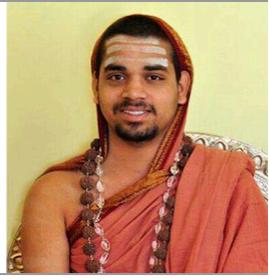


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ADHYATMA RAMAYAN

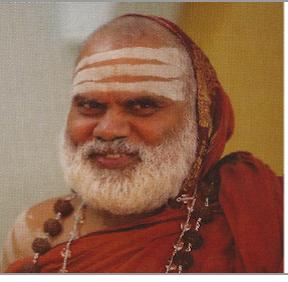
By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ षष्ठः सर्गः ॥

॥ ṣaṣṭhaḥ sargaḥ ॥

गुहस्तान् वाहयामास ज्ञातिभिः सहितः स्वयम् ।
गङ्गामध्ये गतां गङ्गाम् प्रार्थयामास जानकी ॥ २१॥
देवि गङ्गे नमस्तुभ्यं निवृत्ता वनवासतः ।
रामेण सहिताहं त्वां लक्ष्मणेन च पूजये ॥ २२॥
सुरामान्सोपहारैश्च नानाबलिभिरादृता ।
इत्युक्त्वा परकूलं तौ शनैरुत्तीर्य जग्मतुः ॥ २३॥
गुहोऽपि राघवं प्राह गमिष्यामि त्वया सह ।
अनुज्ञां देहि राजेन्द्र नो चेत्प्राणान्स्त्यजाम्यहम् ॥ २४॥
श्रुत्वा नैषादिवचनं श्रीरामस्तमथाब्रवीत् ।
चतुर्दश समाः स्थित्वा दण्डके पुनरप्यहम् ॥ २५॥
आयास्याम्युदितं सत्यं नासत्यं रामभाषितम् ।
इत्युक्त्वालिङ्ग्य तं भक्तं समाश्वास्य पुनः पुनः ॥ २६॥
निवर्तयामास गुहं सोऽपि कृच्छ्राद्ययौ गृहम् ॥ २७॥
तत्र मेध्यं मृगं हत्वा पक्त्वा हुत्वा च ते त्रयः ।
भुक्त्वा वृक्षतले सुप्त्वा सुखमासत तां निशाम् ॥ २८॥
ततो रामस्तु वैदेह्या लक्ष्मणेन समन्वितः ।
भरद्वाजाश्रमपदं गत्वा बहिरुपस्थितः ।
तत्रैकं वटुकं दृष्ट्वा रामः प्राह च हे वटो ॥ २९॥
रामो दाशरथिः सीतालक्ष्मणाभ्यां समन्वितः ।
आस्ते बहिर्वनस्येति ह्युच्यतां मुनिसन्निधौ ॥ ३०॥
तच्छ्रुत्वा सहसा गत्वा पादयोः पतितो मुनेः ।
स्वामिन् रामः समागत्य वनाद्बहिरवस्थितः ॥ ३१॥
सभार्यः सानुजः श्रीमानाह मां देवसन्निभः ।
भरद्वाजाय मुनये ज्ञापयस्व यथोचितम् ॥ ३२॥

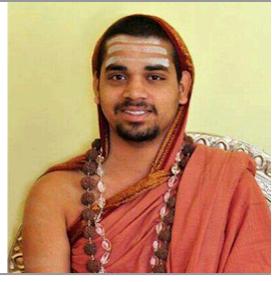


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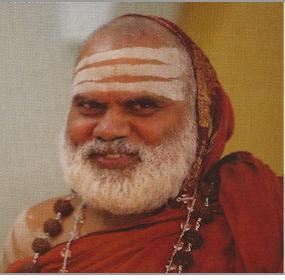


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तच्छ्रुत्वा सहसोत्थाय भरद्वाजो मुनीश्वरः ।
 गृहीत्वार्घ्यं च पाद्यं च रामसामीप्यमाययौ ॥ ३३॥
 दृष्ट्वा रामं यथान्यायं पूजयित्वा सलक्ष्मणम् ।
 आह मे पर्णशालां भो राम राजीवलोचन ॥ ३४॥
 आगच्छ पादरजसा पुनीहि रघुनन्दन ।
 इत्युक्त्वोत्जमानीय सीतया सह रघावौ ॥ ३५॥
 भक्त्या पुनः पूजयित्वा चकारातिथ्यमुत्तमम् ।
 अद्याहं तपसः पारं गतोऽस्मि तव सङ्गमात् ॥ ३६॥
 ज्ञातं राम तवोदन्तं भूतं चागामिकं च यत् ।
 जानामि त्वां परात्मानं मायया कार्यमानुषम् ॥ ३७॥
 यदर्थमवतीर्णोऽसि प्रार्थितो ब्रह्मणा पुरा ।
 यदर्थं वनवासस्ते यत्करिष्यसि वै पुरः ॥ ३८॥
 जानामि ज्ञानदृष्ट्याहं जातया त्वदुपासनात् ।
 इतः परं त्वां किं वक्ष्ये कृतार्थोऽहं रघूत्तम ॥ ३९॥
 यस्त्वां पश्यामि काकुत्स्थं पुरुषं प्रकृतेः परम् ।
 रामस्तमभिवाद्याह सीतालक्ष्मणसंयुतः ॥ ४०॥
 अनुग्राह्यास्त्वया ब्रह्मन्वयं क्षत्रियबान्धवाः ।
 इति सम्भाष्य तेऽन्योन्यमुषित्वा मुनिसन्निधौ ॥ ४१॥

guhastān vāhayāmāsa jñātibhiḥ sahitaḥ svayam |
 gaṅgāmadhye gatāṃ gaṅgāṃ prārthayāmāsa jānakī || 21||
 devi gaṅge namastubhyaṃ nivṛttā vanavāsataḥ |
 rāmeṇa sahitāhaṃ tvāṃ lakṣmaṇena ca pūjaye || 22||
 surāmānsopahāraiśca nānābalibhirādṛtā |
 ityuktṛvā parakūlaṃ tau śanairuttīrya jagmatuḥ || 23||
 guho'pi rāghavaṃ prāha gamiṣyāmi tvayā saha |
 anujñāṃ dehi rājendra no cetprāṇānstyajāmyaham || 24||
 śrutvā naiśādivacanaṃ śrīrāmastamathābravīt |
 caturdaśa samāḥ sthitvā daṇḍake punarapyaham || 25||
 āyāsyāmyuditaṃ satyaṃ nāsatyaṃ rāmabhāṣitam |
 ityuktṛvāliṅgya taṃ bhaktaṃ samāśvāsya punaḥ punaḥ || 26||
 nivartayāmāsa guhaṃ so'pi kṛcchrādyayau gr̥ham || 27||

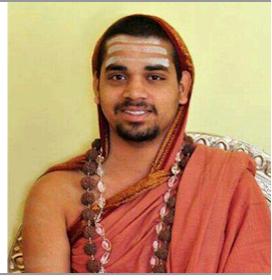


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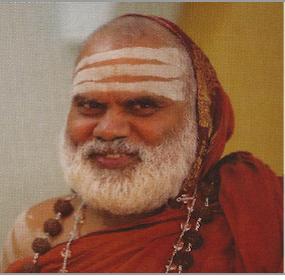
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tatra medhyaṃ mṛgaṃ hatvā paktvā hutvā ca te trayah |
bhuktvā vṛkṣatale suptvā sukhamāsata tāṃ nisām || 28||
tato rāmastu vaidehyā lakṣmaṇena samanvitaḥ |
bharadvājāśramapadaṃ gatvā bahirupasthitaḥ |
tatraikaṃ vaṭukaṃ dr̥ṣṭvā rāmaḥ prāha ca he vaṭo || 29||
rāmo dāśarathiḥ sītālakṣmaṇābhyāṃ samanvitaḥ |
āste bahirvanasyeti hyucyatāṃ munisannidhau || 30||
tacchrutvā sahasā gatvā pādayoḥ patito muneḥ |
svāmin rāmaḥ samāgatya vanādbahiravasthitaḥ || 31||
sabhāryaḥ sānujaḥ śrīmānāha māṃ devasannibhaḥ |
bharadvājāya munaye jñāpayasva yathocitam || 32||
tacchrutvā sahasotthāya bharadvājo munīśvaraḥ |
gr̥hītvārghyaṃ ca pādyam ca rāmasāmīpyamāyayau || 33||
dr̥ṣṭvā rāmaṃ yathānyāyaṃ pūjayitvā salakṣmaṇam |
āha me parṇasālāṃ bho rāma rājīvalocana || 34||
āgaccha pādarajasā punīhi raghunandana |
ityuktvoṭajamānīya sītayā saha raghāvau || 35||
bhaktyā punaḥ pūjayitvā cakārātithyamuttamam |
adyāhaṃ tapasaḥ pāraṃ gato'smi tava saṅgamāt || 36||
jñātaṃ rāma tavodantaṃ bhūtaṃ cāgāmikaṃ ca yat |
jānāmi tvāṃ parātmānaṃ māyayā kāryamānuṣam || 37||
yadarthamavatīrṇo'si prārthito brahmaṇā purā |
yadarthaṃ vanavāsaste yatkariṣyasi vai puraḥ || 38||
jānāmi jñānadr̥ṣṭyāhaṃ jātayā tvadupāsanāt |
itaḥ paraṃ tvāṃ kiṃ vakṣye kṛtārtho'haṃ raghūttama || 39||
yastvāṃ paśyāmi kākutsthaṃ puruṣaṃ prakṛteḥ param |
rāmastamabhivādyāha sītālakṣmaṇasaṃyutaḥ || 40||
anugrāhyāstvayā brahmanvayaṃ kṣatriyabāndhavāḥ |
iti sambhāṣya te'nyonyamuṣitvā munisannidhau || 41||

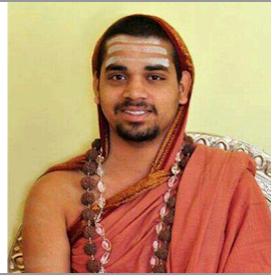


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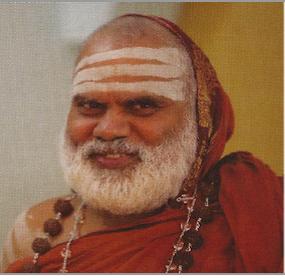
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As Guha rowed the boat along with his men and the boat reached the middle of the Ganga, Maa Sita prayed to Ganga Math as follows "Oh Goddess of Ganga! I bow to you wholeheartedly! After I return from forest life along with Rama and Lakshmana, I shall worship You. With great devotion I shall adore You with plentiful offerings, including liquor and meat." Soon they all reached the other shore of the river. Guha now said to Rama, "Oh my master, I too shall combine with you. Be pleased to give me permission for that. If you do not do so, I shall end my life in front of you now itself." Hearing these words of the hunter-chief Guha, Sri Rama said to him, "After staying in the Dandaka forest for fourteen years, I shall be returning. What I say is true, Rama's words never prove untrue." With these words, he embraced the devotee, consoled him again and again, and managed to send him back, and Guha returned sorrowfully.

In the forest nearby, Rama and Lakshmana hunted a permitted wild animal, cooked it, offered it, and took the meat for the day as meal. During the night, they peacefully slept under a tree. In the morning, along with Sita and Lakshmana, Rama proceeded to the hermitage of Bharadwaja, In the neighbourhood of the hermitage, he saw a Brahmacharin, and accosting him, said, "Please inform your teacher, the sage, that Rama, the son of Dasaratha, is waiting at the fringe of the forest surround-ing the hermitage." The Brahma-charin thereupon went quickly into the hermitage and saluting the sage Bhara-dwaja, said, "Oh the Chief of Ashram! Rama has come into the forest and is waiting outside in the neighbourhood of the Ashrama. He is accompanied by his wife and brother. He is a personage looking like a divinity. He asked me to inform you in the proper way about his arrival." Hearing these words, the great sage Bharadwaja got up immediately from his seat and went towards Rama, carrying with him the ingredients for the offerings of Arghya and Padya. After making a salutation to Rama and Lakshmana, the sage said, "Oh my Dear Rama, lotus-eyed one! It is a pleasure to receive you . Please visit my hermit-age and deign to consecrate it with the dust of the feet." With these words, he led him into the hermitage along with Sita and Lakshmana, again adored him and extended to him a reception according to the noblest traditions. He then said, "By the advent, the austerities I have been practising have come to their fulfilment. I am acquainted, Oh My Lord Rama, with everything about the past and what you are going to do hereafter. I know You as the veritable Paramatman who has assumed a human form by His Maya. By virtue of the insight I have gained by the adoration, I have come to understand how you are prayed to by Brahma, how you decided to grace by incarnating yourself, what the purpose of residence in the forest is, and what you have done while living in Ayodhya. What more am I to say? Oh the noblest one of the Raghu's line! . I have come to my life's fulfillment by my contact with You. I am blessed by meeting my Holiness, who art the Purusha that transcends Prakriti, now incarnated in Kakutstha's line." Thereupon Rama, along with Sita and Lakshmana, saluted the sage and said, "Oh Respected great sage! We, who are mere Kshatriyas, be search your blessings." Conversing in this way, they spent some time with the sage.

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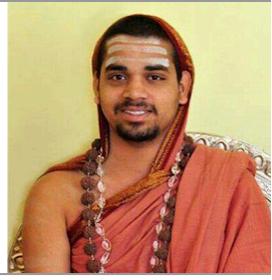


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

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

Chapter 10 Vibhūti yoga:

14

सर्वमेतद्गतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥१४॥

sarvametaḍṛtaṃ manye yanmāṃ vadasi keśava ।

na hi te bhagavanvyaktiṃ vidurdevā na dānavāḥ ॥14॥

Oh Kṛṣṇa! I consider all this which You tell me to be true, because neither the gods nor the demons know Your manifestation, Oh Lord!



15

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥१५॥

svayamevātmanātmānaṃ, vettha tvam puruṣottama ।

bhūtabhāvana bhūteśa, devadeva jagatpate ॥15॥

Oh Kṛṣṇa, the creator of all beings, the sustainer of all beings, the god of all gods, and the protector of the universe! You alone know Yourself by Yourself.

16

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकान् इमांस्त्वं व्याप्य तिष्ठसि ॥१६॥

vaktumarhasyaśeṣeṇa divyā hyātmavibhūtayaḥ ।

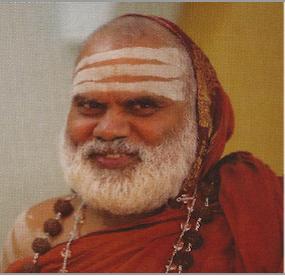
yābhirvibhūtibhirlokān imāṃstvam vyāpya tiṣṭhasi ॥16॥

You should completely narrate (those) divine glories of Yours by which glories You remain pervading these worlds.

17

कथं विद्यामहं योगिन् त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥१७॥

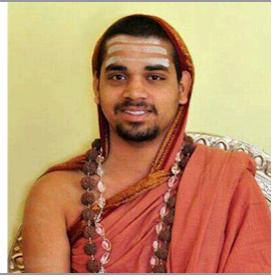


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kathaṃ vidyāmaḥaṃ yogin tvāṃ sadā paricintayan |

keṣu keṣu ca bhāveṣu cintyo'si bhagavanmayā ||17||

Oh Lord of all powers! Constantly thinking of You, how can I know (Your true nature)? In what all objects are You to be meditated upon by me, Oh Lord?

18

विस्तरेणात्मनो योगं विभूतिं च जनार्दन |

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ||१८||

vistareṇātmano yogaṃ vibhūtiṃ ca janārdana |

bhūyaḥ kathaya tṛptirhi śṛṇvato nāsti me'mṛtam ||18||

Tell me in detail of your mysterious power (Yoga) and sovereignty (aisvarya) and the various things to be meditated upon.-Janardana is so called because He sends-or causes to go (ardayati) the Asuras, those people (janas) who are the enemies of the Gods, to hell and the like; or because

He is prayed to by all people for worldly success and salvation.-Tell me again of them, though described before; for, there is no satiety in hearing the immortal (ambrosia) of the speech issuing from your mouth.



19

श्रीभगवानुवाच

śrībhagavān uvāca

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः |

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ||१९||

hanta te kathayiṣyāmi divyā hyātmavibhūtayaḥ |

prādhānyataḥ kuruśreṣṭha nāstyanto vistarasya me

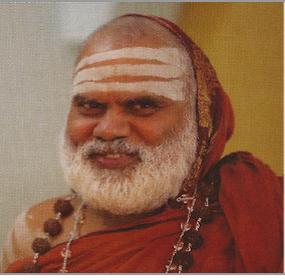
||19||

Now I will tell you of My heavenly Glories, in their prominence, i.e., where they are severally the most prominent. It is not, indeed, possible even in a whole century to describe all of them, as there is no limit to the extent of My Glories.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः |

अहमादिश्च मध्यं च भूतानामन्त एव च ||२०||

ahamātmā guḍākeśa sarvabhūtāśayasthitaḥ |

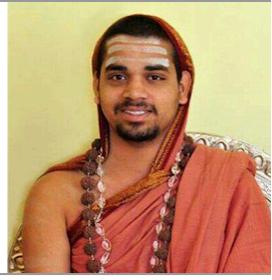


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ahamādiśca madhyaṃ ca bhūtānānta eva ca ||20||

You should think of Me as the innermost Self, seated in the heart within of all beings. 'Gudakesa' means either 'conqueror of sleep' or 'thick-haired' He who is unable to think of Me as the Self should think of Me in those things which are mentioned below; for I am the source, the stay, and the end of all beings.

(Will Continue...)

(See the meaning for the slokas in 2025_Aug Main Voice of Jagadguru e magazine)

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