

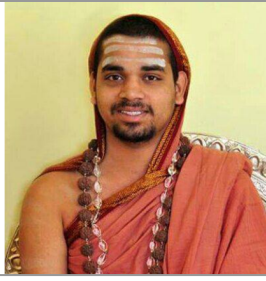


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ADHYATMA RAMAYAN

By Sage Veda Vyas

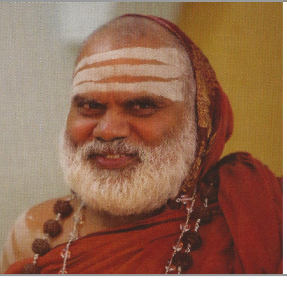
अध्यात्मरामायणे बालकाण्डम्

॥ पञ्चमः सर्गः ॥

॥ pañcamah sargaḥ ॥

श्रीमहादेव उवाच

तत्र कामाश्रमे रम्ये कानने मुनिसङ्कुले ।
 उषित्वा रजनीमेकां प्रभाते प्रस्थिताः शनैः ॥ १ ॥
 सिद्धाश्रमं गताः सर्वे सिद्धचारणसेवितम् ।
 विश्वामित्रेण सन्दिष्टा मुनयस्तन्निवासिनः ॥ २ ॥
 पूजां च महतीं चक्रुः रामलक्ष्मणयोर्दुतम् ।
 श्रीरामः कौशिकं प्राह मुने दीक्षां प्रविश्यताम् ॥ ३ ॥
 दर्शयस्व महाभाग कुतस्तौ राक्षसाधमौ ।
 तथेत्युक्त्वा मुनिर्यष्टुमारेभे मुनिभिः सह ॥ ४ ॥
 मध्याह्ने ददृशाते तौ राक्षसौ कामरूपिणौ ।
 मारीचश्च सुबाहुश्च वर्षन्तौ रुधिरास्थिनी ॥ ५ ॥
 रामोऽपि धनुरादाय द्वौ बाणौ सन्दधे सुधीः ।
 आकर्णान्तं समाकृष्य विससर्ज तयोः पृथक् ॥ ६ ॥
 तयोरेकस्तु मारीचं भ्रामयञ्छतयोजनम् ।
 पातयामास जलधौ तदद्भुतमिवाभवत् ॥ ७ ॥
 द्वितीयोऽग्निमयो बाणः सुबाहुमजयत्क्षणात् ।
 अपरे लक्ष्मणेनाशु हतास्तदनुयायिनः ॥ ८ ॥
 पुष्पौघैराकिरन् देवा राघवं सहलक्ष्मणम् ।
 देवदुन्दुभयो नेदुस्तुष्टुवुः सिद्धचारणाः ॥ ९ ॥
 विश्वामित्रस्तु सम्पूज्य पूजार्हं रघुनन्दनम् ।
 अङ्के निवेश्य चालिङ्ग्य भक्त्या बाष्पाकुलेक्षणः ॥ १० ॥
 भोजयित्वा सह भ्रात्रा रामं पक्वफलादिभिः ।
 पुराणवाक्यैर्मधुरैर्निनाय दिवसत्रयम् ॥ ११ ॥
 चतुर्थेऽहनि सम्प्राप्ते कौशिको राममब्रवीत् ।
 राम राम महायज्ञं द्रष्टुं गच्छामहे वयम् ॥ १२ ॥
 विदेहराजनगरे जनकस्य महात्मनः ।

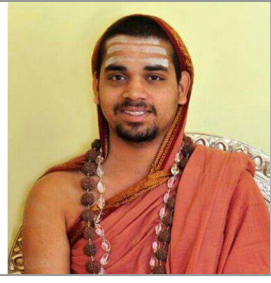


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तत्र माहेश्वरं चापमस्ति न्यस्तं पिनाकिना ॥ १३ ॥

द्रक्ष्यसि त्वं महासत्त्वं पूज्यसे जनकेन च ।

इत्युक्त्वा मुनिभिस्ताभ्यां ययौ गङ्गासमीपगम् ॥ १४ ॥

गौतमस्याश्रमं पुण्यं यत्राहल्याऽस्थिता तपः ।

दिव्यपुष्पफलोपेतपादपैः परिवेष्टितम् ॥ १५ ॥

मृगपक्षिगणैर्हीनं नानाजन्तुविवर्जितम् ।

दृष्ट्वा वाच मुनिं श्रीमान् रामो राजीवलोचनः ॥ १६ ॥

कस्यैतदाश्रमपदं भाति भास्वच्छुभं महत् ।

पत्रपुष्पफलैर्युक्तं जन्तुभिः परिवर्जितम् ॥ १७ ॥

आह्लादयति मे चेतो भगवन् ब्रूहि तत्त्वतः ॥ १८ ॥

विश्वामित्र उवाच

शृणु राम पुरा वृत्तं गौतमो लोकविश्रुतः ।

सर्वधर्मभृतां श्रेष्ठस्तपसाराधयन् हरिम् ॥ १९ ॥

तस्मै ब्रह्मा ददौ कन्यामहल्यां लोकसुन्दरीम् ।

ब्रह्मचर्येण सन्तुष्टः शुश्रूषणपरायणाम् ॥ २० ॥

तया सार्धमिहावात्सीद्गौतमस्तपतां वरः ।

शक्रस्तु तां धर्षयितुमन्तरं प्रेप्सुरन्वहम् ॥ २१ ॥

कदाचिन्मुनिवेषेण गौतमे निर्गते गृहात् ।

धर्षयित्वाथ निरगात्वरितं मुनिरप्यगात् ॥ २२ ॥

दृष्ट्वा यान्तं स्वरूपेण मुनिः परमकोपनः ।

पप्रच्छ कस्त्वं दुष्टात्मन् मम रूपधरोऽधमः ॥ २३ ॥

सत्यं ब्रूहि न चेद्भस्म करिष्यामि न संशयः ।

सोऽब्रवीद्देवराजोऽहं पाहि मां कामकिङ्करम् ॥ २४ ॥

कृतं जुगुप्सितं कर्म मया कुत्सितचेतसा ।

गौतमः क्रोधताम्राक्षः शशाप दिविजाधिपम् ॥ २५ ॥

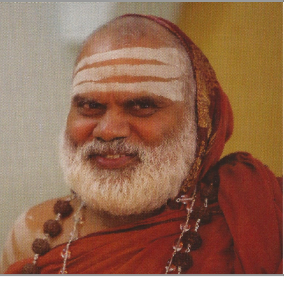
योनिलम्पट दुष्टात्मन् सहस्रभगवान् भव ।

शप्त्वा तं देवराजानं प्रविश्य स्वाश्रमं द्रुतम् ॥ २६ ॥

दृष्ट्वाहल्यां वेपमानां प्राञ्जलिं गौतमोऽब्रवीत् ।

दुष्टे त्वं तिष्ठ दुर्वृत्ते शिलायामाश्रमे मम ॥ २७ ॥

निराहारा दिवारात्रं तपः परममास्थिता ।

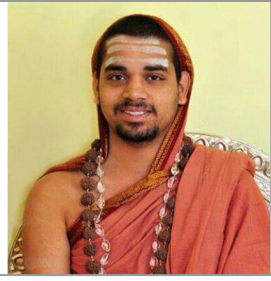


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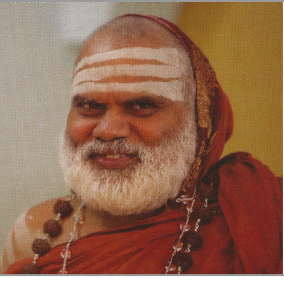
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आतपानिलवर्षादिसहिष्णुः परमेश्वरम् ॥ २८॥
 ध्यायन्ती राममेकाग्रमनसा हृदि संस्थितम् ।
 नानाजन्तुविहीनोऽयमाश्रमो मे भविष्यति ॥ २९॥

śrīmahādeva uvāca

tatra kāmāśrame ramye kānane munisaṅkule |
 uṣitvā rajanīmekāṃ prabhāte prasthitāḥ śanaiḥ || 1||
 siddhāśramaṃ gatāḥ sarve siddhacāraṇasevitam |
 viśvāmitreṇa sandiṣṭā munayastannivāsinaḥ || 2||
 pūjāṃ ca mahatīm cakrū rāmalakṣmaṇayordrutam |
 śrīrāmaḥ kauśikaṃ prāha mune dīkṣāṃ praviśyatām || 3||
 darśayasva mahābhāga kutastau rākṣasādhamau |
 tathetyuktvā muniryaṣṭumārebhe munibhiḥ saha || 4||
 madhyāhne dadṛśāte tau rākṣasau kāmarūpiṇau |
 mārīcaśca subāhuśca varṣantau rudhirāsthinī || 5||
 rāmo'pi dhanurādāya dvau bāṇau sandadhe sudhītḥ |
 ākaṇṭāntaṃ samākṛṣya visasarja tayoh pṛthak || 6||
 tayorekastu mārīcaṃ bhrāmayañchatayojanam |
 pātayāmāsa jaladhau tadadbhutamivābhavat || 7||
 dvitīyo'gnimayo bāṇaḥ subāhumajayatkaṣaṇāt |
 apare lakṣmaṇeṇāśu hatāstadanuyāyinaḥ || 8||
 puṣpaughairākiran devā rāghavaṃ sahalakṣmaṇam |
 devadundubhaya nedustuṣṭuvuḥ siddhacāraṇāḥ || 9||
 viśvāmitrastu sampūjya pūjārhaṃ raghunandanam |
 aṅke niveśya cālīṅgya bhaktyā bāṣpākulekṣaṇaḥ || 10||
 bhojayitvā saha bhrātrā rāmaṃ pakvaphalādibhiḥ |
 purāṇavākyairmadhurairnināya divasatrayam || 11||
 caturthe'hani samprāpte kauśiko rāmamabravīt |
 rāma rāma mahāyajñam draṣṭuṃ gacchāmahe vayam || 12||
 videharājanagare janakasya mahātmanah |
 tatra māheśvaraṃ cāpamasti nyastaṃ pinākinā || 13||
 draṁsyasi tvaṃ mahāsattvaṃ pūjyase janakena ca |

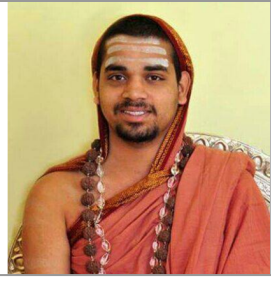


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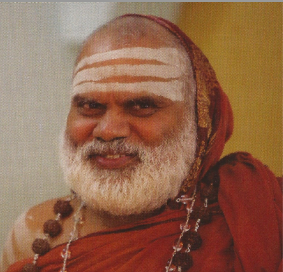
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ityuktvā munibhistābhyāṃ yayau gaṅgāsamīpagam || 14||
gautamasyāśramam puṇyam yatrāhalyā”sthitā tapaḥ |
divyapuṣpaphalopetapādapaiḥ pariveṣṭitam || 15||
mṛgapakṣigaṇairhīnam nānājantuvivarjitam |
drṣṭvovāca muniḥ śrīmān rāmo rājīvalocanaḥ || 16||
kasyaitadāśramapadam bhāti bhāsvacchubham mahat |
patrapuṣpaphalairyuktaṃ jantubhiḥ parivarjitam || 17||
āhlādayati me ceto bhagavan brūhi tattvataḥ || 18||

viśvāmitra uvāca

śarṇu rāma purā vṛttaṃ gautamo lokaviśrutaḥ |
sarvadharmabhṛtām śreṣṭhastapasārādhayan harim || 19||
tasmai brahmā dadau kanyāmahalyāṃ lokasundarīm |
brahmacaryeṇa santuṣṭaḥ śuśrūṣaṇaparāyaṇām || 20||
tayā sārddhamihāvātsīdgautamastapatām varaḥ |
śakrastu tām dharṣayitumantaram prepsuranvaham || 21||
kadācinmuniveṣeṇa gautame nirgate gṛhāt |
dharṣayitvātha niragāttvaritaṃ munirapyagāt || 22||
drṣṭvā yāntam svarūpeṇa muniḥ paramakopanaḥ |
papraccha kastaṃ duṣṭātman mama rūpadharo’dhamah || 23||
satyam brūhi na cedbhasma kariṣyāmi na saṃśayaḥ |
so’bravīddevarājo’ham pāhi māṃ kāmakiṅkaram || 24||
kṛtaṃ jugupsitaṃ karma mayā kutsitacetasā |
gautamaḥ krodhatāmṛākṣaḥ śaśāpa divijādhipam || 25||
yonilampaṭa duṣṭātman sahasrabhagavān bhava |
śaptvā taṃ devarājānam praviśya svāśramam drutam || 26||
drṣṭvāhalyāṃ vepamānām prāñjaliṃ gautamo’bravīt |
duṣṭe tvam tiṣṭha durvṛtte śilāyāmāśrame mama || 27||
nirāhārā divārātram tapaḥ paramamāsthitā |
ātapānilavarṣādisahiṣṇuḥ parameśvaram || 28||
dhyāyantī rāmamekāgramanasā hr̥di saṃsthitam |
nānājantuvihīno’yamāśramo me bhaviṣyati || 29||

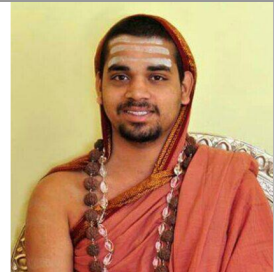


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After spending one night in a forest Ashrama of that place known as Kamashram and occupied by a large group of Rishis and providing a charming scenery, the party slowly proceeded on their journey in the early morning. On their reaching Siddhashrama, a resort of Siddhas and Charanas,

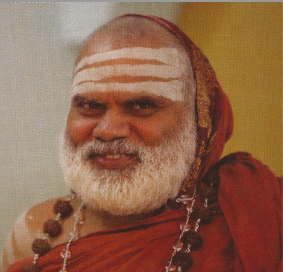


the ascetics living there gave a warm reception to Rama and Lakshmana at the instance of Sage Visvamitra. Afterwards Rama requested the sage Visvamitra, "O holy one! Be pleased to start the disciplines connected with your sacrificial rite. And show me the direction from which those horrifying Rakshasas come to distress you." The sage Visvamitra agreed to do so and began the sacrificial rite along with the other ascetics of the place.

Towards noon appeared those two Rakshasas, Maricha and Subahu, who were capable of taking any form they liked. Approaching the Ashrama, they sent down a rain of blood and bones. Thereupon Rama of mighty intellect, drawing his bowstring to his ear, released two arrows at the Rakshasas. Wonder of wonders! One of those arrows, striking Maricha, hurled him away to a distance of a hundred Yojanas into the sea. The second arrow, which was a fiery missile, struck Subahu dead, while his Rakshasa following was all destroyed by Lakshmana. The Devas now showered a rain of flowers on Rama and Lakshmana. Their kettle drums began to sound, and the Siddhas and Charanas sang songs of praise.

Sage Viswamitra bestowed all honors on Rama, which he richly deserved. Moved by respect and love, he seated Rama on his lap, and with his eyes brimming with tears, embraced him. He kept Rama along with the brother Lakshmana in his Ashrama for three days, feeding them with ripe fruits and other edibles, and entertaining them with ancient stories and amazing stories. On the fourth day, the sage said to Rama: "O Rama! Let us go and see a great sacrifice that is about to take place. In the palace of the great king Janaka situated in the city of Videha, there is a divine bow deposited there by Maheswara. You can have a look at that mighty bow. King Janaka too will welcome you with honors." Saying so, Sage Viswamitra started with some other Rishis as well as Rama and Lakshmana, and went towards the Ganga to reach the place where the holy Ashrama of Gautama stood and where his wife Ahalya was engaged in austerities. The place was full of trees laden with celestial flowers and fruits, but devoid of any birds or animals. Seeing the place so lifeless, the lotus-eyed Rama asked the Sage Viswamitra as follows: "Whose Ashrama is this? It looks like a very holy and extremely charming place. I find it full of trees with flowers and fruits, but without any living creatures. It gives me great delight to be here. All these look wonderful O holy sage! Please tell me all the facts about this place and its peculiarities.

Sage Viswamitra said: "O Rama! Listen to what I say about the old traditions of this place. There was a great ascetic sage named Gautama, noblest among the observers of Dharma and

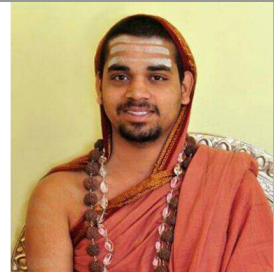


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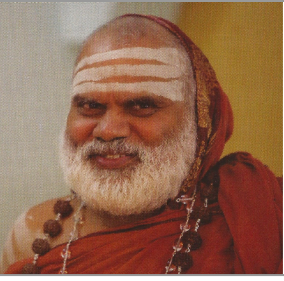


famous all over the world. He adored Sri Hari with the austerities he was given to practicing. Highly pleased with him for the very strict way in which he observed Brahmacharya, Brahma bestowed upon him his own daughter Ahalya, the most handsome girl of her times, noted also for her devotion to the discipline of service. That great ascetic sage Gautama was staying with Ahalya in this place. Now Indra developed a great passion for this Ahalya, and was on the look out for an opportunity to enjoy her by deception. An opportune moment came for him when the sage had gone out of the Ashrama for some time. Indra then approached Ahalya in the disguise of Sage Gautama and after



gratifying his passion was departing hence in haste when the sage Gautama returned. Seeing Indra going away disguised in his own (the sage's) form, Gautama was terribly angry, and he asked Indra, "Sirrah! You're miscreant! Who are you that have assumed my form? Tell the truth. Otherwise I shall certainly reduce you to ashes by a curse!" Thereupon Indra replied: "I am Indra, the chief of the celestials. I have been a slave to Cupid, the god of love. I seek your pardon and protection. I have done a hateful act, the evil-natured fellow that I am." Thereupon sage Gautama, with eyes red with anger, pronounced a curse upon him. Sage Gautama cursed in great wrath: "O evil one! You who revel in the female genitals! I curse you to be deformed with a thousand female genitals on your body. After thus cursing Indra, the chief of celestials, he entered his hermitage, and there saw Ahalya standing, trembling in fear and with palms joined in prostration. Sage Gautama said to her: "O degenerate one! You will be converted into a rock in this Ashrama.

(Will Continue...)

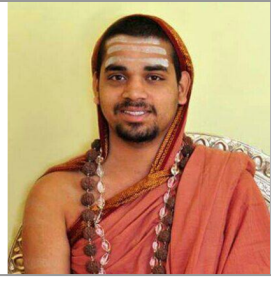


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

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.

6,7 & 8

मतः परतरं नान्यत्किंचिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥९॥

matta: parataraṃ nānyatkiṃcidasti dhanañjaya |

mayi sarvamiḍaṃ protaṃ sūtre maṇigaṇā iva ||7||

raso'hamapsu kaunteya prabhāsmi śaśisūryayoḥ |

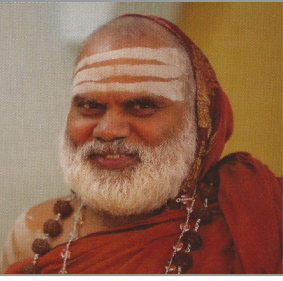
praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣaṃ nṛṣu || 8 ||

puṇyo gandhaḥ pṛthivyāṃ ca tejaścāsmi vibhāvasau |

jīvanaṃ sarvabhūteṣu tapaścāsmi
tapasviṣu ||9||

There is no other cause besides Me, the Supreme Lord I alone am the cause of the universe. Therefore all beings as well as the whole of this universe are woven in Me, as a cloth in the warp, clusters of beads on a string. The essence of water is sapidity. In Me who am that flavor waters are woven. So in all cases. Just as I am the sapidity in waters, so am I the light in the moon and the sun; I am the Pranava, the syllable Om in all the Vedas: in Me who am that Pranava all the Vedas are woven. So also, I am humanity in men i.e., I am that person which makes that person regarded as a human being. In Me as humanity all persons are woven. Sound is the essence of akasa: in Me as sound akasa is woven. In Me as odor the earth is woven. Odor by itself is agreeable; the disagreeableness of odor in the earth and of the like being due to the combination of one element with some other element or elements under the influence of the avidya and a-dharma of individual souls in the world. The agreeableness thus spoken of with reference to the earth applies also to the agreeableness of the sapidity in waters, and so on. I am the vitality in all beings, that by which all beings live. In Me as austerity the ascetics are woven.



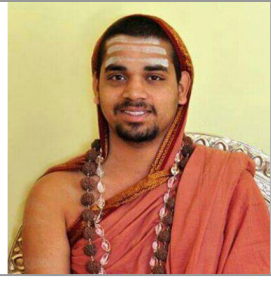


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



10,11 & 12

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
 बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥
 बलं बलवतां चाहं कामरागविवर्जितम् ।
 धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥
 ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
 मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

bījaṃ māṃ sarvabhūtānāṃ viddhi pārtha sanātanam |

buddhirbuddhimatāmasmi tejastejasvināmaham || 10 ||

balaṃ balavatāṃ cāhaṃ kāmarāgavivarjitam |

dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha|| 11 ||

ye caiva sāttvikā bhāvā rājasāstāmasāśca ye |

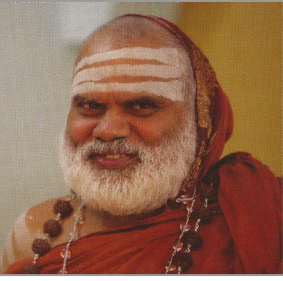
matta eveti tānviddhi na tvahaṃ teṣu te mayi || 12 ||



Seed: the cause of growth. Intelligence: the discriminative power at the antah-karana Passion (Kama): thirst for objects not present to the senses. Attachment (raga): love for those presented to the I am that energy which is necessary for the bare sustenance of the body, certainly not that which causes thirst and attachment for sense-objects in the case of worldly mortals. So I am the desire not opposed to the teaching of the scriptures: I am, for instance, the desire for that much of eating and drinking, etc., which is necessary for the bare sustenance of the body. Know that all beings, whether formed of Sattva or of Rajas, or of Tamas, and which come into existence as the result of the respective karma of living beings, proceed from Me. Though they thus proceed from Me, I am not subject to them like mortal beings (samsarins). On the other hand, they are subject to Me: they are dependent on Me.

13, 14 & 15

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
 मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥
 दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
 मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥
 न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

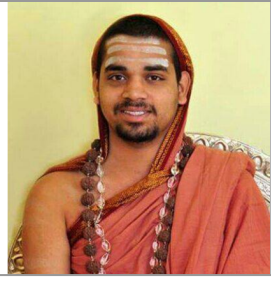


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माययापहतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

tribhirguṇamayairbhāvairebhiḥ sarvamidam jagat |
mohitam nābhijānāti māmehyaḥ paramavyayam || 13 ||
daivī hyeṣā guṇamayī mama māyā duratyayā |
māmeva ye prapadyante māyāmetām taranti te || 14 ||
na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ |

māyayāpahṛtajñānā āsuram bhāvamāśritāḥ||
15||



All living beings are deluded by such things as love, hatred and attachment, which are all modifications of gunas. Immutable: devoid of such changes as birth and the like, which pertain to all things in the world. How then can one surmount this Divine Illusion (Maya) of Vishnu made up of the three gunas ?-Listen: This Illusion (Maya), formed of gunas, is inherent in Me, Vishnu, the Lord. Such being the case, whoever abandons all formal religion (Dharma) and completely devote themselves to Me, their own Self, the Lord of Illusion, they cross over the Illusion which deludes all living beings: they are liberated from the bondage of samsara. If those who resort to Thee cross over the Illusion, why do not all resort to Thee

only P-Listen: Me, the Supreme Lord, Narayana. The ways of the Demons are cruelty, untruth and the like.

(See the meaning for the slokas in 2023_Dec Main Voice of Jagadguru e magazine)

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