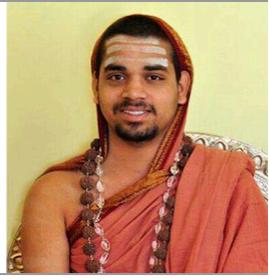


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ADHYATMA RAMAYAN

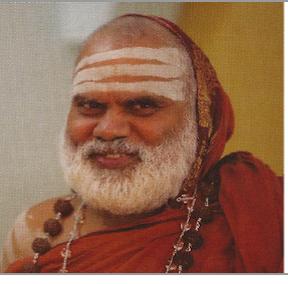
By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ षष्ठः सर्गः ॥

॥ ṣaṣṭhaḥ sargaḥ ॥

प्रातरुत्थाय यमुनामुत्तीर्य मुनिवारकैः ।
 कृताप्लवेन मुनिना दृष्टमार्गेण राघवः ॥ ४२॥
 प्रययौ चित्रकूटाद्रिं वाल्मीकेर्यत्र चाश्रमः ।
 गत्वा रामोऽथ वाल्मीकेराश्रमं ऋषिसङ्कुलम् ॥ ४३॥
 नानामृगद्विजाकीर्णं नित्यपुष्पफलाकुलम् ।
 तत्र दृष्ट्वा समासीनं वाल्मीकिं मुनिसत्तमम् ॥ ४४॥
 ननाम शिरसा रामो लक्ष्मणेन च सीतया ।
 दृष्ट्वा रामं रमानाथं वाल्मीकिलोकसुन्दरम् ॥ ४५॥
 जानकीलक्ष्मणोपेतं जटामुकुटमण्डितम् ।
 कन्दर्पसदृशाकारं कमनीयाम्बुजेक्षणम् ॥ ४६॥
 दृष्ट्वैव सहसोत्तस्थौ विस्मयानिमिषेक्षणः ।
 आलिङ्ग्य परमानन्दं रामं हर्षाश्रुलोचनः ॥ ४७॥
 पूजयित्वा जगत्पूज्यं भक्त्यार्घ्यादिभिरादृतः ।
 फलमूलैः स मधुरैर्भोजयित्वा च लालितः ॥ ४८॥
 राघवः प्राञ्जलिः प्राह वाल्मीकिं विनयान्वितः ।
 पितुराज्ञां पुरस्कृत्य दण्डकानागता वयम् ॥ ४९॥
 भवन्तो यदि जानन्ति किं वक्ष्यामोऽत्र कारणम् ।
 यत्र मे सुखवासाय भवेत्स्थानं वदस्व तत् ॥ ५०॥
 सीतया सहितः कालं किञ्चित्तत्र नयाम्यहम् ।
 इत्युक्तो राघवेणासौ मुनिः सस्मितमब्रवीत् ॥ ५१॥
 त्वमेव सर्वलोकानां निवासस्थानमुत्तमम् ।
 तवापि सर्वभूतानि निवाससदनानि हि ॥ ५२॥
 एवं साधारणं स्थानमुक्तं ते रघुनन्दन ।
 सीतया सहितस्येति विशेषं पृच्छतस्तव ।
 तद्वक्ष्यामि रघुश्रेष्ठ यत्ते नियतमन्दिरम् ॥ ५३॥

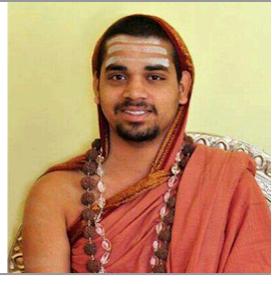


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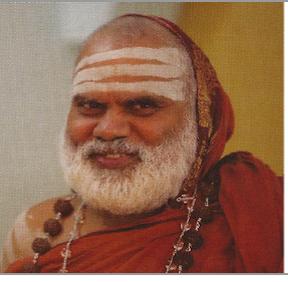
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शान्तानां समदृष्टीनामद्वेषृणां च जन्तुषु ।
त्वामेव भजतां नित्यं हृदयं तेऽधिमन्दिरम् ॥ ५४॥
धर्माधर्मान् परित्यज्य त्वामेव भजतोऽनिशम् ।
सीतया सह ते राम तस्य हृत्सुखमन्दिरम् ॥ ५५॥
त्वन्मन्त्रजापको यस्तु त्वामेव शरणं गतः ।
निर्द्वन्द्वो निःस्पृहस्तस्य हृदयं ते सुमन्दिरम् ॥ ५६॥
निरहङ्कारिणः शान्ता ये रागद्वेषवर्जिताः ।
समलोष्टाश्मकनकास्तेषां ते हृदयं गृहम् ॥ ५७॥
त्वयि दत्तमनोबुद्धिर्यः सन्तुष्टः सदा भवेत् ।
त्वयि सन्त्यक्तकर्मा यस्तन्मनस्ते शुभं गृहम् ॥ ५८॥
यो न द्वेष्यप्रियं प्राप्य प्रियं प्राप्य न हृष्यति ।
सर्वं मायेति निश्चित्य त्वां भजेत्तन्मनो गृहम् ॥ ५९॥
षड्भावादिविकारान् यो देहे पश्यति नात्मनि ।
क्षुत्तृट् सुखं भयं दुःखं प्राणबुद्ध्योर्निरीक्षते ॥ ६०॥
संसारधर्मैर्निर्मुक्तस्तस्य ते मानसं गृहम् ॥ ६१॥
पश्यन्ति ये सर्वगुहाशयस्थं त्वां चिद्घनं सत्यमनन्तमेकम् ।
अलेपकं सर्वगतं वरेण्यं तेषां हृदब्जे सह सीतया वस ॥ ६२॥
निरन्तराभ्यासदृढीकृतात्मनां त्वत्पादसेवापरिनिष्ठितानाम् ।
त्वन्नामकीर्त्या हतकल्मषाणां सीतासमेतस्य गृहं हृदब्जे ॥ ६३॥
राम त्वन्नाममहिमा वर्णयते केन वा कथम् ।
यत्प्रभावादहं राम ब्रह्मर्षित्वमवाप्तवान् ॥ ६४॥
अहं पुरा किरातेषु किरातैः सह वर्धितः ।
जन्ममात्रद्विजत्वं मे शूद्राचाररतः सदा ॥ ६५॥
शूद्रायां बहवः पुत्रा उत्पन्ना मेऽजितात्मनः ।
ततश्चौरैश्च सङ्गम्य चौरोऽहमभवं पुरा ॥ ६६॥
धनुर्बाणधरो नित्यं जीवानामन्तकोपमः ।
एकदा मुनयः सप्त दृष्ट्वा महति कानने ॥ ६७॥
साक्षान्मया प्रकाशन्तो ज्वलनार्कसमप्रभाः ।
तानन्वधावं लोभेन तेषां सर्वपरिच्छदान् ॥ ६८॥
ग्रहीतुकामस्तत्राहं तिष्ठ तिष्ठेति चाब्रवम् ।
दृष्ट्वा मां मुनयोऽपृच्छन् किमायासि द्विजाधम ॥ ६९॥

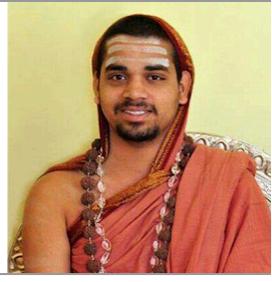


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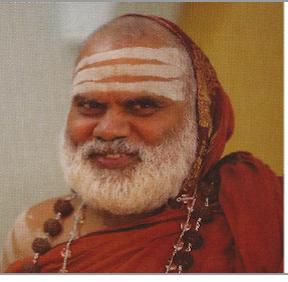
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अहं तानब्रवं किञ्चिदादातुं मुनिसत्तमाः ।
पुत्रदारादयः सन्ति बहवो मे बुभुक्षिताः ॥ ७०॥
तेषां संरक्षणार्थाय चरामि गिरिकानने ।
ततो मामूचुरव्यग्राः पृच्छ गत्वा कुटुम्बकम् ॥ ७१॥
यो यो मया प्रतिदिनं क्रियते पापसञ्चयः ।
यूयं तद्भागिनः किं वा नेति वेतिपृथक्पृथक् ॥ ७२॥
वयं स्थास्यामहे तावदागमिष्यसि निश्चयः ।
तथेत्युक्त्वा गृहं गत्वा मुनिभिर्यदुदीरितम् ॥ ७३॥
अपृच्छं पुत्रदारादीन्स्तैरुक्तोऽहं रघूत्तम ।
पापं तवैव तत्सर्वं वयं तु फलभागिनः ॥ ७४॥
तच्छ्रुत्वा जातनिर्वेदो विचार्य पुनरागमम् ।
मुनयो यत्र तिष्ठन्ति करुणापूर्णमानसाः ॥ ७५॥
मुनीनां दर्शनादेव शुद्धान्तःकरणोऽभवम् ।
धनुरादीन् परित्यज्य दण्डवत्पतितोऽस्म्यहम् ॥ ७६॥
रक्षध्वं मां मुनिश्रेष्ठा गच्छन्तं निरयार्णवम् ।
इत्यग्रे पतितं दृष्ट्वा मामूचुर्मुनिसत्तमाः ॥ ७७॥
उत्तिष्ठोत्तिष्ठ भद्रं ते सफलः सत्समागमः ।
उपदेक्ष्यामहे तुभ्यं किञ्चित्तेनैव मोक्षयसे ॥ ७८॥
परस्परं समालोच्य दुर्वृत्तोयं द्विजाधमः ।
उपेक्ष्य एव सद्वृत्तैस्तथापि शरणं गतः ।
रक्षणीयः प्रयत्नेन मोक्षमार्गोपदेशतः ॥ ७९॥
इत्युक्त्वा राम ते नाम व्यत्यस्ताक्षरपूर्वकम् ।
एकाग्रमनसात्रैव मरेति जप सर्वदा ॥ ८०॥
आगच्छामः पुनर्यावत्तावदुक्तं सदा जप ।
इत्युक्त्वा प्रययुः सर्वे मुनयो दिव्यदर्शनाः ॥ ८१॥
अहं यथोपदिष्टं तैस्तथाकरवमञ्जसा ।
जपन्नेकाग्रमनसा बाह्यं विस्मृतवानहम् ॥ ८२॥
एवं बहुतिथे काले गते निश्चलरूपिणः ।
सर्वसङ्गविहीनस्य वल्मीकोऽभून्ममोपरि ॥ ८३॥
ततो युगसहस्रान्ते ऋषयः पुनरागमन् ।
मामूचुर्निष्क्रमस्वेति तच्छ्रुत्वा तूर्णमुत्थितः ॥ ८४॥

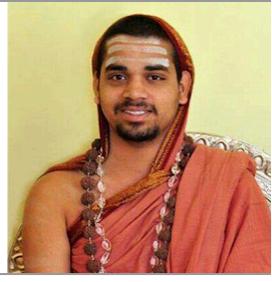


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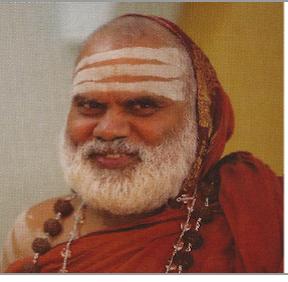
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वल्मीकान्निर्गतश्चाहं नीहारादिव भास्करः ।
 मामप्याहुर्मुनिगणा वाल्मीकिस्त्वं मुनीश्वर ॥ ८५॥
 वल्मीकात्सम्भवो यस्माद् द्वितीयं जन्म तेऽभवत् ।
 इत्युक्त्वा ते ययुर्दिव्यगतिं रघुकुलोत्तम ॥ ८६॥
 अहं ते राम नाम्नश्च प्रभावादीदृशोऽभवम् ।
 अद्य साक्षात्प्रपश्यामि ससीतं लक्ष्मणेन च ॥ ८७॥
 रामं राजीवपत्राक्षं त्वां मुक्तो नात्र संशयः ।
 आगच्छ राम भद्रं ते स्थलं वै दर्शयाम्यहम् ॥ ८८॥
 एवमुक्त्वा मुनिः श्रीमान्लक्ष्मणेन समन्वितः ।
 शिष्यैः परिवृतो गत्वा मध्ये पर्वतगङ्गयोः ॥ ८९॥
 तत्र शालां सुविस्तीर्णां कारयामास वासभूः ।
 प्राक्पश्चिमं दक्षिणोदक् शोभनं मन्दिरद्वयम् ॥ ९०॥
 जानक्या सहितो रामो लक्ष्मणेन समन्वितः ।
 तत्र ते देवसदृशा ह्यवसन् भवनोत्तमे ॥ ९१॥
 वाल्मीकिना तत्र सुपूजितोऽयं रामः ससीतः सह लक्ष्मणेन ।
 देवैर्मुनीन्द्रैः सहितो मुदास्ते स्वर्गे यथा देवपतिः सशच्या ॥ ९२॥

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे
 अयोध्याकाण्डे षष्ठः सर्गः ॥ ६॥

prātarutthāya yamunāmuttīrya munivārakaiḥ |
 kṛtāplavena muninā dr̥ṣṭāmārgēṇa rāghavaḥ || 42||
 prayayau citrakūṭādrim vālmīkeryatra cāsramaḥ |
 gatvā rāmo'tha vālmīkerāśramaṃ ṛṣisaṅkulam || 43||
 nānāmṛgadvijākīrṇaṃ nityapuṣpaphalākulam |
 tatra dr̥ṣṭvā samāsīnaṃ vālmīkiṃ munisattamam || 44||
 nanāma śirasā rāmo lakṣmaṇena ca sītayā |
 dr̥ṣṭvā rāmaṃ ramānāthaṃ vālmīkīrlokaśundaram || 45||
 jānakīlakṣmaṇopetaṃ jaṭāmukuṭamaṇḍitam |
 kandarpasadr̥śākāraṃ kamanīyāmbujekṣaṇam || 46||
 dr̥ṣṭvaiva sahasottasthau vismayānimiṣekṣaṇaḥ |
 āliṅgya paramānandaṃ rāmaṃ harṣāśruloanaḥ || 47||

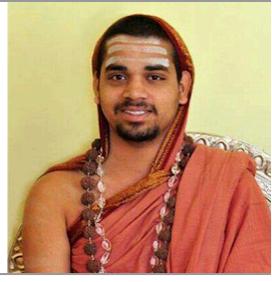


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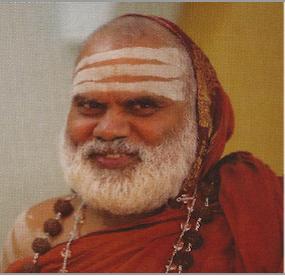
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pūjayitvā jagatpūjyaṃ bhaktyārghyādibhirādṛtaḥ |
phalamūlaiḥ sa madhurairbhojayitvā ca lālitāḥ || 48||
rāghavaḥ prāñjaliḥ prāha vālmīkiṃ vinayānvitaḥ |
piturājñāṃ puraskṛtya daṇḍakānāgatā vayam || 49||
bhavanto yadi jānanti kiṃ vakṣyāmo'tra kāraṇam |
yatra me sukhavāsāya bhavetsthānaṃ vadasva tat || 50||
sītayā sahitaḥ kālaṃ kiñcittatra nayāmyaham |
ityukto rāghaveṇāsau muniḥ sasmitamabravīt || 51||
tvameva sarvalokānāṃ nivāsasthānamuttamam |
tavāpi sarvabhūtāni nivāsasadanāni hi || 52||
evaṃ sādharmaṇaṃ sthānamuktaṃ te raghunandana |
sītayā sahitasyeti viśeṣaṃ pṛcchatastava |
tadvakṣyāmi raghuśreṣṭha yatte niyatamandiram || 53||
sāntānāṃ samadrṣṭīnāmadveṣṭīṇāṃ ca jantuṣu |
tvāmeva bhajatāṃ nityaṃ hṛdayaṃ te'dhimandiram || 54||
dharmādharmān parityajya tvāmeva bhajato'niśam |
sītayā saha te rāma tasya hṛtsukhamandiram || 55||
tvanmantrajāpako yastu tvāmeva śaraṇaṃ gataḥ |
nirdvandvo niḥsprḥastasya hṛdayaṃ te sumandiram || 56||
nirahaṅkāriṇaḥ sāntā ye rāgadveṣavarjitāḥ |
samaloṣṭāsmakanakāsteṣāṃ te hṛdayaṃ gṛham || 57||
tvayi dattamanobuddhiryaḥ santuṣṭaḥ sadā bhavet |
tvayi santyaktakarmā yastanmanaste śubhaṃ gṛham || 58||
yo na dveṣṭyapriyaṃ prāpya priyaṃ prāpya na hṛṣyati |
sarvaṃ māyeti niścitya tvāṃ bhajettanmano gṛham || 59||
ṣaḍbhāvādivikārān yo dehe paśyati nātmani |
kṣuttrī sukhaṃ bhayaṃ duḥkhaṃ prāṇabuddhyornirikṣate || 60||
saṃsāradharmairnirmuktastasya te mānaṣaṃ gṛham || 61||
paśyanti ye sarvaguhāśayasthaṃ tvāṃ cidghanaṃ satyamanantamekam |
alepakaṃ sarvagataṃ vareṇyaṃ teṣāṃ hṛdabje saha sītayā vasa || 62||
nirantarābhyāsadr̥ḥkṛtātmanāṃ tvatpādasevāpariniṣṭhitānāṃ |
tvannāmakīrtiyā hatakalmaṣāṇāṃ sītāsametasya gṛhaṃ hṛdabje || 63||

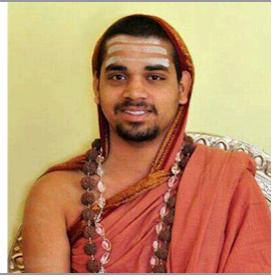


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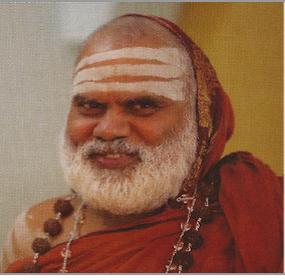
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rāma tvannāmahimā varṇyate kena vā katham |
yatprabhāvādahaṃ rāma brahmarṣitvamavāptavān || 64||
ahaṃ purā kirāteṣu kirātaiḥ saha vardhitaḥ |
janmamātradvijatvaṃ me sūdrācārarataḥ sadā || 65||
sūdrāyāṃ bahavaḥ putrā utpannā me'jitātmanaḥ |
tataścoraiśca saṅgamyā cauro'hamabhavaṃ purā || 66||
dhanurbāṇadharo nityaṃ jīvānāmantakopamaḥ |
ekadā munayaḥ sapta dr̥ṣṭā mahati kānane || 67||
sākṣānmayā prakāśanto jvalanārkasamaprabhāḥ |
tānavadhāvaṃ lobhena teṣāṃ sarvaparicchadān || 68||
grahītukāmastatrāhaṃ tiṣṭha tiṣṭheti cābravam |
dr̥ṣṭvā māṃ munayo'pṛcchan kimāyāsi dvijādhamā || 69||
ahaṃ tānabravaṃ kiñcidādātum munisattamāḥ |
putradārādayaḥ santi bahavo me bubhukṣitāḥ || 70||
teṣāṃ samrakṣaṇārthāya carāmi girikānane |
tato māmūcuravyagrāḥ pṛccha gatvā kuṭumbakam || 71||
yo yo mayā pratidinaṃ kriyate pāpasañcayaḥ |
yūyaṃ tadbhāginaḥ kiṃ vā neti vetipṛthakpṛthak || 72||
vayaṃ sthāsyāmahe tāvadāgamiṣyasi niścayaḥ |
tathetyuktvā gṛhaṃ gatvā munibhiryadudīritam || 73||
apṛcchaṃ putradārādīnstairukto'haṃ raghūttama |
pāpaṃ tavaiva tatsarvaṃ vayaṃ tu phalabhāginaḥ || 74||
tacchrutvā jātanirvedo vicārya punarāgamam |
munayo yatra tiṣṭhanti karuṇāpūrṇamānasāḥ || 75||
munīnāṃ darśanādeva śuddhāntaḥkaraṇo'bhavam |
dhanurādīn parityajya daṇḍavatpatito'smyaham || 76||
rakṣadhvaṃ māṃ muniśreṣṭhā gacchantam nirayārṇavam |
ityagre patitam dr̥ṣṭvā māmūcurmunisattamāḥ || 77||
uttiṣṭhottiṣṭha bhadraṃ te saphalaḥ satsamāgamaḥ |
upadekṣyāmahe tubhyaṃ kiñcittenaiva mokṣyase || 78||
parasparaṃ samālocya durvṛttoyam dvijādhamāḥ |
upekṣya eva sadvṛttaistathāpi śaraṇaṃ gataḥ |
rakṣaṇīyaḥ prayatnena mokṣamārgopadeśataḥ || 79||

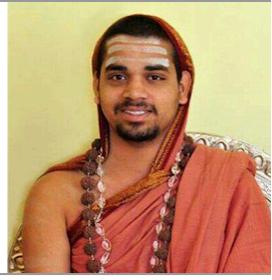


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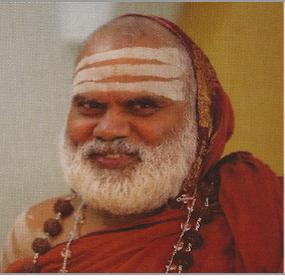
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ityuktvā rāma te nāma vyatyastākṣarapūrvakam |
ekāgramanasātraiva mareti japa sarvadā || 80||
āgacchāmaḥ punaryāvattāvaduktaṃ sadā japa |
ityuktvā prayayuh sarve munayo divyadarśanāḥ || 81||
ahaṃ yathopadiṣṭaṃ taistathākaravamañjasā |
japannekāgramanasā bāhyaṃ vismṛtavānaham || 82||
evaṃ bahutithe kāle gate niścalarūpiṇaḥ |
sarvasaṅgavihīnasya valmīko'bhūnmamopari || 83||
tato yugasahasrānte ṛṣayaḥ punarāgaman |
māmūcurniṣkramasveti tacchrutvā tūrṇamutthitaḥ || 84||
valmīkānnirgataścāhaṃ nīhārādiva bhāskaraḥ |
māmapyāhurmunigaṇā vālmīkistvaṃ munīśvara || 85||
valmīkātsambhavo yasmād dvitīyaṃ janma te'bhavat |
ityuktvā te yayurdivyagatiṃ raghukulottama || 86||
ahaṃ te rāma nāmaśca prabhāvādīdṛśo'bhavam |
adya sāḅṣātprapaśyāmi sasītaṃ lakṣmaṇena ca || 87||
rāmaṃ rājīvapatrākṣaṃ tvāṃ mukto nātra saṃśayaḥ |
āgaccha rāma bhadraṃ te sthalaṃ vai darśayāmyaham || 88||
evamuktvā muniḥ śrīmānllakṣmaṇena samanvitaḥ |
śiṣyaiḥ parivrto gatvā madhye parvatagaṅgayoḥ || 89||
tatra śālāṃ suvistīrṇāṃ kārayāmāsa vāsabhūḥ |
prākpaścimaṃ dakṣiṇodak śobhanaṃ mandiradvayam || 90||
jānakyā sahito rāmo lakṣmaṇena samanvitaḥ |
tatra te devasadṛśā hyavaśan bhavanottame || 91||
vālmīkinā tatra supūjito'yaṃ rāmaḥ sasītaḥ saha lakṣmaṇena |
devairmunīdraiḥ sahito mudāste svarge yathā devapatiḥ saśacyā || 92||

iti śrīmadadhyātmarāmāyaṇe umāmaheśvarasaṃvāde
ayodhyākāṇḍe ṣaṣṭhaḥ sargaḥ || 6||

The next morning, after the bath and morning rites, the sage instructed Rama to the banks of the Yamuna. Accompanied by some of the pupils of the sage, Rama crossed the Yamuna on his way to mount Chitrakuta, where the Ashram of sage Valmiki was situated. Soon, they reached that Ashram which was nourished by a large number of sages. That Ashram was full of animals and

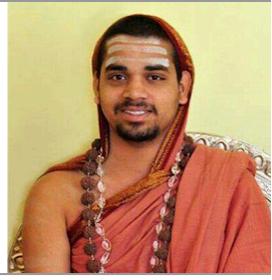


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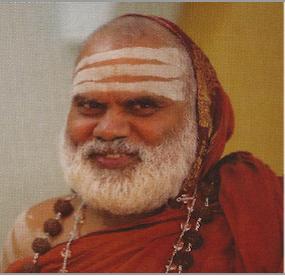


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birds, and the trees there were covered with flowers and fruits. Meeting the sacred sage Valmiki there, Rama, Lakshmana and Sita bowed to him. In great haste sage Valmiki got up from his seat at the sight of Rama, the consort of Lakshmi and the most handsome one of Rama who had a cupid-like form and attractive eyes of the shape of lotus petals, and who appeared now with a crown of matted locks on his head with a smiling face. The eyes of the sage Valmiki covered with tears and unwinking due to amazement and with a heart overflowing with bliss, he received Rama and offered Arghya and Padya with great devotion to him who was the object of worship for the whole world. Sage Valmiki then served Sri Rama him with sweet fruits and roots by his own hands with a lot of love and affection. Accepting the offering by the sage Valmiki with humility, Rama said to him, "At the command of our father, we have come to this Dandakaranya: Oh the scared one! You are capable of knowing everything, it is needless for me to give the reason for all these happenings. I request you to advise me as to where I can stay in peace in these regions. At that place, I shall start my Vanavasa with Lakshmana and Sita," When Rama said these words, sage Valmiki with a smile on his face, "My Lord, for You, the best residence for the whole world, while at the same time all beings in the universe form a fitting residence for you. Oh Rama! The scion of Raghu's line! What I have pointed out is the common place of residence. But you asked for a special residence where you could stay with Sita now. The noblest of Raghu's line! I shall now point it out as per your wish, The best residence for you is the heart of those who are peaceful, even-minded, friendly to all creatures and who ever meditate on you with great devotion.

Those who are ever dependent on you abandoning all Dharma and Adharma-their heart, Oh Rama, is the happiest residence for you along with Sita. Those who ever repeat the holy name, those who are ever resigned, those who are above the pairs of opposites, those who are devoid of all desires their heart is the happy residence, all these places are yours. Those who are without self-conceit, who are peaceful, who are devoid of attachment and anger, and who view the earth and a piece of gold as a dust and their heart is filled with your name and image is the perfect residence for you Oh Rama. Those who have resigned their mind and intellect to you, those who are ever established in perfect contentment, those who have dedicated all their works to you with total surrender at your feet, their hearts form the auspicious residence for you my lord. Those who do not show any abolition to unpleasant experiences and do not get very happy with pleasant ones, and those who look upon the whole universe as Maya, a mere appearance, and remain devoted at your lotus feet, alone their heart forms a fitting residence for You and Sita. Whosoever sees the six transformations of one's being beginning with birth as occurring to the body and not to the Self, whoever sees hunger, thirst and fear, as also happiness and misery as belonging to the Prana and not to the Atman, and whoever is by such knowledge free from involvement in the processes of Samsara the heart of such a person is occupied by you. May the reside along with Sita in the heart-lotus of those who see you as the resident of the inner recess of all beings, as the One without a second, as the One Unaffected, as the One all-pervading who understand as Pure Consciousness, as the Truth, as the Immeasurable, and as the One superior to everything else non other than the Brahman. Those who have succeeded in concentrating their mind by continuous practice, those who are ever devoted to the service of the holy feet, those whose sins

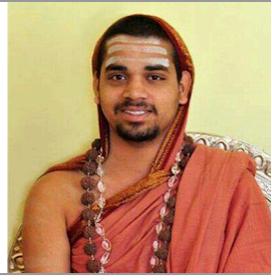


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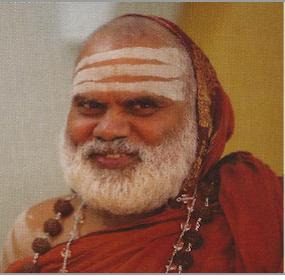
have been destroyed by chanting your name always and singing about your glories, such a person's heart is filled with the divine platform for you to stay permanently with Sita.

Hey Rama! Who can adequately describe the greatness of your name-the name by the power of which I attained to the status of a Brahmarshi. Long ago, A Brahmana by mere birth, I was living in the land of the hunters among a tribe of that community and I was living the worst life to the ways of the most ignoble people. As a sensual man, I had a brood of children by a low-born woman, and for their support I associated myself with thieves and robbers and took to their



profession as the means of livelihood. Every day, equipped with a bow and arrow, I moved about in the forest as death embodied, for the destruction of all living creatures and also I never showed any mercy to anyone. While doing so, I once saw seven Munis in a thick forest. I saw them shining like fire and the sun. Moved by greed, I desired to rob them of all their possessions, and for that purpose, I followed them and ordered them to stop. Seeing me,

they asked me thus, 'Oh degenerate fellow of a Brahmana! Why are you following us?' I replied, 'There are many hungry mouths in my house to feed. I am coming to rob you of your possessions to fulfil my needs and to support my family. I am moving about on mountains and in forests.' Hearing my reply in a very gentle tone and smiling faces, they told me, 'You go to your family members and ask every one of them individually, whether they are willing to share the sins that you are accumulating to your credit every day. Until you return after making this enquiry, we shall

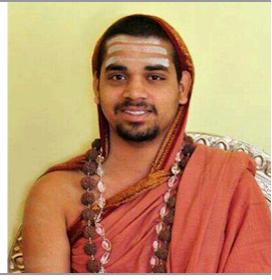


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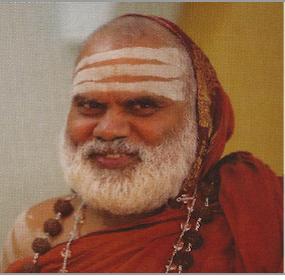


remain here itself. ever you And on your return we will give you whatever you ask '. On hearing their sweet tone words I, therefore, went home and communicated to my wife and children what the sages had said. But their reply was that they were willing to share only my earnings and not my sins. I never expected such a reply from them. Their words drove me to a mood of tremendous repentance. I immediately hurried to the place where the merciful sages were awaiting my return. I surrendered at their holy feet. My mind being purified by the sight of these sacred men, I threw my weapons like bow and arrow, and fell flat before them. I prayed to them, 'Oh great sages! Save me from the terrible hells, I surrender you all. The seven sages showered their mercy on me and said: 'Arise! Arise! You will be saved. The contact with holy men will certainly be fruitful. We shall give you some advice. By that you will attain liberation.' Then they had some consultation among themselves as follows: "He is certainly a man of evil ways. A Brahmana, who has degenerated by evil ways, has to be shunned by all good men. This is the law. Yet, he has taken shelter under us and as such, even though it may be difficult, he has to be helped with proper advice for the attainment of spiritual liberation.' With these words, Hey Rama, they initiated me into your name in the reverse order as 'Mara' and asked me to repeat it continuously there itself with concentration of mind. 'Until we return to this place again,' they added 'you go on repeating the name with which we have initiated you.' With this instruction, those scared and divine sages departed.

"I immediately decided to follow their advice into practice in all sincerity. I repeated the name with such concentration that I lost awareness of all external things. Devoid of all worldly attachments, I went on with this practice for a long time without moving the body in the least, and as a consequence an ant-hill (Valmika) gathered about me and rose above my head. At the end of a thousand divine years, those sacred sages who instructed me returned to me, who was sitting covered by that ant-hill. Seeing me in that condition they called out to me to come out. Hearing my Gurus' voices I then arose immediately from my seat at once, like the sun emerged from the clouds, I got out of the mould of earth. The sages thereupon blessed. 'This emergence from a mould of earth is a second birth for you. Oh sage! You will hereafter be known as Valmiki — the one born out of Valmika or ant-hill. Saying so, they departed to the heavenly regions. Oh the noblest of Raghu's line! By the power of your name 'Rama', I have attained to this state of life. Now, I have the privilege of seeing You with Sita and Lakshmana with my mortal eyes. In this universe I am the very much blessed one and attained the goal of this human birth. Hey Rama ! I will now show you the suitable place to stay in this region."

Saying so, the sage Valmiki, along with Rama, Sita, Lakshmana and some of his own disciples went to a region between the Ganga and the Chitrakuta mountain. There, he showed Rama a perfect place to stay. Lakshmana started his work with full happiness and made a perfect Hut which had two spacious thatched constructions, one extending from east to west and the other south to north. Rama, Sita and Lakshmana took their residence in those homesteads. Shown by sage Valmiki, Rama along with Sita and Lakshmana, resided there in joy just like Indra resides in heaven in the company of his beloved Sachi Devi and great sages.

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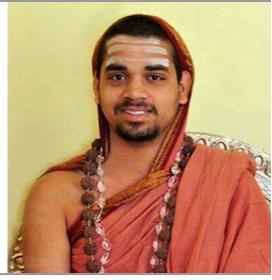


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

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 bhagavanvaktiṃ 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 ।

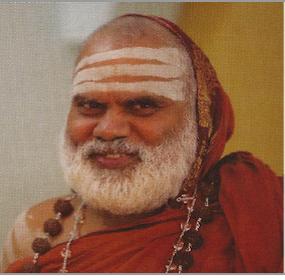
yābhirvibhūtibhirlokān imāṃstvam vyāpya tiṣṭhasi ॥16॥

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॥

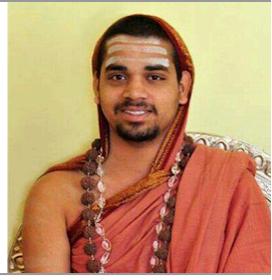


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**kathaṃ vidyāmaham yogin tvāṃ sadā paricintayan |
keṣu keṣu ca bhāveṣu cintyo'si bhagavanmayā ||17||**

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||**

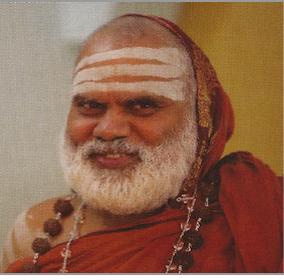
Tell me in detail about the mysterious power (Yoga) and sovereignty (aisvarya) and the various things to be meditated upon.-Janardana is so called because He sends-or causes to go (ardayati)-the Asuras, those people (janas) who are the enemies of the Gods, to hell and the like; or because He is prayed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

19

**श्रीभगवानुवाच
śrībhagavān uvāca
हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः |
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ||१९||
hanta te kathayiṣyāmi divyā hyātmavibhūtayah |
prādhānyataḥ kuruśreṣṭha nāstyanto vistarasya me ||19||**

Sri Kṛṣṇa replied -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 |
ahamādiśca madhyaṃ ca bhūtānāmanta eva ca ||20||**

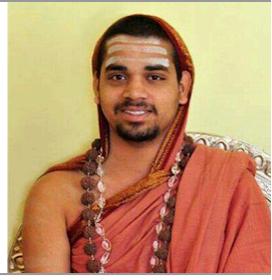


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You should think of Me as the innermost Self, seated in the heart within of all beings. Gudakesa' means either 'conqueror of sleep' or 'thick-haired' -He who is unable to think of Me as the Self should think of Me in those things which are mentioned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