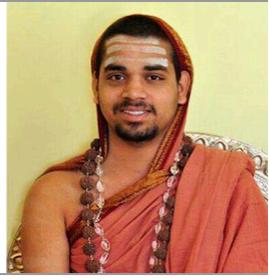


# Voice of Jagadguru

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## ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ सप्तमः सर्गः ॥

॥ saptamaḥ sargaḥ ॥

श्रीमहादेव उवाच । (श्रीपरमेश्वर उवाच ।)

सुमन्त्रोऽपि तदायोध्यां दिनान्ते प्रविवेश ह ।

वस्त्रेण मुखमाच्छाद्य बाष्पाकुलितलोचनः ॥ १॥

बहिरेव रथं स्थाप्य राजानं द्रष्टुमाययौ ।

जयशब्देन राजानं स्तुत्वा तं प्रणनाम ह ॥ २॥

ततो राजा नमन्तं तं सुमन्त्रं विह्वलोऽब्रवीत् ।

सुमन्त्र रामः कुत्रास्ते  
कुत्र त्यक्तस्त्वया रामः  
सीता वा लक्ष्मणो  
हा राम हा गुणनिधे हा  
दुःखार्णवे निमग्नं मां  
विलप्यैवं चिरं राजा  
एवं मन्त्री रुदन्तं तं  
रामः सीता च  
शृङ्गवेरपुराभ्याशे  
गुहेन किञ्चिदानीतं  
स्पृष्ट्वा हस्तेन  
वटक्षीरं समानाय्य  
जटामुकुटमाबद्ध्य  
सुमन्त्र ब्रूहि राजानं



सीतया लक्ष्मणेन च ॥ ३॥

किं मां पापिनमब्रवीत् ।

वापि निर्दयं मां किमब्रवीत् ॥ ४॥

सीते प्रियवादिनि ।

म्रियमाणं न पश्यसि ॥ ५॥

निमग्नो दुःखसागरे ।

प्राञ्जलिर्वाक्यमब्रवीत् ॥ ६॥

सौमित्रिर्मया नीता रथेन ते ।

गङ्गाकूले व्यवस्थिताः ॥ ७॥

फलमूलादिकं च यत् ।

सम्प्रीत्या नाग्रहीद्विससर्ज तत् ॥ ८॥

गुहेन रघुनन्दनः ।

मामाह नृपते स्वयम् ॥ ९॥

शोकस्तेऽस्तु न मत्कृते ।

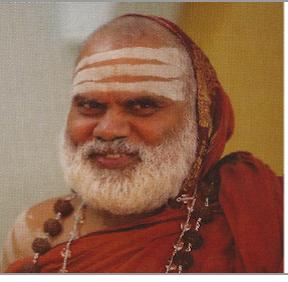
साकेतादधिकं सौख्यं विपिने नो भविष्यति ॥ १०॥

मातुर्मे वन्दनं ब्रूहि शोकं त्यजतु मत्कृते ।

आश्वासयतु राजानं वृद्धं शोकपरिप्लुतम् ॥ ११॥

सीता चाश्रुपरीताक्षी मामाह नृपसत्तम ।

दुःखगद्गदया वाचा रामं किञ्चिदवेक्षती ॥ १२॥

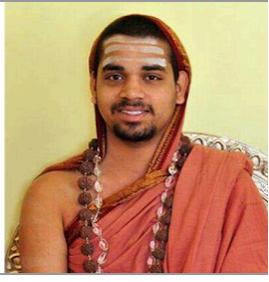


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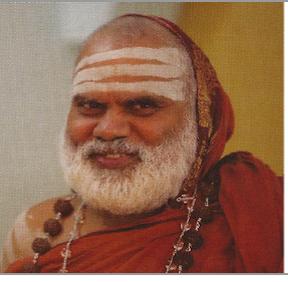
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साष्टाङ्गं प्रणिपातं मे ब्रूहि श्वश्र्वोः पदाम्बुजे ।  
इति प्ररुदती सीता गता किञ्चिदवाङ्मुखी ॥ १३॥  
ततस्तेऽश्रुपरीताक्षा नावमारुरुहुस्तदा ।  
यावद्गङ्गां समुत्तीर्य गतास्तावदहं स्थितः ॥ १४॥  
ततो दुःखेन महता पुनरेवाहमागतः ।  
ततो रुदन्ती कौसल्या राजानमिदमब्रवीत् ॥ १५॥  
कैकेय्यै प्रियभार्यायै प्रसन्नो दत्तवान् वरम् ।  
त्वं राज्यं देहि तस्यैव मत्पुत्रः किं विवासितः ॥ १६॥  
कृत्वा त्वमेव तत्सर्वमिदानीं किं नु रोदिषि ।  
कौसल्यावचनं श्रुत्वा क्षते स्पृष्ट इवाग्निना ॥ १७॥  
पुनः शोकाश्रुपूर्णाक्षः कौसल्यामिदमब्रवीत् ।  
दुःखेन म्रियमाणं मां किं पुनर्दुःखयस्यलम् ॥ १८॥  
इदानीमेव मे प्राणा उत्क्रमिष्यन्ति निश्चयः ।  
शप्तोऽहं बाल्यभावेन केनचिन्मुनिना पुरा ॥ १९॥  
पुराहं यौवने दृप्तश्चापबाणधरो निशि ।  
अचरं मृगयासक्तो नद्यास्तीरे महावने ॥ २०॥  
तत्रार्धरात्रसमये मुनिः कश्चित्तृषार्दितः ।  
पिपासार्दितयोः पित्रोर्जलमानेतुमुद्यतः ।  
अपूरयज्जले कुम्भं तदा शब्दोऽभवन्महान् ॥ २१॥  
गजः पिबति पानीयमिति मत्वा महानिशि ।  
बाणं धनुषि सन्धाय शब्दवेधिनमक्षिपम् ॥ २२॥  
हा हतोऽस्मीति तत्राभूच्छब्दो मानुषसूचकः ।  
कस्यापि न कृतो दोषो मया केन हतो विधे ॥ २३॥  
प्रतीक्षते मां माता च पिता च जलकाङ्क्षया ।  
तच्छ्रुत्वा भयसन्त्रस्तस्ततोऽहं पौरुषं वचः ॥ २४॥  
शनैर्गत्वाथ तत्पार्श्वं स्वामिन् दशरथोऽस्म्यहम् ।  
अजानता मया विद्वस्तातुमर्हसि मां मुने ॥ २५॥  
इत्युक्त्वा पादयोस्तस्य पतितो गद्गदाक्षरः ।  
तदा मामाह स मुनिर्मा भैषीर्नृपसत्तम ॥ २६॥  
ब्रह्महत्या स्पृशेन्न त्वां वैश्योऽहं तपसि स्थितः ।  
पितरौ मां प्रतीक्षेते क्षुत्तृड्भ्यां परिपीडितौ ॥ २७॥

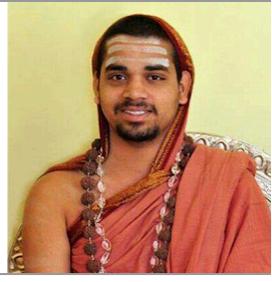


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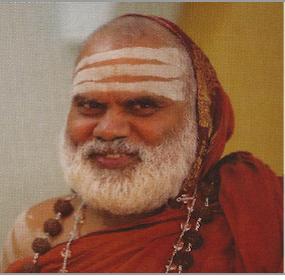


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तयोस्त्वमुदकं देहि शीघ्रमेवाविचारयन् ।  
न चेत्त्वां भस्मसात्कुर्यात्पिता मे यदि कुप्यति ॥ २८॥  
जलं दत्त्वा तु तौ नत्वा कृतं सर्वं निवेदय ।  
शल्यमुद्धर मे देहात्प्राणान्स्त्यक्ष्यामि पीडितः ॥ २९॥  
इत्युक्तो मुनिना शीघ्रं बाणमुत्पाद्य देहतः ।  
सजलं कलशं धृत्वा गतोऽहं यत्र दम्पती ॥ ३०॥

śrīmahādeva uvāca | (śrīparameśvara uvāca )  
sumantro'pi tadāyodhyāṃ dinānte praviveśa ha |  
vastreṇa mukhamācchādya bāṣpākulitalocanaḥ || 1||  
bahireva rathaṃ sthāpya rājānaṃ draṣṭumāyayau |  
jayaśabdena rājānaṃ stutvā taṃ praṇanāma ha || 2||  
tato rājā namantaṃ taṃ sumantraṃ vihvalo'bravīt |  
sumantra rāmaḥ kutrāste sītayā lakṣmaṇena ca || 3||  
kutra tyaktastvayā rāmaḥ kiṃ mām pāpinamabravīt |  
sītā vā lakṣmaṇo vāpi nirdayaṃ mām kimabravīt || 4||  
hā rāma hā guṇanidhe hā sīte priyavādini |  
duḥkhārṇave nimagnaṃ mām mriyamāṇaṃ na paśyasi || 5||  
vilapyaivaṃ ciraṃ rājā nimagno duḥkhasāgare |  
evaṃ mantrī rudantaṃ taṃ prāñjalirvākyamabravīt || 6||  
rāmaḥ sītā ca saumitrimayā nītā rathena te |  
śaṅgaverapurābhyāśe gaṅgākūle vyavasthitāḥ || 7||  
guhena kiñcidānītaṃ phalamūlādikaṃ ca yat |  
sprṣṭvā hastena samprītyā nāgrahīdvisasarja tat || 8||  
vaṭakṣīraṃ samānāyya guhena raghunandanaḥ |  
jaṭāmukuṭamābaddhya māmāha nṛpate svayam || 9||  
sumantra brūhi rājānaṃ śokaste'stu na matkṛte |  
sāketādadhikaṃ saukhyaṃ vipine no bhaviṣyati || 10||  
māturme vandanaṃ brūhi śokaṃ tyajatu matkṛte |  
āśvāsayatu rājānaṃ vṛddhaṃ śokapariplutam || 11||  
sītā cāśruparītākṣī māmāha nṛpasattama |  
duḥkhagadgadayā vācā rāmaṃ kiñcidavekṣatī || 12||

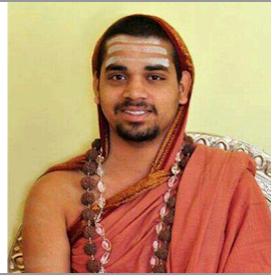


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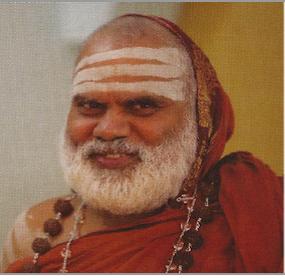
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sāṣṭāṅgaṃ praṇipātaṃ me brūhi śvaśrvoḥ padāmbuje |  
iti prarudatī sītā gatā kiñcidavānmuḥhī || 13||  
tataste'sruparītākṣā nāvamāruruhustadā |  
yāvadgaṅgāṃ samuttīrya gatāstāvadaham sthitaḥ || 14||  
tato duḥkhena mahatā punarevāhamāgataḥ |  
tato rudantī kausalyā rājānamidamabravīt || 15||  
kaikeyyai priyabhāryāyai prasanno dattavān varam |  
tvam rājyaṃ dehi tasyaiva matputraḥ kiṃ vivāsitaḥ || 16||  
kṛtvā tvameva tatsarvamidānīm kiṃ nu rodiṣi |  
kausalyāvacaṇam śrutvā kṣate sprṣṭa ivāgninā || 17||  
punaḥ śokāśrupūrṇākṣaḥ kausalyāmidamabravīt |  
duḥkhena mriyamāṇam mām kiṃ punarduḥkhayasyalam || 18||  
idānīmeva me prāṇā utkramiṣyanti niścayaḥ |  
śapto'ham bālyabhāvena kenacinmuninā purā || 19||  
purāham yauvane dṛptaścāpabāṇadhara niṣi |  
acaraṃ mṛgayāsakto nadyāstīre mahāvane || 20||  
tatrārdharātrasamaye muniḥ kaścittṛṣārditaḥ |  
pipāsārditayoḥ pitrorjalamānetumudyataḥ |  
apūrayajjale kumbhaṃ tadā śabdo'bhavanmahān || 21||  
gajaḥ pibati pānīyamiti matvā mahāniṣi |  
bāṇam dhanuṣi sandhāya śabdavedhinamakṣipam || 22||  
hā hato'smīti tatrābhūcchabdo mānuṣasūcakaḥ |  
kasyāpi na kṛto doṣo mayā kena hato vidhe || 23||  
pratīkṣate mām mātā ca pitā ca jalakāṅkṣayā |  
tacchrutvā bhayasantrastato'ham pauraṣam vacaḥ || 24||  
śanaigatvātha tatpārśvaṃ svāmin daśaratho'smyaham |  
ajānatā mayā viddhastrātumarhasi mām mune || 25||  
ityuktvā pādayostasya patito gadgadākṣaraḥ |  
tadā māmāha sa munirmā bhaiṣīrṇṛpasattama || 26||  
brahmahatyā sprṣenna tvām vaiśyo'ham tapasi sthitaḥ |  
pitarau mām pratīkṣete kṣutṛḍbhyām paripīḍitau || 27||  
tayostvamudakaṃ dehi śīghramevāvicārayan |  
na cettvām bhasmasātkuryātpitā me yadi kupyati || 28||

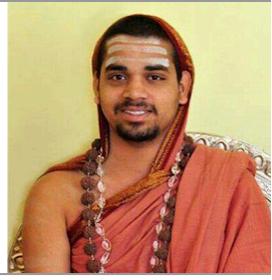


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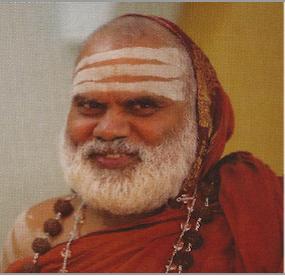


jalam datvā tu tau natvā kṛtaṃ sarvaṃ nivedaya |  
śalyamuddhara me dehātpṛāṇānstyakṣyāmi pīḍitaḥ || 29||  
ityukto muninā śīghraṃ bāṇamutpāṭya dehataḥ |  
sajalam kalaśam dhṛtvā gato'ham yatra dampaṭī || 30||

Now Sumantra had returned to Ayodhya by evening. He covered his face with a cloth to hide



the tears flowing from his eyes. Stationing the chariot outside, he went to the palace to see King Dasaratha. He greeted the King respectfully and made prostrations to him. To Sumantra, who was thus waiting before him, King Dasaratha, said, distracted with grief, "Oh Sumantra! Where is Rama staying along with Sita and Lakshmana? Where did you leave him? What did he, Sita and Lakshmana ask you to report to me, a hard-hearted sinner? Oh virtuous Rama! Oh dear Sita! Don't you see me almost dying, submerged in an ocean of sorrow!" He bemoaned like this for a

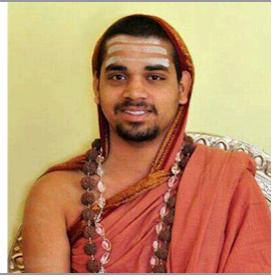


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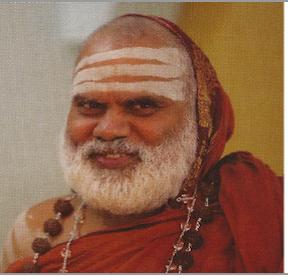
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long time, completely overpowered by sorrow. Him, piteously crying like this, the Minister said, "I took Rama, Sita and Lakshmana in your chariot up to the banks of the Ganges where the city of Sringeri stands. There, Guha presented him with fruits and roots. With great joy, Rama accepted them, touching them with his hands, but did not eat anything. That great prince of Raghu's line asked Guha to fetch him some sap of the banyan tree. With that he matted his hair as a crown on his head. Then, he said to me of his own accord: 'Oh Sumantra! Tell the king as follows: Please do not feel sorry on my account. We shall stay in the forest more happily than in Ayodhya. Convey my greetings to my mother. Let her abandon all sorrow on my account, and comfort the sorrow-stricken old king. Next, Sita with tears flowing from her eyes and speech choked by sorrow, said, casting a glance at Rama: 'Convey my full prostrations to my father-in-law and mother-in-law!' So said Sita weeping and with face inclined downward. Next, shedding tears, they got into a boat, and I watched them until they crossed the Ganges. After that, with my heart heavy with sorrow, I came over to this place." Now, Kausalya with tears in her eyes said to the king as follows:

She said, "Out of fondness for your dear wife Kaikeyi, you gave her a boon. According to that, let the kingdom go to her son. But why should my son be exiled to the forest? You have been yourself responsible for the present situation. Then why weep so much over it?" These words of Kausalya, had on the king, the effect of a flame touching a festering wound. Again, with tears flowing from his eyes, he said to Kausalya as follows: "Why are you inflicting more sorrow on me, who am now going to die out of sorrow. My Prana will surely depart even now. All this is the effect of the curse of a sage for a thought-less action of mine. "In my youth, equipped with bow and arrows, I was once hunting at night near a deep forest on a river bank. There at midnight, came a sage to fetch water from the river in order to quench the thirst of himself and of his thirsty parents. He immersed the jug in the water, giving rise to a great gurgling sound. In that dark night, when nothing could be seen, I could hear only the sound, and I thought that it was an elephant drinking water. So, I shot in that direction an arrow, which could track a sound and strike the target even without visibility. (23-26). 'Alas! I am dead,' came a human cry from that direction. Further the voice said, 'I have done no harm to anyone. O God! Who is it that is killing me? My father and mother are awaiting my arrival in a very thirsty condition.' Hearing these words, uttered by a human voice, I trembled with fear. I went close to the person stricken by the arrow and said, 'Oh holy Sir! I am Dasaratha. I shot the arrow unaware of the nature of the target. Oh sage, I seek your pardon.' I said so in a choked voice and fell at his feet. The sage thereupon said, 'Oh king! Do not be afraid. You will not be affected by the sin of Brahmahatya. I am only a Vaisya engaged in austerities. My parents, stricken with hunger and thirst, are awaiting my arrival. Take some water to them. Don't waste time in vain thought. It should be done quickly. Otherwise, my father might get angry and reduce you to ashes. Give them water to drink and prostrate before them and inform them of what has happened. Now remove the arrow from my body so that I, who am in great agony, may die immediately. At these words of the sage, I pulled out the arrow quickly, and then with a pot of water in my hand, I went to the sage and his wife.

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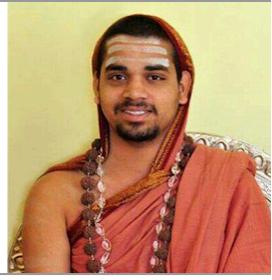


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## Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

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:

21

आदित्यानामहं विष्णुः ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥२१॥

ādityānāmahaṃ viṣṇuḥ jyotiṣāṃ raviraṃśumān |

marīcirmarutāmasmi nakṣatrāṇāmahaṃ śaśī ||21||

I am Viṣṇu among the Ādityas; (I am) the radiant sun among the luminaries; I am Marīci among the Maruts; I am the moon among the luminaries of the night.



22

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥२२॥

vedānāṃ sāmavedo'smi devānāmasmi vāsavaḥ |

indriyāṇāṃ manaścāsmi bhūtānāmasmi cetanā

||22||

Gods such as the Rudras and the Adityas. Vasava: 1.6., Indra. Of the eleven senses I am the mind. Chetana, sentiency or intelligence, is that state of the intellect (buddhi) which manifests itself in the aggregate of the body and the senses

23

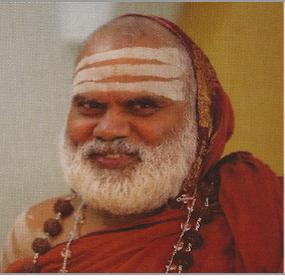
रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥२३॥

rudrāṇāṃ śaṅkaraścāsmi vittiśo yakṣarakṣasām |

vasūnāṃ pāvakaścāsmi meruḥ śikhariṇāmaham ||23||

I am Śankara among the Rudras; (I am) Kubera among the Yakṣas and Rākṣasas; I am Agni among the Vasus and I am the Meru among the peaked mountains.

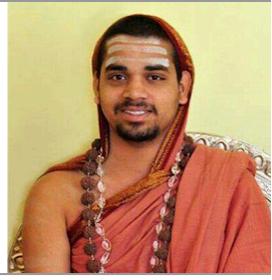


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24

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥२४॥

purodhasāṃ ca mukhyaṃ māṃ viddhi pārtha bṛhaspatim |

senānīnāmahaṃ skandaḥ sarasāmasmi sāgaraḥ ॥24॥

Brihaspati is the chief of priests, because he is the house-hold priest of Indra. Skanda is the general of the Gods. Of the natural-i.e., made by the Gods-reservoirs, I am the Ocean.



25

महषीणां भृगुरहे गिरामस्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥२५॥

mahaṣīṇāṃ bhṛgurahe girāmasmyekamakṣaram |

yajñānāṃ japayajño'smi sthāvarāṇāṃ himālayaḥ

॥25॥

I am Bhṛgu among the great sages. Among words I am (the word Om consisting of) one syllable; I am japayajña among yajñas; (I am) the Himālayas among

the mountains.

26

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥२६॥

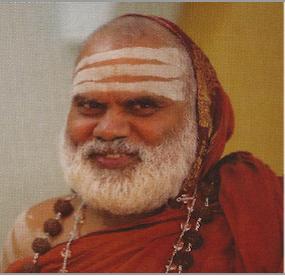
aśvatthaḥ sarvavṛkṣāṇāṃ devarṣīṇāṃ ca nāradaḥ |

gandharvāṇāṃ citrarathaḥ siddhānāṃ kapilo muniḥ ॥26॥

Divine Rishis: Who are Devas and are at the same time Rishis or seers of mantras. The Saints (Siddhas): those who at their very birth attained to a very high degree of Dharma, of knowledge, of detachment (vairagya) from worldly concerns, and of supremacy.

(Will Continue..)

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

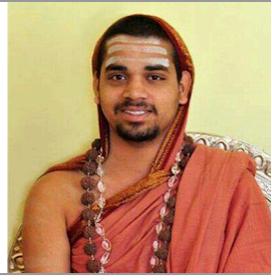


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