॥ १३॥
 लक्ष्मणोऽपि ततः श्रुत्वा कौसल्यावचनं रुषा ।
 उवाच राघवं वीक्ष्य दहन्निव जगत्त्रयम् ॥ १४॥
 उन्मत्तं भ्रान्तमनसं कैकेयीवशवर्तिनम् ।
 बद्ध्वा निहन्मि भरतं तद्बन्धून्मातुलानपि ॥ १५॥
 अद्य पश्यन्तु मे शौर्यं लोकान् प्रदहतः पुरा ।
 राम त्वमभिषेकाय कुरु यत्नमरिन्दम ॥ १६॥
 धनुष्पाणिरहं तत्र निहन्यां विघ्नकारिणः ।
 इति ब्रुवन्तं सौमित्रिमालिङ्ग्य रघुनन्दनः ॥ १७॥
 शूरोऽसि रघुशार्दूल ममात्यन्तहिते रतः ।
 जानामि सर्वं ते सत्यं किन्तु तत्समयो न हि ॥ १८॥
 यदिदं दृश्यते सर्वं राज्यं देहादिकं च यत् ।
 यदि सत्यं भवेत्तत्र आयासः सफलश्च ते ॥ १९॥
 भोगा मेघवितानस्थविद्युल्लेखेव चञ्चलाः ।
 आयुरप्यग्निसन्तप्तलोहस्थजलबिन्दुवत् ॥ २०॥
 यथा व्यालगलस्थोऽपि भेको दंशानपेक्षते ।
 तथा कालाहिना ग्रस्तो लोको भोगानशाश्वतान् ॥ २१॥
 करोति दुःखेन हि कर्मतन्त्रं शरीरभोगार्थमहर्निशं नरः ।
 देहस्तु भिन्नः पुरुषात्समीक्ष्यते को वात्र भोगः पुरुषेण भुज्यते ॥ २२॥
 पितृमातृसुतभ्रातृदारबन्धवादिसङ्गमः ।
 प्रपायामिव जन्तूनां नद्यां काष्ठौघवच्चलः ॥ २३॥
 छायेव लक्ष्मीश्चपला प्रतीता तारुण्यमम्बूर्मिवदधुवं च ।
 स्वप्नोपमं स्त्रीसुखमायुरल्पं तथापि जन्तोरभिमान एषः ॥ २४॥
 संसृतिः स्वप्नसदृशी सदा रोगादिसङ्कुला ।
 गन्धर्वनगरप्रख्या मूढस्तामनुवर्तते ॥ २५॥
 tataḥ sumitrā dr̥ṣṭvainaṃ rāmaṃ rājñīm sasambhramā |
 kausalyāṃ bodhayāmāsa rāmo'yaṃ samupasthitaḥ || 1||

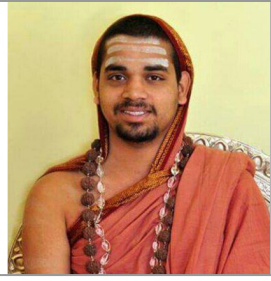


Voice of Jagadguru

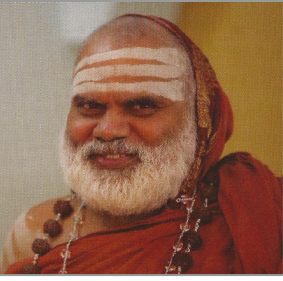
advaitam paramanandam



an e-magazine on advaita



śrutvaiva rāmanāmaiṣā bahirdrṣṭipravāhitā |
rāmaṃ drṣṭvā viśālākṣamāliṅgyāñke nyaveśayat || 2||
mūrdhnyavaghrāya pasparśa gātraṃ nīlotpalacchavi |
bhuñkṣva putreti ca prāha miṣṭamannaṃ kṣudhārditaḥ || 3||
rāmaḥ prāha na me mātārbojanāvasaraḥ kutaḥ |
daṇḍakāgamane śīghraṃ mama kālo'dya niścitaḥ || 4||
kaikeyīvaradānena satyasandhaḥ pitā mama |
bharatāya dadau rājyaṃ mamāpyāraṇyamuttamam || 5||
caturdaśa samāstatra hyuṣitvā muniveśadhṛk |
āgamiṣye punaḥ śīghraṃ na cintāṃ kartumarhasi || 6||
tacchrutvā sahasodvignā mūrcchitā punarutthitā |
āha rāmaṃ suduḥkhārtā duḥkhasāgarasamplutā || 7||
yadi rāma vanaṃ satyaṃ yāsi cennaya māmapi |
tvadvihīnā kṣaṇārdhaṃ vā jīvitaṃ dhāraye katham || 8||
yathā gaurbālakaṃ vatsaṃ tyaktvā tiṣṭhenna kutracit |
tathaiva tvāṃ na śaknomi tyaktuṃ prāṇātpriyaṃ sutam || 9||
bharatāya prasannaścedrājyaṃ rājā prayacchatu |
kimarthaṃ vanavāsāya tvāmājñāpayati priyam || 10||
kaikeyyā varado rājā sarvasvaṃ vā prayacchatu |
tvayā kimaparāddhaṃ hi kaikeyyā vā nṛpasya vā || 11||
pitā gururyathā rāma tavāhamadhikā tataḥ |
pitṛā"jñapto vanaṃ gantuṃ vārayeyamaham sutam || 12||
yadi gacchasi madvākyamullaṅghya nṛpavākyataḥ |
tadā prāṇān parityajya gacchāmi yamasādanam || 13||
lakṣmaṇo'pi tataḥ śrutvā kausalyāvacanaṃ ruṣā |
uvāca rāghavaṃ vīkṣya dahanniva jagattrayam || 14||
unmattaṃ bhrāntamanasaṃ kaikeyīvaśavartinam |
baddhvā nihanmi bharaṭaṃ tadbādhūnmātulānapi || 15||
adya paśyantu me śauryaṃ lokān pradahataḥ purā |
rāma tvamabhiṣekāya kuru yatnamarindama || 16||
dhanuṣpāṇirahaṃ tatra nihanyāṃ vighnakāriṇaḥ |
iti bruvantaṃ saumitrimāliṅgya raghunandanaḥ || 17||
śūro'si raghuśārdūla mamātyantahite rataḥ |

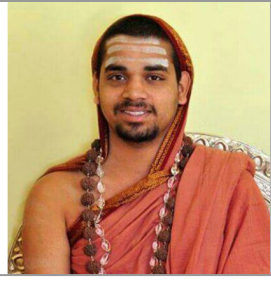


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



jānāmi sarvaṃ te satyaṃ kintu tatsamayo na hi || 18||

yadidaṃ dṛśyate sarvaṃ rājyaṃ dehādikaṃ ca yat |

yadi satyaṃ bhavettatra āyāsaḥ saphalaśca te || 19||

bhogā meghavitānasthavidyullekheva cañcalāḥ |

āyurapyagnisantaptalohasthajalabinduvat || 20||

yathā vyālagalastho'pi bheko daṃśānapekṣate |

tathā kālāhinā grasto loko bhogānaśāśvatān || 21||

karoti duḥkhena hi karmatantraṃ śarīrabhogārthamaharṇiṣaṃ naraḥ |
dehastu bhinnāḥ puruṣātsamīkṣyate ko vātra bhogaḥ puruṣeṇa bhujyate || 22||

pitṛmāṭṛsutabhrātṛdārabandhvādisaṅgamaḥ |

prapāyāmiva jantūnāṃ nadyāṃ kāṣṭhaughavaccalaḥ || 23||

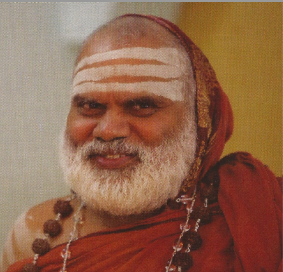
chāyeva lakṣmīscapalā pratītā tāruṇyamambūrmivadadhruvaṃ ca |
svapnopamaṃ strīśukhamāyuralpaṃ tathāpi jantorabhimāna eṣaḥ || 24||

saṃsṛtiḥ svapnasadrṣī sadā rogādisaṅkulā |
gandharvanagaparakhyā mūḍhastāmanuvartate || 25||



Seeing Rama thus standing without being noticed, Sumitra hurried to inform Queen Kausalya of Rama's presence before her. When the name of Rama was uttered, Kausalya opened her eyes, and she saw before her Rama of attractive eyes. She embraced him and seated him on her lap. Smelling the crown of his head and stroking his body resembling a blue lily. she said, "O my dear child! You should take food to your satisfaction. You look like one starved." Rama said in reply. "There is no time for me to take food. I am to start immediately for the forest of Dandaka. My father, who ever sticks to the truth. has given two boons to Maatha Kaikeyi, according to which he has assigned the kingdom to Bharata, and to me the glorious forest. After spending fourteen years there as an ascetic, I shall return without delay. Please be not worried on account of this."

Hearing these words, Kausalya fell down unconscious with a broken heart. Later, after coming to consciousness, she got up and, upset by unbearable grief, nay, immersed in the ocean of sorrow, she said to her soul dear son Rama: "O Rama! If it is true that you are going to the forest. take me also with you. Without you, how can I live even for a moment? A cow cannot rest if its calf is taken away. Even

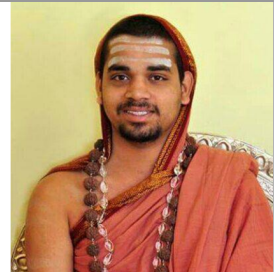


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



like that, without you, my son, who is dearer to me than my life itself, how can I sustain my life? If

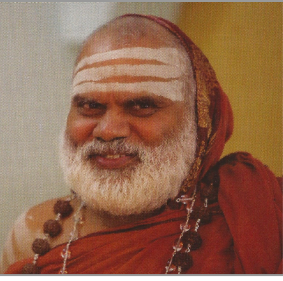


the King is so pleased, let him give the kingdom to Bharata. Why should he order you, my dear son, to go to the forest? Let the King, who has granted boons to Kaikeyi, give her all his possessions, but what harm have you done either to Kaikeyi or to the King to be expelled to the forest? O my dear Rama! Just as your father is your respectable elder, much more so am I, your mother. If the father has ordered you to go to the forest, I, your mother, am prohibiting it. You should not go to the forest. If, disobeying my words, you depart to the forest in obedience to the King's order, I shall abandon my life and attain the world of Death.

Hearing Kausalya's words, Lakshmana who was burning with anger, as if he were going to burn the whole world, looked at Rama and said: "I shall put in bondage the King who is under infatuation, who is of unsteady mind, and who is entirely under the thumb of Kaikeyi. I shall then kill Bharata and his uncle and other relatives. Let Bharata and others now witness my - prowess the prowess by which I consume the whole universe in the fire of destruction. You should now, in every way, carry on in this ceremony of installation. With bow in hand, I shall cause the destruction of all who dare to obstruct your installation." Embracing the son of Sumitra, who was speaking thus, his elder brother Rama said: "O heroic descendant of Raghu's line! You are indeed powerful and courageous. You are also well-intentioned towards me. I accept all this. But this is not the time for performing your prowess. If this kingdom and all that we experience, including our bodies, were true in the ultimate sense, then it would have been proper for you to make an effort on the lines proposed by you. Enjoyments are momentary like streaks of lightning appearing in the clouds. So also is life-it is like a small drop of water sprinkled on a red hot piece of iron. For men in the grip of the serpent of Time, to long for these extremely temporary enjoyments is like what it is for a frog to cry for food when it is already in the mouth of a serpent. Man struggles day and night in various kinds of work to secure objects of enjoyment for his body. But, the truth is that the body is different from the true Self. For all creatures, extremely temporary is the association with their kith and kin like father, mother, sons, brother, wife and others. It is only like the association that the traveller has in a way- side inn or even like pieces of wood floating down a river. Fortune is unstable like a shadow. So is youth, like a wave in a water receptacle. Sexual enjoyments are dream- like and unreal. Life, after all, is of very short duration. Yet, strangely enough all living beings run after these values as the be-all and end-all of life. This transmigratory life resembles a dream. It is full of sufferings arising from diseases. It is disappearing as a castle in the air, but yet a foolish man goes after it".

(Will Continue...)

Our Mail ID : Info@voiceofjagadguru.com

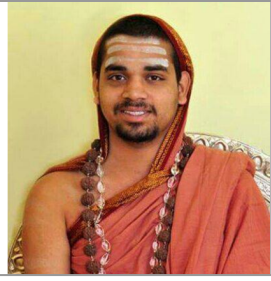


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

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

Chapter 9 rājavidyā rājyaguhyayoga:

19

तपाम्यहमहं वर्ष निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसञ्चाहमर्जुन ॥१९॥



tapāmyahamaṁ varṣa nigrhṇāmyutsrjāmi ca |

amṛtaṁ caiva mṛtyuśca sadasañcāhamarjuna ||19||

As the sun I give heat by some powerful rays; by certain rays I send forth rain; and having sent it forth I take it back by certain rays during eight months, and again send it forth in the rainy season. I am the immortality of the gods (devas) and the death of the mortals. I am existence, (the manifested the effect), which manifests itself in relation (to the cause); and I am the reverse, the non-existence (the un-manifested, the cause).-Indeed the Lord can never be altogether non-existent; nor (can it be said) that the effect is existence and the cause is non-existence.(The

manifested world of effects is spoken of as 'existence' and the unmanifested cause as 'non-existence'. We cannot indeed hold that the Divine' essence is non-existence, for then we are driven to nihilism; nor can the cause be spoken of as non-existence, as it is impossible to conceive existence arising out of non-existence; for the sruti itself says, 'How can existence come out of non-existence?' -Chhand.Up .6.)

The fruits of interesting acts of Vedic ritual.

These men of wisdom who are devoted to Me, adoring Me by the sacrifices mentioned above, leading lives of retirement in various forms described above and regarding Me as One or as different, they reach Myself according to their knowledge. But as regards those who are ignorant and who long for objects of desire,

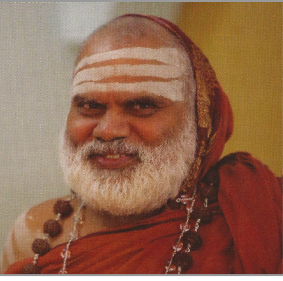
20

त्रैविद्या मां सोमपाः पूतपापाः यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोकम् अश्नन्ति दिव्यान्दिवि देवभोगान् ॥२०॥

traividya māṁ somapāḥ pūtapāpāḥ yajñairiṣṭvā svargatiṁ prārthayante |

te puṇyamāsādy surendralokam aśnanti divyāndivi devabhogān ||20||

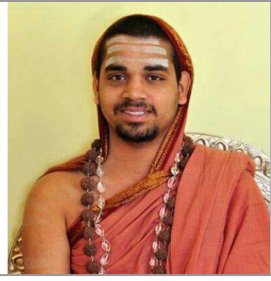


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



Men who know the three Vedas, the Rig, the Sama and the Yajur; who drink Soma and are thereby purified from sins; who worship Me as the Vasus and other gods by sacrifices such as the Agnishtoma; who seek for Svarga as the reward of their sacrifices; they go to the world of Indra who had performed a hundred sacrifices, and there enjoy supernatural (a-prakrita) pleasures.

21

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एवं त्रयीधर्ममनुप्रपन्नाः गतागतं कामकामा लभन्ते ॥२१॥

te taṁ bhuktvā svargalokaṁ viśālaṁ kṣīṇe puṇye martyalokaṁ viśanti |

evaṁ trayīdharmamanuprapannāḥ gatāgataṁ kāmakāmā labhante ॥21॥

The Dharma of the Third: mere Vedic ritual (karma), that which is enjoined by the three Vedas. They have to go and return, and never attain independence any where.

The Supreme watching over His devotees' interests.

Now, as regards those men of right knowledge who are free from desires,

22

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२॥

ananyāścintayanto māṁ ye janāḥ paryupāsate |

teṣāṁ nityābhiyuktānāṁ yogakṣemaṁ vahāmyaham ॥22॥

Those men of renunciation (samnyasins) who worship Me all around (Who see Me all around, as infinite) ever meditating on Me, regarding themselves as non-separate, -i.e., looking upon the Supreme God, Narayana, as their own Self, to these who see the Reality, who are ever devout, (Constantly and earnestly engaged in dhyana.). I secure gain. I secure to them what is not already possessed; and I secure to them safety, i.e., preservation of what is already possessed. As said in vii. 17-18, they form My very Self and are dear to Me.

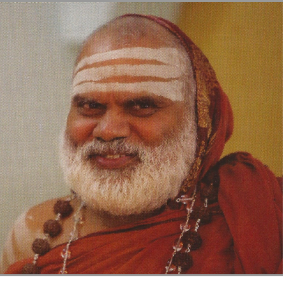
(Objection): -To other devotees also the Lord secures gain and safety.

(Answer) : True, He undoubtedly secures (to them gain and safety); but there is this difference: while other devotees work themselves also for their own gain and safety, those who see nothing as separate from themselves do not work for their own gain and safety. Indeed these latter never cherish a desire for life or death; the Lord alone is their refuge. Therefore the Lord Himself secures to them gain and safety.

Other devotees do but worship the Supreme in ignorance.

(Objection): If other gods (Devatas) are Thyself only, their devotees also worship Thyself.

(Answer): -Just so, indeed:

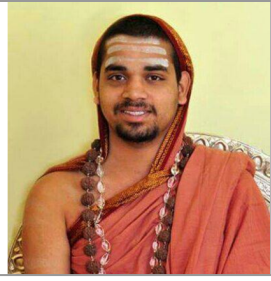


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



23

येऽप्यन्यदेवताभक्ताः यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥

ye'pyanyadevatābhaktāḥ yajante śraddhayānvitāḥ |

te'pi māmeva kaunteya yajantyavidhipūrvakam ॥23॥

With faith: believing in the efficacy (of the worship of those Gods).

Why dost Thou say that they worship in ignorance? For,

24

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥२४॥

ahaṃ hi sarvayajñānāṃ bhoktā ca prabhureva ca|

na tu māmabhijānanti tattvenātaścyavanti te ॥24॥

As the Devata (As the Vasus and other Devatas to whom the sacrifices are offered, I am the Enjoyer of all sacrifices; and. as the Antaryamin, as the Inner Regulator of the Universe, I am the Lord of all sacrifices.)(i.e., as the God to whom sacrifices are offered) I am the Enjoyer and the Lord of all sacrifices enjoined in the sruti and the smriti. I am indeed the Lord of yajna or sacrifice, as said in viii. 4. So they do not know Me as I am; whence, having worshipped in ignorance, they fail to attain the fruit of the sacrifice. (Not having dedicated their actions to Me, they return to this world from the region to which they attain as the result of their sacrifice.)

The fruit of sacrifice certainly accrues (The worship of the Gods is not quite useless. The worshippers do attain results suited to the form of worship, but they have to return to this world after a time) to them also who are devoted to other gods, worship Me in ignorance.-How?-(Will Continue...) (See the meaning for the slokas in 2024_Nov Main Voice of Jagadguru e magazine)

Editorial Board		
Sri P A Murali	Hon' Advisor	Administrator & CEO, Sri Sringeri Mutt & It's Properties, Sringeri
Sri S N Krishnamurthy	Hon' Editor	Sri Sringeri Mutt, Sringeri
Sri Tangirala Shiva Kumara Sharma	Hon' Editor	Sri Sringeri Mutt, Sringeri
Sri B Vijay Anand	Web Director	Coimbatore
Smt B Srimathi Veeramani	Web Asst Director & Chief Editor	Tirunelveli
Sri K M Kasiviswanathan	Hon' Editor	Tirunelveli