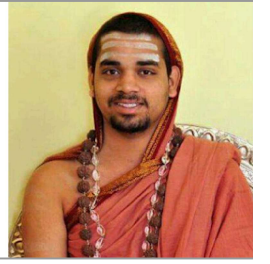


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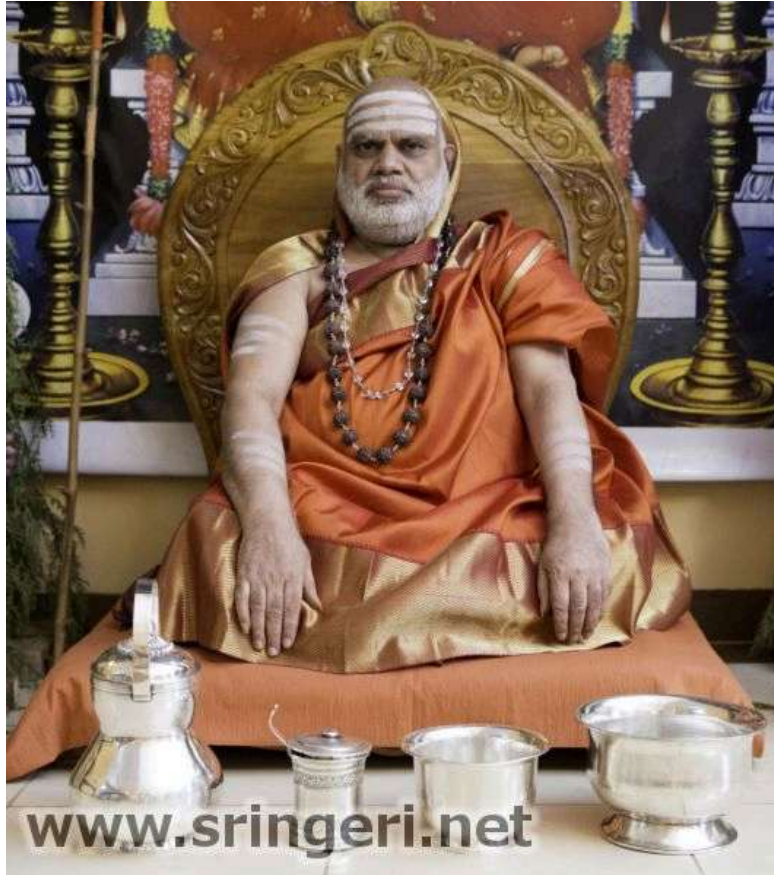
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THE 71ST VARDHANTI OF JAGADGURU SHANKARACARYAR HIS HOLINESS  
MAHASANNIDHANAM SRI SRI SRI BHARATI TIRTHA MAHASWAMI-JI



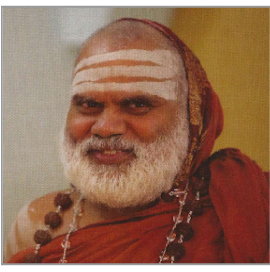
## AN INCOMPARABLE YOGI

### SPECIAL SOUVENIR- 1

Our humble pranams at the lotus feet of Jagadguru Śankarācārya Mahāsannidhānam His Holiness Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji. By the grace and blessings of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji.

**( rāmāyaṇa slokas with meaning given in this special divine occasion in our special souvenir)**

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmi-ji

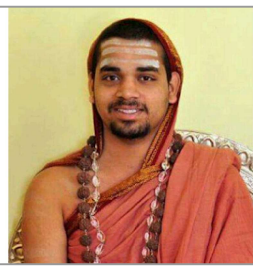


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## ANUGRAHA BHASHANAM

### AVOID GREED, ATTAIN BLISS

Even from childhood, man develops an inclination to be good and lead a righteous life. It is a desirable objective to cultivate. It will also be accomplished through devotion to God.



However, as time passes, man develops numerous desires, not knowing what is good and what is bad. Soon there will be no end to desires. Uncontrolled desires turn into mindless greed, leading to downfall. Everyone has observed this in life.

It is such greed that made Duryodhana, Ravana and the like perish. The Mahabharata says that he alone attains bliss who overcomes desires, while senseless people who cannot give up insatiable desires even in their ripe old age will only hasten their own destruction.

या दुस्त्यजा दुर्मतिभिर्या न जीर्यति जीर्यतः ।  
योऽसौ प्राणान्तिको रोगस्तां तृष्णां त्यजतः  
सुखम् ॥

yā dustyajā durmatibhiryā na jīryati  
jīryataḥ |

yo'sau prāṇāntiko rogastāṃ tṛṣṇāṃ  
tyajataḥ sukham ||

Sri Shankara Bhagavatpada has equated a greedy mind to a ghost that has been possessed by the demon of greed.

चित्तं पिशाचमभवद्राक्षस्या तृष्णया व्याप्तम् ।

cittaṃ piśācamabhavadrākṣasyā tṛṣṇayā vyāptam |

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji's Anhika Darshanam on 63rd Vardhanti day 16th April 2013.at Sringeri)

In contrast, one who has the conviction that God will give him only that which he deserves, and is happy with his lot, will not give room to jealousy or fruitless desires. Therefore, one can attain everlasting happiness by giving up greed.

May all understand this, give no room for avarice, tread the right path as resolved in childhood and attain shreyas.

--- Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji



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## samkṣēpa rāmāyaṇa

[Saint Narada visits hermitage of Valmiki -- Valmiki queries about a single perfect individual bestowed with all good qualities enumerated by him -- Narada, knower of past, present and future, identifies such a man -- describes virtues, qualities of Sri Rama -- narrates briefly the story of his life.]



तपस्स्वाध्यायनिरतं तपस्वी वाग्विदां  
वरम् ।  
नारदं परिपप्रच्छ  
वाल्मीकिर्मुनिपुङ्गवम् ॥1.1.1॥  
tapassvādhyāyaniratam tapasvī  
vāgvidāṃ varam |  
nāradaṃ paripapraccha  
vālmīkirmunipuṅgavam ॥1.1.1॥

(तपस्वी ascetic, वाल्मीकिः Valmiki,  
तपः स्वाध्यायनिरतम् highly delighted  
in the practice of religious  
austerities and study of vedas,

वाग्विदां वरम् eloquent among the knowledgeable, मुनिपुङ्गवम् preeminent among sages, नारदम् Narada, परिपप्रच्छ enquired.)

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tirtha Mahāswāmiji Abhisheka to Sri Ramachandra on Ramanavami day on 19th Apr, 2013 at Sringeri)

Ascetic Valmiki enquired of Narada, preeminent among the sages ever engaged in the practice of religious austerities or study of the Vedas and best among the eloquent.

कोन्वस्मिन्साम्प्रतं लोके गुणवान्कश्च वीर्यवान् ।  
धर्मज्ञश्च कृतज्ञश्च सत्यवाक्यो दृढव्रतः ॥1.1.2॥  
konvasminsāmpratam loka guṇavānkaśca vīryavān |  
dharmajñaśca kṛtajñaśca satyavākyo dṛḍhavrataḥ ॥1.1.2॥

अस्मिन् लोके in this world, साम्प्रतम् now, गुणवान् endowed with excellent qualities, कः नु who indeed, वीर्यवांश्च with prowess, धर्मज्ञः च knower of righteousness, कृतज्ञः च grateful (who remembers even little help done by others), सत्यवाक्यः truthful in his statements, दृढव्रतः firm in his vows (till such time he achieves the results), कः who?

"Who in this world lives today endowed with excellent qualities, prowess, righteousness, gratitude, truthfulness and firmness in his vows?"

चारित्र्येण च को युक्तस्सर्वभूतेषु को हितः ।  
विद्वान्कः कस्समर्थश्च कश्चैकप्रियदर्शनः ॥1.1.3॥



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**cāritreṇa ca ko yuktassarvabhūteṣu ko hitaḥ |  
vidvānkaḥ kassamarthaśca  
kaścaikapriyadarśanaḥ ||1.1.3||**

कः who?, चारित्रेण with good conduct, युक्तः is endowed, कः who?, सर्वभूतेषु for all living beings, हितः benefactor, कः who?, विद्वान् learned man (knower of everything which is to be known), कः who?, समर्थः च competent (capable of doing things which cannot be done by others), कः who? एकप्रियदर्शनः च solely delightful in appearance to everyone,

Who is that one gifted with good conduct, given to the wellbeing of all living creatures, learned in the lore (knowledge of all things that is known), capable of doing things which others can not do and singularly handsome?

**आत्मवान्को जितक्रोधो द्युतिमान्कोऽनसूयकः ।  
कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे ||1.1.4||  
ātmavānko jītakrodho dyutimānko'nasūyakaḥ |  
kasya bibhyati devāśca jātarōṣasya saṃyuge ||1.1.4||**

आत्मवान् self restrained, कः who?, जितक्रोधः one who has conquered anger, द्युतिमान् one who is endowed with splendour, अनसूयकः one who is free from envy (envy depicting one's merits as weak points), कः who?, जातरोषस्य excited to wrath, कस्य to whom, संयुगे in the battle, देवाः च celestial beings, देवताः, बिभ्यति are afraid of.

Who (among men) is self restrained? Who has conquered anger? Who is endowed with brilliance and free from envy? Who is that when excited to wrath even the devatas, are afraid of (let alone foes)?

**एतदिच्छाम्यहं श्रोतुं परं कौतूहलं हि मे ।  
महर्षे त्वं समर्थोऽसि ज्ञातुमेवंविधं नरम् ||1.1.5||  
etadicchāmyahaṃ śrotuṃ paraṃ kautūhalaṃ hi me |  
maharṣe tvaṃ samartha'si jñātumevaṃvidhaṃ naram ||1.1.5||**

एतत् this, अहम् I, श्रोतुम् to listen, इच्छामि am desirous, मे my, कौतूहलम् curiosity, परं हि is great, महर्षे O Maharshi, त्वम् you, एवंविधम् of such (virtues), नरम् man, ज्ञातुम् to know, समर्थः असि are competent.

O Maharshi, I intend to hear about such a man whom you are able to place? Indeed great is my curiosity".

**श्रुत्वा चैतत्त्रिलोकज्ञो वाल्मीकेनरिदो वचः ।**



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श्रूयतामिति चामन्त्र्य प्रहृष्टो वाक्यमब्रवीत् ||1.1.6||  
śrutvā caitat\_itralokajño vālmīkernārado vacaḥ |  
śrūyatāmiti cāmantrya prahṛṣṭo vākyamabravīt ||1.1.6||

त्रिलोकज्ञः knower of the three worlds, नारदः Narada, वाल्मीकेः Valmiki's, एतत् वचः these words, श्रुत्वा च having heard, श्रूयताम् इति "Listen to me", चामन्त्र्य च having invited, प्रहृष्टः was delighted, वाक्यम् words, अब्रवीत् spoke.

Invited by Valmiki to take his seat, Narada, knower of the three worlds heard him and said with delight, "Listen to me!". And thus spoke.



बहवो दुर्लभाश्चैव ये त्वया कीर्तिता  
गुणाः ।  
मुने वक्ष्याम्यहं बुद्ध्वा  
तैर्युक्तश्रूयतान्नरः ||1.1.7||  
bahavo durlabhāścaiva ye tvayā  
kīrtitā guṇāḥ  
mune vakṣyāmyahaṃ buddhvā  
tairyuktaśśrūyatānnaraḥ ||1.1.7||

मुने OSage Valmiki, बहवः many, दुर्लभाः च एव rare indeed are the ordinary people endowed with such

qualities, ये गुणाः those qualities, त्वया by you, कीर्तिताः described, तैः with those qualities, युक्तः endowed with, नरः man, श्रूयताम् listen, अहम् I, बुद्ध्वा having ascertained, वक्ष्यामि shall tell you.

(The Jagadguru being presented with an idol of Bhagavan Veda Vyasa by the Sevakas of the Math on 21st March 2010 at Sringeri)

"O sage rare indeed are men endowed with the many qualities you have described. I ascertained one. Listen carefully.

इक्ष्वाकुवंशप्रभवो रामो नाम जनैश्श्रुतः ।  
नियतात्मा महावीर्यो द्युतिमान्धृतिमान् वशी ||1.1.8||  
ikṣvākuvamśaprabhavo rāmo nāma janaiśśrutaḥ  
niyatātmā mahāvīryo dyutimāndhṛtimān vaśī ||1.1.8||

इक्ष्वाकुवंशप्रभवः born in the race of king Ikshvaku, रामः नाम known as Rama (one who delights others), जनैः by people, श्रुतः is heard, नियतात्मा steady natured (meaning thereby immutable form), महावीर्यः incomprehensible prowess, द्युतिमान् self effulgent, धृतिमान् self commanding, वशी subjecting the senses (subjecting the entire world under his control).



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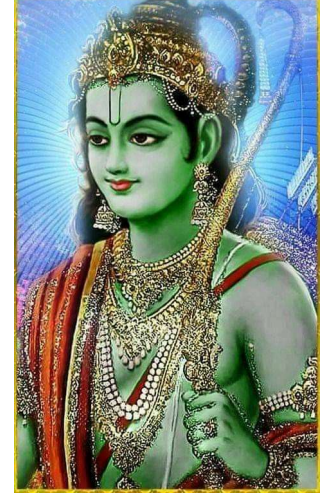


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People have heard his name as Rama, who was born in the race of king Ikshvaku, having steady nature, possessing incomprehensible prowess, self effulgent, self commanding and subjecting senses under his control.

**बुद्धिमात्रीतिमान्वाग्मी श्रीमान् शत्रुनिबर्हणः ।  
विपुलांसो महाबाहुः कम्बुग्रीवो महाहनुः ॥1.1.9॥  
buddhimānītimānvāgmī śrīmān śatrunibarhaṇaḥ  
vipulāṃso mahābāhuḥ kambugrīvo mahāhanuḥ ॥1.1.9॥**



बुद्धिमान् great intellectual, नीतिमान् learned in ethical (statecraft) philosophy, वाग्मी proficient in speeches, श्रीमान् possessing vast auspiciousness, शत्रुनिबर्हणः destroyer of foes (sins), विपुलांसः broad shouldered, महाबाहुः strong armed, कम्बुग्रीवः possessing conch shaped neck, महाहनुः having prominent and strong cheeks.

He (Sri Rama) is a great intellectual, adherent to rules, eloquent, handsome, destroyer of foes (sins), broad shouldered, strong armed, having conch shaped neck and prominent cheeks.

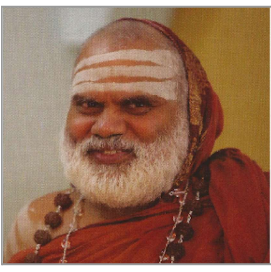
**महोरस्को महेष्वासो गूढजत्रुररिन्दमः ।  
आजानुबाहुस्सुशिरास्सुललाटस्सुविक्रमः ॥1.1.10॥  
mahorasko maheṣvāso gūḍhajatrurarindamaḥ |  
ājānubāhussuśirāssulalāṭassuvikramaḥ ॥1.1.10॥**

महोरस्कः having a broad chest, महेष्वासः armed with a great bow (meaning thereby having a body strong enough to carry a bow), गूढजत्रुः has fleshy collar bones, अरिन्दमः is destroyer of foes (sins), आजानुबाहुः knee-long arms, सुशिराः head with noble qualities, सुललाटः has a large and beautiful forehead, सुविक्रमः valiant

Possessing a broad chest, armed with a great bow, with fleshy collar bones, knee-long arms, a noble head, a graceful forehead and great prowess, he is the destroyer of foes (sins).

**समस्समविभक्ताङ्गस्मिग्धवर्णः प्रतापवान् ।  
पीनवक्षा विशालाक्षो लक्ष्मीवान् शुभलक्षणः ॥ 1.1.11॥  
samassamavibhaktāṅgassnigdhavarṇaḥ pratāpavān |  
pīnavakṣā viśālākṣo lakṣmīvān śubhalakṣaṇaḥ ॥1.1.11॥**

समः neither too tall nor too short, समविभक्ताङ्गः has well proportioned limbs, स्मिग्धवर्णः has shining complexion, प्रतापवान् is mighty and powerful, पीनवक्षाः strong well developed chest, विशालाक्षः has expansive eyes, लक्ष्मीवान् lustrous body, शुभलक्षणः has auspicious qualities (according to science of palmistry).

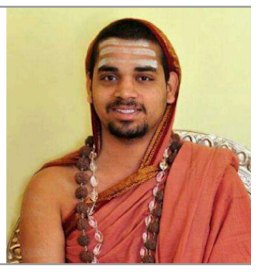


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Mighty and powerful, he has a well proportioned body, neither tall nor short, shining complexion, well developed chest, large eyes, lustrous body and good qualities.

**धर्मज्ञसत्यसन्धश्च प्रजानां च हिते रतः ।**

**यशस्वी ज्ञानसम्पन्नश्शुचिर्वश्यस्समाधिमान् ॥1.1.12॥**

**dharmajñassatyasandhaśca prajānāṃ ca hite rataḥ |**

**yaśasvī jñānasampannaśśucirvaśyassamādhimān ॥1.1.12॥**



धर्मज्ञः knower of duties (of protecting those who take refuge in him) of life, सत्यसन्धः firm in his vows, प्रजानाम् for his subjects, हिते doing good, रतः intent on, यशस्वी renowned, ज्ञानसम्पन्नः omniscient, शुचिः pure and devout, वश्यः obedient to elders (or accessible to those who are dependent on him), समाधिमान् meditating on the means of protecting those who took refuge in him.

Pious, firm in his vows, he is ever intent on doing good to his subjects. He is illustrious, wise, and pure at heart. He is obedient to elders (or accessible to those who are dependent on him) and ever meditating (on the means of protecting those who take refuge in him).

**प्रजापतिसमश्श्रीमान् धाता रिपुनिषूदनः ।**

**रक्षिता जीवलोकस्य धर्मस्य परिरक्षिता ॥1.1.13॥**

**prajāpatisamaśśrīmān dhātā ripuniṣūdanaḥ |**

**rakṣitā jāvalokasya dharmasya parirakṣitā ॥1.1.13॥**

प्रजापतिसमः equal to Brahma, श्रीमान् surpassed the entire world in auspiciousness, धाता sustainer of this entire world, रिपुनिषूदनः destroyer of enemies, रक्षिता protector, जीवलोकस्य of all living beings, धर्मस्य of code of morals, परिरक्षिता protector.

Auspicious like Brahma, Sri Rama is the sustainer of this world, destroyer of enemies and protector of all living beings and of the moral code.

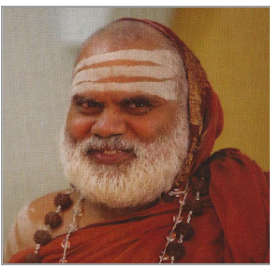
**रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ।**

**वेदवेदाङ्गतत्त्वज्ञो धनुर्वेदे च निष्ठितः ॥1.1.14॥**

**rakṣitā svasya dharmasya svajanasya ca rakṣitā |**

**vedavedāṅgatattvajño dhanurvede ca niṣṭhitaḥ ॥1.1.14॥**

स्वस्य of his own, धर्मस्य duties of a king, रक्षिता protector, स्वजनस्य च of his own subjects, रक्षिता protector, वेदवेदाङ्गतत्त्वज्ञः knowledgeable in the true nature of vedas and vedangas, धनुर्वेदे च in military science, one of the upavedas (a great archer), निष्ठितः accomplished.

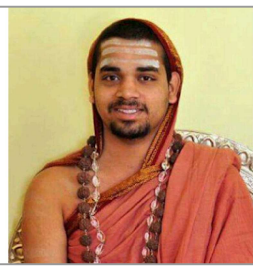


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He has performed the duties of a king and protected his subjects. knowledgeable in the true nature of the Vedas he is accomplished in military science (he is a great archer).

**सर्वशास्त्रार्थतत्त्वज्ञस्मृतिमान्प्रतिभानवान् ।  
सर्वलोकप्रियस्साधुरदीनात्मा विचक्षणः ॥1.1.15॥  
sarvaśāstrārthatattvajñassmṛtimānpratibhānavān |  
sarvalokapriyassādhuradīnātmā vicakṣaṇaḥ ||1.1.15||**



सर्वशास्त्रार्थतत्त्वज्ञः knower of the true meaning of all scriptures, स्मृतिमान् has infallible retentive memory, प्रतिभानवान् is talented (possessing brightness of conception), सर्वलोकप्रियः is beloved of all people, साधुः well disposed and courteous (even towards those who have done harm), अदीनात्मा unperturbed mind (even in times of extreme grief), विचक्षणः has discrimination (is circumspect in doing right things in right time).

Sri Rama knows the true meaning of all scriptures and has a retentive memory. He is talented (possessing brightness of conception). He is beloved and well disposed towards all people (and courteous even towards those who have done him harm). He has an unperturbed mind (even in times of extreme grief) and is circumspect (in doing right things at the right time).

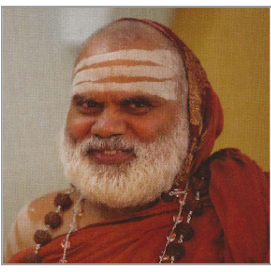
**सर्वदाभिगतस्सद्भिस्समुद्र इव सिन्धुभिः ।  
आर्यस्सर्वसमश्चैव सदैकप्रियदर्शनः ॥1.1.16॥  
sarvadābhigatassadbhissamudra iva sindhubhiḥ |  
āryassarvasamaścaiva sadaikapriyadarśanaḥ ||1.1.16||**

समुद्रः sea, सिन्धुभिः the rivers, इव like, सद्भिः good persons, सर्वदा ever, अभिगतः is approachable, आर्यः man of virtue, सर्वसमः च एव having equitable disposition towards all, सदैकप्रियदर्शनः always has delightful countenance.

Sri Rama, like sea to rivers, is accessible to men of virtue and has equal disposition towards all. He always has a pleasing appearance.

**स च सर्वगुणोपेतः कौसल्यानन्दवर्धनः ।  
समुद्र इव गाम्भीर्ये धैर्येण हिमवानिव ॥1.1.17॥  
sa ca sarvagūṇopetaḥ kausalyānandavardhanaḥ |  
samudra iva gāmbhīrye dhairyeṇa himavāniva ||1.1.17||**

कौसल्यानन्दवर्धनः he, who is enhancing the joys of Kausalya, सः च he also, सर्वगुणोपेतः endowed with all virtues, गाम्भीर्ये in depth of his thoughts, समुद्रः इव like a sea, धैर्येण in fortitude, हिमवान् इव like Himavat mountain.

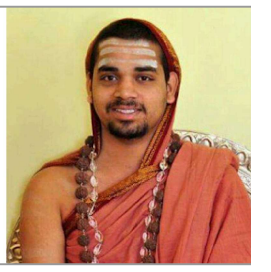


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Sri Rama, bestowed with all virtues, enhanced the joys of Kausalya, He is like the sea in deportment and like Himavant in fortitude.

विष्णुना सदृशो वीर्ये सोमवत्प्रियदर्शनः ।  
कालाग्निसदृशः क्रोधे क्षमया पृथिवीसमः ॥1.1.18॥  
धनदेन समस्त्यागे सत्ये धर्म इवापरः ।  
viṣṇunā sadṛśo vīrye somavatpriyadarśanaḥ |  
kālāgnisadrśaḥ krodhe kṣamayā pṛthivīsamaḥ ||1.1.18||  
dhanadena samastyāge satye dharma ivāparaḥ |

वीर्ये In prowess, विष्णुना सदृशः similar to vishnu, सोमवत् in appearance as is full Moon, प्रियदर्शनः pleasing to the sight, क्रोधे in anger, कालाग्निसदृशः like destructive fire at the end of the world, क्षमया in patience, पृथिवीसमः equal to earth, त्यागे in charity, धनदेन समः like Kubera, सत्ये in truth, अपरः धर्मः इव like another god of justice.



Sri Rama is like Visnu in prowess, the Moon in pleasing appearance, the all consuming fire in anger, the earth in patience, Kubera in charity and the Sun in steadfastness.

तमेवं गुणसम्पन्नं रामं सत्यपराक्रमम् ॥1.1.19॥  
ज्येष्ठं श्रेष्ठगुणैर्युक्तं प्रियं दशरथस्सुतम् ।  
प्रकृतीनां हितैर्युक्तं प्रकृतिप्रियकाम्यया ॥1.1.20॥  
यौवराज्येन संयोक्तुमैच्छत्प्रीत्या महीपतिः ।  
tamevaṃ guṇasampannaṃ rāmaṃ satyaparākramam ||1.1.19||  
jyeṣṭhaṃ śreṣṭhaguṇairyuktaṃ priyaṃ daśarathassutam |  
prakṛtīnāṃ hitairyuktaṃ prakṛtipriyakāmyayā ||1.1.20||  
yauvarājyena saṃyoktumaicchatprītyā mahīpatiḥ |

महीपतिः दशरथः lord of earth, Dasaratha, एवं गुणसम्पन्नम् him who was possessing all such good qualities, सत्यपराक्रमम् him who had not a vain prowess, श्रेष्ठगुणैः with excellent virtues, युक्तम् endowed with, प्रियम् beloved, प्रकृतीनाम् for his subjects, हितैः with good deeds, युक्तम् endowed with, ज्येष्ठम् eldest, सुतम् son, तं रामम् Sri Rama, प्रकृतिप्रियकाम्यया ever intent on the welfare of the people, प्रीत्या with affection, यौवराज्येन heir apparent, संयोक्तुम् to install, ऐच्छत् wished.

With a desire to promote the welfare of the people king Dasaratha decided to install Sri Rama, his eldest and affectionate son as heir (apparent) who was bestowed with all excellent qualities and true prowess, beloved of the people he was ever intent in the welfare of the people.

तस्याभिषेकसम्भारान्दृष्ट्वा भार्याऽथ कैकयी ॥1.1.21॥  
पूर्वं दत्तवरा देवी वरमेनमयाचत ।



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विवासनं च रामस्य भरतस्याभिषेचनम् ||1.1.22||  
 tasyābhiṣekasambhārāndrṣtvā bhāryā'tha kaikayī ||1.1.21||  
 pūrvaṃ dattavarā devī varamenamayācata |  
 vivāsanam ca rāmasya bharatasyābhiṣecanam ||1.1.22||



अथ thereafter, तस्य Rama's, अभिषेकसम्भारान् preparations for the installation, दृष्ट्वा having seen, पूर्वम् previously, दत्तवरा was promised with boons, भार्या wife, देवी queen, कैकयी Kaikeyi, रामस्य Rama's, विवासनम् exile, भरतस्य of Bharata, अभिषेचनम् enthronement, वरम् boon, एनम् अयाचत begged of Dasaratha.

Thereafter, having seen the preparations for installation of Rama, queen Kaikeyi who had been promised earlier with boons by Dasaratha demanded of him the exile of Rama and enthronement of Bharata.

स सत्यवचनाद्राजा धर्मपाशेन संयतः ।  
 विवासयामास सुतं रामं दशरथः प्रियम् ||1.1.23||  
 sa satyavacanādrājā dharmapāśena saṃyataḥ |  
 vivāsayāmāsa sutam rāmaṃ daśarathaḥ priyam  
 ||1.1.23||

सः दशरथः Dasaratha, सत्यवचनात् due to being truthful to his word, धर्मपाशेन by the bond of duty, संयतः restrained, प्रियं सुतम् beloved son, रामम् Rama, विवासयामास sent (to the forest).

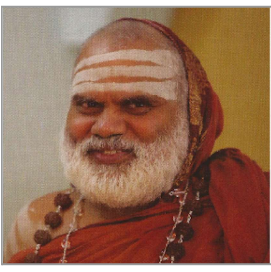
Dasaratha, true to his word and restrained by the bond of duty, sent his beloved son Rama to the forest.

स जगाम वनं वीरः प्रतिज्ञामनुपालयन् ।  
 पितुर्वचननिर्देशात्कैकेय्याः प्रियकारणात् ||1.1.24||  
 sa jagāma vanam vīraḥ pratijñāmanupālayan|  
 piturvacananirdeśātkaikeyyāḥ priyakāraṇāt ||1.1.24||

वीरः सः that mighty Sri Rama, कैकेय्याः Kaikeyi's, प्रियकारणात् with a view to gratify, पितुः father's, वचननिर्देशात् by the word of command, प्रतिज्ञाम् his promise, अनुपालयन् while obeying, वनम् forest, जगाम went.

Mighty Sri Rama in order to please Kaikeyi and obey the word of command of his father, went to the forest and helped the king to keep his promise to Kaikeyi.

तं व्रजन्तं प्रियो भ्राता लक्ष्मणोऽनुजगाम ह ।

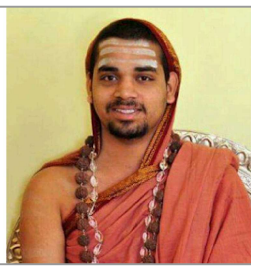


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स्नेहाद्विनयसम्पन्नस्सुमित्रानन्दवर्धनः ॥1.1.25॥

भ्रातरं दयितो भ्रातुस्सौभ्रात्रमनुदर्शयन् ।

taṃ vrajantaṃ priyo bhrātā lakṣmaṇo'nujagāma ha ।

snehādvīnayasampannassumitrānandavardhanaḥ ॥1.1.25॥

bhrātaraṃ dayito bhrātussaubhrātramanudarśayan ।

विनयसम्पन्नः endowed with modesty, भ्रातुः for brother Rama, दयितः beloved, प्रियः भ्राता brother with natural affection, सुमित्रानन्दवर्धनः one who enhances the joy of Sumitra, लक्ष्मणः Lakshmana, सौभ्रात्रम् affectionate brotherhood, अनुदर्शयन् showing, व्रजन्तम् departing to the forest, तं भ्रातरम् his brother Rama, स्नेहात् out of affection, अनुजगाम ह followed.

Lakshmana's beloved brother Rama is drawn towards him. Endowed with modesty he is an enhancer of the joy of his mother Sumitra. Displaying his fraternal love, he followed Rama who was departing to the forest.



रामस्य दयिता भार्या नित्यं प्राणसमा हिता

॥1.1.26॥

जनकस्य कुले जाता देवमायेव निर्मिता ।

सर्वलक्षणसम्पन्ना नारीणामुत्तमा वधूः

॥1.1.27॥

सीताप्यनुगता रामं शशिनं रोहिणी यथा ।

rāmasya dayitā bhāryā nityaṃ

prāṇasamā hitā ॥1.1.26॥

janakasya kule jātā devamāyeva nirmitā

|

sarvalakṣaṇasampannā nārīṇāmuttamā

vadhūḥ ॥1.1.27॥

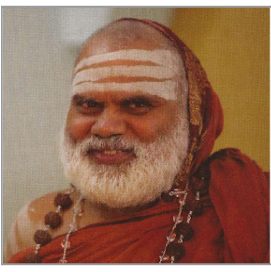
sītāpyanugatā rāmaṃ śaśinaṃ rohiṇī

yathā ।

(On the morning of January 18, the Jagadguru had Darshan at Sri Adyaadi Mahalakshmi Temple, Bheemunipatnam-january-17 & 18-2013 Vijaya Yatra)

रामस्य for Rama, दयिता beloved, भार्या wife, प्राणसमा equal to his vital breath, नित्यम् always, हिता doing fit and proper acts beneficial to him, जनकस्य king Janaka's, कुले in the race, जाता born, निर्मिता created, देवमायेव like Maya Mohini, the assumed form of vishnu, सर्वलक्षणसम्पन्ना endowed with all auspicious characteristics, नारीणाम् among women, उत्तमा the foremost, वधूः daughter in law (of Dasaratha), सीतापि Sita also, रोहिणी Rohini, (one of the several daughters of Daksha and consort of moon) शशिनम् यथा like moon, रामम् Rama, अनुगता followed.

Born in the race of Janaka and daughterinlaw of Dasaratha, Sita, beloved spouse of Rama is like his vital breath and always desired the wellbeing of Rama; she followed him like Rohini, the Moon. Endowed with all virtues she is the foremost woman.

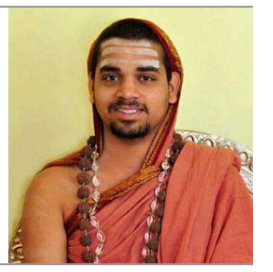


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पौरैरनुगतो दूरं पित्रा दशरथेन च ॥1.1.28॥

शृङ्गिबेरपुरे सूतं गङ्गाकूले व्यसर्जयत् ।

गुहमासाद्य धर्मात्मा निषादाधिपतिं प्रियम् ॥1.1.29॥

गुहेन सहितो रामो लक्ष्मणेन च सीतया ।

paurairanugato dūraṃ pitrā daśarathena ca ॥1.1.28॥

śṛṅgiberapure sūtaṃ gaṅgākūle vyasarjayat |

guhamāsādyā dharmātmā niṣādādhipatiṃ priyam ॥1.1.29॥

guhena sahito rāmo lakṣmaṇena ca sītayā |



पौरैः by citizens, पित्रा दशरथेन च by his father Dasaratha also, दूरम् for a long distance, अनुगतः followed, धर्मात्मा रामः Rama of righteous nature (the protector of those who take refuge in him), गङ्गाकूले on the bank of river Ganga, शृङ्गिबेरपुरे at Shrungiberapura, निषादाधिपतिम् the king of Nishadas, प्रियम् endeared to him, गुहम् Guha, आसाद्य having approached, गुहेन along with Guha, लक्ष्मणेन by Lakshmana, सीतया च and by Sita, सहितः accompanied सूतम् charioteer Sumantra, व्यसर्जयत् sent back.

The citizens and Dasaratha followed Rama for a long distance. Rama of righteous nature having approached Guha, king of nishadas, at Shrungiberapura sent back charioteer Sumantra and Rama along with Sita and Lakshmana crossed river Ganga.

ते वनेन वनं गत्वा नदीस्तीर्त्वा बहूदकाः ॥1.1.30॥

चित्रकूटमनुप्राप्य भरद्वाजस्य शासनात् ।

रम्यमावसथं कृत्वा रममाणा वने त्रयः ॥1.1.31॥

देवगन्धर्वसङ्काशास्तत्र ते न्यवसन् सुखम् ।

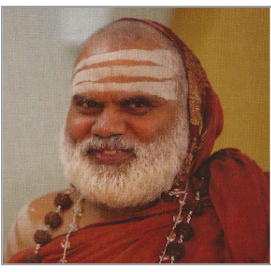
te vanena vanaṃ gatvā nadīstīrtvā bahūdakāḥ ॥1.1.30॥

citrakūṭamanuprāpya bharadvājasya śāsanāt |

ramyamāvasathaṃ kṛtvā ramamaṇā vane trayaḥ ॥1.1.31॥

devagandharvasaṅkāśāstatra te nyavasan sukham |

ते they, वनेन from one forest, वनम् to another forest, गत्वा having gone, बहूदकाः नदीः deep and broad rivers with plenty of waters, तीर्त्वा having crossed, भरद्वाजस्य sage Bharadwaja, शासनात् order, चित्रकूटम् Chitrakuta mountain, अनुप्राप्य having reached, रम्यम् delightful, आवसथम् abode (a hut made of leaves), कृत्वा having constructed, ते they (having enjoyed such comforts), त्रयः three, तत्र वने in the forest located in Chitrakuta mountain, रममाणाः enjoying, देवगन्धर्वसङ्काशाः resembling devas and gandharvas, सुखम् happily, न्यवसन् dwelt.

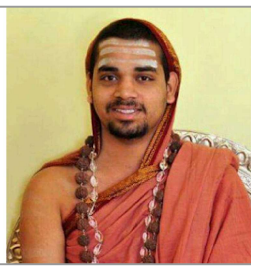


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Moving from one forest to another and crossing deep and wide rivers with plenty of waters, reached the Chitrakuta mountain by the command of sage Bharadwaja. They raised a hut made of leaves in the forest located in Chitrakuta mountain. and dwelt there happily resembling devas and gandharvas.

चित्रकूटं गते रामे  
पुत्रशोकातुरस्तथा ॥1.1.32॥  
राजा दशरथस्स्वर्गं जगाम

विलपन्सुतम् ।

citrakūṭaṃ gate rāme putraśokāturastathā ॥1.1.32॥  
rājā daśarathassvargaṃ jagāma vilapansutam ।

तथा in that way, रामे when Rama, चित्रकूटम् गते had set out to Chitrakuta, पुत्रशोकातुरः stricken by the grief over the separation from his son, राजा दशरथः king Dasaratha, सुतम् about his son, विलपन् wailing, स्वर्गम् heavens, जगाम went.

When Rama had set out to Chitrakuta, king Dasaratha, stricken by grief over the separation from his son and mourning over him departed to the heavens.

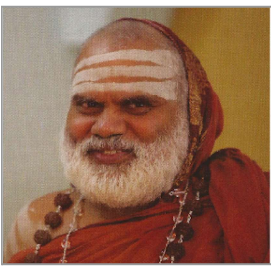
मृते तु तस्मिन्भरतो वसिष्ठप्रमुखैर्द्विजैः ॥ 1.1.33 ॥  
नियुज्यमानो राज्याय नैच्छद्राज्यं महाबलः ।  
mṛte tu tasminbharato vasiṣṭhapramukhairdvijaiḥ ॥1.1.33॥  
niyuujyamāno rājyāya naicchadrājyaṃ mahābalaḥ ।

तस्मिन् when he (Dasaratha), मृते had died, वसिष्ठप्रमुखैः द्विजैः with Vasishta and other brahmins, राज्याय to rule the kingdom, नियुज्यमानः had been ordered, महाबलः mighty, भरतः तु Bharata, राज्यम् kingdom, नैच्छत् did not desire to rule .

After Dasaratha had passed away, mighty Bharata did not desire to rule the kingdom against the orders of Vasishta and other brahmins.

स जगाम वनं वीरो रामपादप्रसादकः ॥ 1.1.34 ॥  
sa jagāma vanaṃ vīro rāmapādprasādakaḥ ॥1.1.34॥

वीरः The brave person who had conquered envy and hatred, रामपादप्रसादकः in order to propitiate Rama's feet, स he, वनं forest, जगाम went.

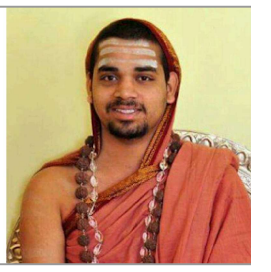


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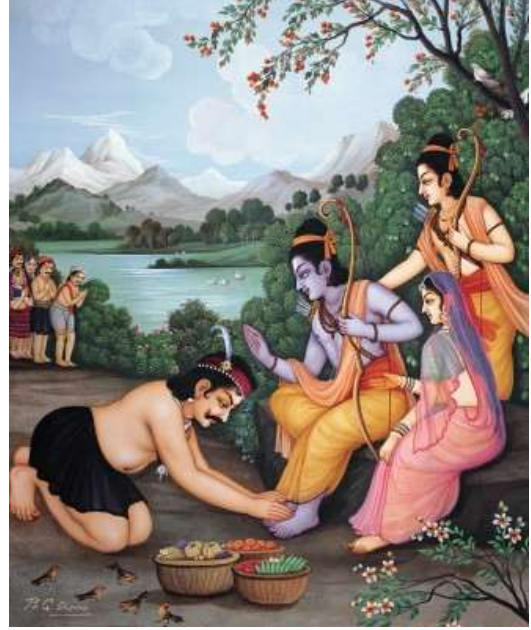


The brave Bharata, who had conquered envy and hatred went to the forest in order to worship Rama's feet.

गत्वा तु सुमहात्मानं रामं सत्यपराक्रमम् ।  
 अयाचद्भ्रातरं राममार्यभावपुरस्कृतः ॥1.1.35॥  
 त्वमेव राजा धर्मज्ञ इति रामं वचोऽब्रवीत् ।  
 gatvā tu sumahātmānaṃ rāmaṃ  
 satyaparākramam ।  
 ayācadbhrātaraṃ rāmamāryabhāvapuraskṛtaḥ  
 ॥1.1.35॥  
 tvameva rājā dharmajña iti rāmaṃ vaco'bravīt ।

आर्यभावपुरस्कृतः worshipped with reverence, सुमहात्मानम् highly respectable, सत्यपराक्रमम् truthful chivalry, गत्वा having reached, रामम् Rama, भ्रातरं रामम् brother Rama, अयाचत् implored.

धर्मज्ञः knower of righteousness, त्वमेव you alone, राजा इति should be the king, रामम् addressing Rama, वचः words, अब्रवीत् spoke.



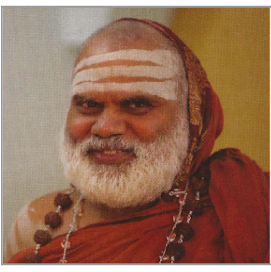
Bharata reached Rama, so pleasing, venerable, truthful and chivalrous, worshipped him with reverence and implored. Bharata addressing Rama said, 'You are knower of righteousness. You alone should be the king (meaning that when the elder brother is alive, the younger brother is prohibited from ruling the kingdom)'.

रामोऽपि परमोदारस्सुमुखस्सुमहायशाः ।  
 न चैच्छत्पितुरादेशाद्राज्यं रामो महाबलः ॥1.1.36॥  
 rāmo'pi paramodārassumukhassumahāyaśāḥ ।  
 na caicchatpitorādeśādrājyaṃ rāmo mahābalaḥ ॥1.1.36॥

रामोऽपि even though he delights everybody, परमोदारोऽपि even though exceedingly generous (in fulfilling the desires like absorption in divinity etc, of those who take refuge in him), सुमुखोऽपि even though having cheerful countenance (when somebody approaches him for favours), राम Rama, सुमहायशाः greatly renowned (because of dispensing charities), महाबलः highly capable (in fulfilling the desires of others), पितुः father's, आदेशात् by command, राज्यम् kingdom, नैच्छत् refused to accept.

Although a source of universal delight, although exceedingly generous and of cheerful countenance, highly renowned and capable Rama refused to accept the kingdom in accordance with the command of his father.

पादुके चास्य राज्याय न्यासं दत्त्वा पुनःपुनः ।  
 निवर्तयामास ततो भरतं भरताग्रजः ॥1.1.37॥

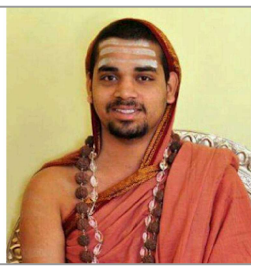


# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



**pāduke cāsya rājyāya nyāsaṃ datvā punaḥpunah |**

**nivartayāmāsa tato bharataṃ bharatāgrajaḥ ||1.1.37||**

भरताग्रजः Bharata's elder brother, Rama, राज्याय to rule the kingdom, अस्य to him, पादुके his own sandals, न्यासम् in deposit, as symbol of authority, दत्त्वा having given, ततः thereafter, पुनःपुनः repeatedly, भरतम् Bharata, निवर्तयामास persuaded him to return to the capital.



Having handed over his sandals to Bharata as a symbol of authority for ruling the kingdom, Rama persuaded him again and again to return to the capital.

**स काममनवाप्यैव रामपादावुपस्पृशन्**

**||1.1.38||**

**नन्दिग्रामेऽकरोद्राज्यं रामागमनकाङ्क्षया ।**

**sa kāmamanavāpyaiva**

**rāmapādāvupaspr̥śan ||1.1.38||**

**nandigrāme'karodrājyaṃ**

**rāmāgamanakāṅkṣayā |**

सः Bharata, कामम् desire, अनवाप्यैव without fulfilling only, रामपादौ sandals of Rama, उपस्पृशन् touching with reverence, रामागमनकाङ्क्षया eagerly awaiting the return of Rama, नन्दिग्रामे in Nandigram, राज्यम् अकरोत् ruled the kingdom.

Disappointed in his mission to take Rama back, Bharata worshipped the sandals of Rama and ruled the kingdom from Nandigram, awaiting his

(Continues..in Souvenir II)

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