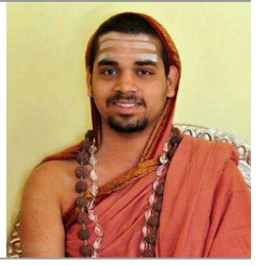


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ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे बालकाण्डम्

॥ षष्ठः सर्गः ॥

॥ ṣaṣṭhaḥ sargaḥ ॥

विश्वामित्रोऽथ तं प्राह राघवं सहलक्षणम् ।

गच्छामो वत्स मिथिलां जनकेनाभिपालिताम् ॥ १ ॥

दृष्ट्वा क्रतुवरं पश्चादयोध्यां गन्तुमर्हसि ।

इत्युक्त्वा प्रययौ गङ्गामुत्तर्तुं सहराघवः ।

तस्मिन् काले नाविकेन निषिद्धो रघुनन्दनः ॥ २ ॥

नाविक उवाच

क्षालयामि तव पादपङ्कजं नाथ दारुदृषदोः किमन्तरम् ।

मानुषीकरणचूर्णमस्ति ते पादयोरिति कथा प्रथीयसी ॥ ३ ॥

पादाम्बुजं ते विमलं हि कृत्वा पश्चात्परं तीरमहं नयामि ।

नो चेत्तरी सदयुवती मलेन स्याच्चेद्विभो विद्धि कुटुम्बहानिः ॥ ४ ॥

इत्युक्त्वा क्षालितौ पादौ परं तीरं ततो गताः ।

कौशिको रघुनाथेन सहितो मिथिलां ययौ ॥ ५ ॥

विदेहस्य पुरं प्रातर्ऋषिवाटं समाविशत् ।

प्राप्तं कौशिकमाकर्ण्य जनकोऽतिमुदान्वितः ॥ ६ ॥

पूजाद्रव्याणि सङ्गृह्य सोपाध्यायः समाययौ ।

दण्डवत्प्रणिपत्याथ पूजयामास कौशिकम् ॥ ७ ॥

पप्रच्छ राघवौ दृष्ट्वा सर्वलक्षणसंयुतौ ।

द्योतयन्तौ दिशः सर्वाश्चन्द्रसूर्याविवापरौ ॥ ८ ॥

कस्यैतौ नरशार्दूलौ पुत्रौ देवसुतोपमौ ।

मनःप्रीतिकरौ मेऽद्य नरनारायणाविव ॥ ९ ॥

प्रत्युवाच मुनिः प्रीतो हर्षयन् जनकं तदा ।

पुत्रौ दशरथस्यैतौ भ्रातरौ रामलक्ष्मणौ ॥ १० ॥

मखसंरक्षणार्थाय मयानीतौ पितुः पुरात् ।

आगच्छन् राघवो मार्गे ताटकां विश्वघातिनीम् ॥ ११ ॥

शरेणैकेन हतवान्नोदितो मेऽतिविक्रमः ।



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ततो ममाश्रमं गत्वा मम यज्ञविहिंसकान् ॥ १२ ॥

सुबाहुप्रमुखान् हत्वा मारीचं सागरेऽक्षिपत् ।

ततो गङ्गातटे पुण्ये गौतमस्याश्रमं शुभम् ॥ १३ ॥

गत्वा तत्र शिलारूपा गौतमस्य वधूः स्थिता ।

पादपङ्कजसंस्पर्शात्कृता मानुषरूपिणी ॥ १४ ॥

दृष्ट्वाहल्यां नमस्कृत्य तया सम्यक्प्रपूजितः ।

इदानीं द्रष्टुकामस्ते गृहे माहेश्वरं धनुः ॥ १५ ॥

पूजितं राजभिः सर्वैर्दृष्टमित्यनुशुश्रुवे ।

अतो दर्शय राजेन्द्र शैवं चापमनुत्तमम् ।

दृष्ट्वायोध्यां जिगमिषुः पितरं द्रष्टुमिच्छति ॥ १६ ॥

viśvāmitro'tha taṃ prāha rāghavaṃ sahalakṣmaṇam |

gacchāmo vatsa mithilāṃ janakenābhipālītām || 1||

dr̥ṣṭvā kratuvaram paścādayodhyāṃ gantumarhasi |

ityuktvā prayayau gaṅgāmuttartuṃ saharāghavaḥ |

tasmin kāle nāvikena niṣiddho raghunandanaḥ || 2||

nāvika uvāca

kṣālayāmi tava pādapaṅkajaṃ nātha dārudr̥ṣadoḥ kimantaram |

mānuṣīkaraṇacūrṇamasti te pādayoriti kathā prathīyasī || 3||

pādāmbujaṃ te vimalaṃ hi kṛtvā paścātparam tīramahaṃ nayāmi |

no cettarī sadyuvatī malena syāccedvibho viddhi kuṭumbahāniḥ || 4||

ityuktvā kṣālitau pādau paraṃ tīraṃ tato gatāḥ |

kausīko raghunāthena sahito mithilāṃ yayau || 5||

videhasya puraṃ prātar̥ṣivāṭaṃ samāviśat |

prāptaṃ kauśikamākarnya janako'timudānvitaḥ || 6||

pūjādravyāṇi saṅgr̥hya sopādhyāyaḥ samāyayau |

daṇḍavatpraṇipatyātha pūjayāmāsa kauśikam || 7||

papraccha rāghavau dr̥ṣṭvā sarvalakṣaṇasaṃyutau |

dyotayantau diśaḥ sarvāścandrasūryāvivāparau || 8||

kasyaitau naraśārdūlau putrau devasutopamau |

manaḥprītikarau me'dya naranārāyaṇāviva || 9||

pratyuvāca muniḥ prīto harṣayan janakaṃ tadā |

putrau daśarathasyaitau bhrātarau rāmalakṣmaṇau || 10||



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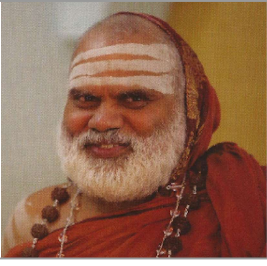
makhasamrakṣaṇārthāya mayānītau pituḥ purāt |
 āgacchan rāghavo mārge tāṭakām viśvaghātinīm || 11||
 śareṇaikena hatavānnodito me'tivikramah |
 tato mamāśramaṃ gatvā mama yajñavihiṃsakān || 12||
 subāhupramukhān hatvā mārīcaṃ sāgare'kṣipat |
 tato gaṅgātaṭe puṇye gautamasyāśramaṃ śubham || 13||
 gatvā tatra śilārūpā gautamasya vadhūḥ sthitā |
 pādapaṅkajasamsparsātkṛtā mānuṣarūpiṇī || 14||
 dṛṣṭvāhalyām namaskṛtya tayā samyakprapūjitaḥ |
 idānīm draṣṭukāmaste gr̥he māheśvaraṃ dhanuḥ || 15||
 pūjitaṃ rājabhiḥ sarvairdṛṣṭamityanuśūruve |
 ato darśaya rājendra śaivaṃ cāpamanuttamam |
 dṛṣṭvāyodhyām jigamiṣuḥ pitaraṃ draṣṭumicchati || 16||

Afterwards Viswamitra said to Rama and Lakshmana, "O My dear children ! Let us now go to the country of Mithila ruled by King Janaka. After witnessing the great sacrifice that is being performed there, we shall return to Ayodhya. Saying so, he, along with Rama and Lakshmana, set off for crossing the river Ganga. But the boatman there refused to take Rama into the boat.

The boatman said: "O Lord! I would like to wash and cleanse your feet first. What is the difference between a stone and wooden things? The news has spread that the dust of your feet can transform anything into a human being. (It happened with Ahalya, Wife of Sage Gauthama.) Therefore I shall clean your feet of all the dust on it and then take to the other shore. If this is not done, there is the danger of my boat being converted into a young woman. In that case, OH My Master, the livelihood of my family will be endangered." Saying so, the boatman washed the feet of Rama and then took them to the other side of the river. Then Viswamitra along with Rama, the leader of Raghu's line, proceeded to the kingdom of Mithila.

By morning they reached Mithila, the Kingdom of Janaka-Videha. Viswamitra went to the quarters of the Rishis and took his station there. Hearing that Viswamitra had come to his city. King Janaka was rejoiced, and gathering all necessary ingredients for worship, came along with his preceptor in great joy to the sage, prostrated before him and adored him in the proper way. Seeing the two princes of Raghu's line, illumining all the quarters by their brilliance like another sun and moon, and possessed of all auspicious marks on their body, Janaka asked: "Who are these two heroic boys resembling the children of celestials? Whose sons are they? My mind is filled with joy on seeing them, just like the experience one gets seeing Nara and Narayana." Pleased at these words, the sage Viswamitra said to Janaka, delighting him, "These are two brothers-Rama and Lakshmana. They are sons of King Dasaratha

"In order to protect my Yajna (sacrificial rites) from the destruction of Rakshasas, I brought them from the palace of their father. On the way this heroic Rama of Raghu's line killed with a single arrow Tataka-the terror of the world. Afterwards, arriving at my Ashrama, he killed Subahu and

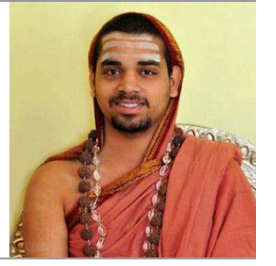


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other Rakshasas, who were obstructing the sacrificial rites there; and hurled Maricha, their associate, into the sea. Reaching the banks of the holy river Ganga and the Ashrama of Sage Gautama situated there, he by the touch of his feet redeemed Ahalya, the wife of Gautama, converted into a stone as the result of a He restored her to her human form After himself honoring Ahalya, he was adored by her. Now Rama has come over to your palace. He wants to see the great bow of Shiva that is in your possession. It is well known that royalties from all places have been coming to see it. Therefore, O great king Janaka, be pleased to show him that bow. After seeing it, his idea is to go back to Ayodhya to join his father King Dasaratha."

इत्युक्तो मुनिना राजा पूजार्हाविति पूजया ।

पूजयामास धर्मज्ञो विधिदृष्टेन कर्मणा ।

ततः सम्प्रेषयामास मन्त्रिणं बुद्धिमत्तरम् ॥ १७ ॥

जनक उवाच

शीघ्रमानय विश्वेशचापं रामाय दर्शय ॥ १८ ॥

ततो गते मन्त्रिवरे राजा कौशिकमब्रवीत् ।

यदि रामो धनुर्धृत्वा कोट्यामारोपयेद्गुणम् ॥ १९ ॥

तदा मयात्मजा सीता दीयते राघवाय हि ।

तथेति कौशिकोऽप्याह रामं संवीक्ष्य सस्मितम् ॥ २० ॥

शीघ्रं दर्शय चापाग्रं रामायामिततेजसे ।

एवं ब्रुवति मौनीशे आगताश्चापवाहकाः ॥ २१ ॥

चापं गृहीत्वा बलिनः पञ्चसाहस्रसङ्ख्यकाः ।

घण्टाशतसमायुक्तं मणिवज्रादिभूषितम् ॥ २२ ॥

दर्शयामास रामाय मन्त्री मन्त्रयतां वरः ।

दृष्ट्वा रामः प्रहृष्टात्मा बद्ध्वा परिकरं दृढम् ॥ २३ ॥

गृहीत्वा वामहस्तेन लीलया तोलयन् धनुः ।

आरोपयामास गुणं पश्यत्स्वखिलराजसु ॥ २४ ॥

ityukto muninā rājā pūjārhāviti pūjayā |

pūjayāmāsa dharmajño vidhidṛṣṭena karmanā |

tataḥ sampreṣayāmāsa mantriṇaṃ buddhimattaram || 17||

janaka uvāca

śīghramānaya viśveśacāpaṃ rāmāya darśaya || 18||

tato gate mantrivare rājā kauśikamabravīt |

yadi rāmo dhanurdhṛtvā koṭyāmāropayedguṇam || 19||

tadā mayātmajā sītā dīyate rāghavāya hi |

tatheti kauśiko'pyāha rāmaṃ saṃvīkṣya sasmitam || 20||



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śīghraṃ darśaya cāpāgryaṃ rāmāyāmitatejase |
 evaṃ bruvati maunīśe āgatāścāpavāhakāḥ || 21||
 cāpaṃ grhītvā balinaḥ pañcasāhasrasaṅkhyakāḥ |
 ghaṇṭāsatasamāyuktaṃ maṇivajrādibhūṣitam || 22||
 darśayāmāsa rāmāya mantrī mantrayatāṃ varaḥ |
 dr̥ṣṭvā rāmaḥ prahr̥ṣṭātmā baddhvā parikaraṃ dṛḍham || 23||
 grhītvā vāmahastena līlayā tolayan dhanuḥ |
 āropayāmāsa guṇaṃ paśyatsvakhilarājasu || 24||

Hearing these words of the sage, a King Janaka, who was a knower of Dharma, understood that



these princes deserved all - respectful reception.

Therefore he extended to them honours with rites prescribed by the Sastras. Then the king Janaka sent for his highly accomplished minister and said to him, "Let the bow of Parameswara be brought here soon to be

shown to Rama". After the minister had departed, King Janaka said to Viswamitra, "If Rama is able to lift and string this bow, I shall certainly bestow my daughter Sita on him." At this, Viswamitra looking at Rama with a smile, said: "Let it be so. Without delay do please show this noble bow to Rama of unlimited bravery." While the sage was uttering these words, the bow was brought there by a set of carriers. Five thousand men of strong build were carrying that bow studded with innumerable gems and diamonds and having on it numerous mini bells. That highly competent minister exhibited the bow before Rama. Glad on seeing it, Rama tightened his cloth and as in sport, lifted the bow with his left hand and in the presence of all the assembled rulers strung it.

(Will Continue...)



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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya

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.

25, 26 & 27

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥ २७ ॥

nāhaṃ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ |

mūḍho'yaṃ nābhijānāti loko māmajamavyayam || 25 ||

vedāhaṃ samatītāni vartamānāni cārjuna |

bhaviṣyāṇi ca bhūtāni māṃ tu veda na kaścana || 26 ||

icchādveṣasamatthena
dvandvamohena bhārata |

sarvabhūtāni sammohaṃ
sarge yānti parantapa || 27||



I am not manifest to all people; that is to say, I am manifest only to a few who are my devotees. I am veiled by Yoga-Maya.-Yoga-Maya is the Maya which is none other than the Yoga or union of the three gunas. Or, Yoga is the firm will of the Lord or Isvara. The Illusion or veil thereby spread is called Yoga-Maya.-Wherefore people are deluded and know Me not as

unborn and imperishable.

The Yoga-Maya by which I am veiled and on account of which people do not recognise Me, is Mine, i.e., subject to My control, and as such, it cannot obstruct My know- ledge the knowledge of the Isvara, of the possessor (for wielder) of the Maya, just as the glamour (maya) caused by a juggler (mayavin) does not obstruct his own knowledge.



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Nobody knows Me, except that one man who worships Me and seeks refuge with Me. Just for want of knowledge of My real nature, nobody worships Me.

The root of ignorance

It may be asked, "What is that obstacle to their knowledge of My real nature, whereby deluded, all creatures that are born know Me not? -Listen:

The very desire and aversion which are opposed to each other like heat and cold, and which,



arising in connection with pleasure and pain and their causes, occur to every being in its turn, are known as pairs (dvandva). Now, when desire, and aversion arise on the occurrence of pleasure and pain or of the causes thereof they cause delusion in all beings and create obstruction to the rise of a knowledge of the Supreme Reality, the Self, by bondage to themselves the intelligence of those beings. To one whose mind is subject to the passions of desire and aversion, there cannot indeed arise a knowledge of things as they are, even of the external world; and it needs no saying that to a man whose intellect is overpowered by passion there cannot arise a

knowledge of the Innermost Self, inasmuch as there are many obstacles in its way. All creatures into existence are born subject to this delusion. Therefore every being has its intelligence buried by the delusion of pairs; and thus deluded it knows not that I am the Self, and therefore worships Me not as the Self.

Divine worship leads to realization.

Who then are free from the delusion of pairs and know Thee and worship Thee as their Self according to the Teaching (Sastra)?-In answer to this, the Lord says:

28, 29 & 30

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

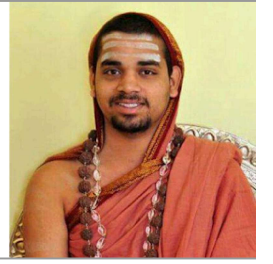


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ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

yeṣāṃ tvantagataṃ pāpaṃ janānāṃ puṇyakarmaṇām |

te dvandvamohanirmuktā bhajante māṃ dṛḍhavrataḥ || 28 ||

jarāmaraṇamokṣāya māmāśritya yatanti ye |

te brahma tadviduḥ kṛtsnamadhyātmaṃ karma cākhilam || 29 ||

sādhībhūtādhidaivaṃ māṃ sādhiyajñam ca ye viduḥ |

prayānakāle'pi ca māṃ te viduryuktacetasaḥ|| 30 ||

Those persons of good deeds-good deeds causing purity of mind-whose sin has almost come to an end are freed from the delusion of pairs spoken of above and worship Me, their Highest Self. They resolutely abandon all else, firm in the conviction that "this is the Supreme Reality and no other."

With what object do they worship ? – Listen :

Those who, with the mind steadfast in Me, the Supreme Lord, strive for liberation from decay and death, realise in full the Reality underlying the Innermost individual Self (adhyatma), and they know all about action (Karma).

Those who realise Me in the Adhibhuta (physical region), in the Adhidaiva (the divine region) and in the Adhiyajna (region of Sacrifice), realise Me even at the time of departure, steadfast in mind.

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

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