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रसनिष्यन्दिनी *Rasanishyandhini*

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Rasanishyandhini - This is the English Translation of the original Sanskrit Text by Paruthiyur Krishna Sastry and translated into Tamil by Rishiyur Santhanam Ayyar, and published by R. Sankaran, Chennai and Sabesan Narayanaswami, Bangalore.

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Paruthiyur Kodandaramar



रामाय रामचन्द्राय वेदसे ।
रामाय रामभद्राय रामचन्द्राय पत्नये नमः ॥

श्री गुरुभ्यो नमः



सदाशिव समारम्भां शङ्कराचार्य मध्यमाम् ।
अस्मत् आचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥



From the Publishers....

It was sixty seven years ago the first edition of Rasa Nishyandhini (1943) was brought out with a Tamil translation along with the Sanskrit Text. The original composition was done by Paruthiyur Krishna Sastriar(1855-1911).

Rasa Nishyandhini is beautifully structured in 100 verses exemplifying the Grandeur and Greatness of Lord Rama. The narration takes one through many of the greatest qualities of Lord Rama as seen by the visionary Sage Vishwamitra. The Scene-Dasaratha is reluctant to send young Rama and Vishwamitra answers all the inhibitions of Dasaratha in a very assured way while extolling the virtues of Lord Rama through the key words AHAM VEDHMI. The Tamil translation was done and published later by Rishiyur N. Santhanam Ayyar(1890-1945).

For wider reach and appreciation of this great piece of work, a need was felt to bring out an English Translation of Rasanishyandhini. Though it was conceived in 2006, we could achieve this only by end of 2009. We are grateful to Dr R.Ramachandran, Associate Professor(Sanskrit), RKM Vivekananda College, Chennai and State Secretary, Samskrita Bharati, Chennai for helping us with the English translation. We also owe our thanks to Shri Janardana Hegde of Samskrita Bharati, Bangalore in helping us

with the Sankrit Text correction and guiding us through the stages of this Publication. Shri Seshagiri has helped with the Cover design and artwork. Vagartha Printers Bangalore have at short notice assisted in the Printing and Publication of this Book.

The English Translation gives the essence of each verse for easy understanding of the concept and philosophy. Literal word to word translation is not the objective of this book.

We dedicate this Publication to the Memory of the authors Paruthiyur Sri Krishna Sastriar and Rishiyur Sri N. Santhanam Ayyar.

We shall be pleased to have your observations/ comments/and feedback on this publication. Please send your views by email to sabesan@yahoo.com.



R. Sankaran, Chennai



Sabesan Narayanaswami, Bangalore

Paruthiyur Krishna Sastri

Brahmasri Paruthiyur Krishna Sastri (1855 – 1911) revered as Paruthiyur Periyaval was born in the calm and tiny village Paruthiyur on the northern banks of Kudamuruti River, near Sengalipuram, in Thiruvannamalai District of Tamil Nadu in a Brahmin family to Lakshmi and Ramasesha Sastri. He was a pioneer of Hindu religious discourses, one of the earliest Harikatha Kalakshepa pundit and a Pravachana Pithamaha. To his credit it must be said that Pravachanam as an art was popularized by him.

Sri Sastri had received Namasangirtan lessons and Mantropadesam from Maruthanallur Sadguru Swamikal at a very young age. Ramasmaranam was everything for him since then. He was the disciple of two great gurus Sengalipuram Vaidhyanaatha Diskshitar Muthannaival (1830-1893) and Mannargudi Periyaval Raju Sastri (1815-1903). Sastri had traveled all over India and had conducted discourses on a variety of subjects, straddling the whole spectrum of Ithihasas, Puranas and Dharma Sastras like the Mahabharata, Bhagavad Gita, Bhagavatam, Narayaneeyam, Devi Mahatmyam, Upanishads and other Mahapuranas. However, Sastri was considered as the greatest exponent of the Ramayana. Sastri was in his time considered the highly respected connoisseur of Hinduism and a Philanthropist known for his Dhaana and Dharma.

Above all he was the greatest Rama Bhakta in his own right and Rama Bakthi was his life breath.

He composed many songs and slokas and used them for his discourses. Noteworthy among his literary contributions are a script for Sanskrit drama "Gowmudhisomam", an explanatory work called "Rasanishyandhini" and tributary work on his Guru titled "Nandhi Mangala Slokas. Some of his other literary contributions are Kalivilasa Manidharpanam, Lakshminarayana Dhvisahasri, Sita Kalyanam, Ganga Sathagam, Mahalakshmi Sathagam, Meenakshi Sathagam, Vishalakshi Sathagam, Kasi Vishwanatha Sathagam, Eka Chakrapuram, Rama Abhyudhayam, Ramayana Sathaga Slokas. To summarize, his life was devoted to Ramayana Pravachanam, Guru Bhakthi, Philanthropy and Renovation of Temples. Paruthiyur Periyaval attained mukthi through Kapala Moksha, a superior form of liberation and became a Brahmaavidvarishtha.

Rishiyur Santhanam Ayyar

Vedanta Siromani Rishiyur Santhanam Aiyar (1890-1945) was born in an affluent Mirasdar family from Tiruvarur District. He was a landlord at Rishiyur, a tiny hamlet on the cauvery delta between Mannargudi and Needamangalam. He was the eldest of three children.

He had a great urge and desire to undertake studies on Vedanta and had his initiation under the renowned Sri Yegna Sami Sastrigal of Kumbakonam. At the same time he concentrated on becoming an expert in Nyaya and Tharka Sastras. He took this as a challenge and that proved to be a turning point in his life. He was teaching Vedanta and related subjects to well known families at Konerirajapuram. He published a booklet called "Rasa Nishyandhini" a treatise on Lord Rama giving the Tamil commentary and meaning of the original written by the renowned Paruthiyur Krishna Sastrigal, a great Rama bhaktha and Sanskrit Scholar of those times. This was published by him during 1943.

Santhanam Aiyar was a traditional Sanskrit scholar and was on the Adyar Library staff for some time in the late 1930s. some of his works are still available at the Adyar Theosophical Society.

During this period he edited Chaturdasa Lakshani. Which is a collection of fourteen definitions of Vyapti or pervasion. After seeing his works H.H.Chandrasekhara Saraswathi Swamigal of Kanchi

Kamakoti Mutt summoned him and used his services at the Mutt for Vedantha and Tharka. This was a great recognition and honour for him and he served the Mutt till the end. Mahaperiaval liked him so much that he used to spend hours together with him discussing Vedanta and Tharka. Due to this association with Mahaperiaval, the entire family and the subsequent generations became ardent disciples of Mahaperiaval and Kanchi Mutt.

Om
RASANISHYANDINI

**Original Foreword on Tamil Version by
Vedantha Siromani N.Santhanam Aiyar in 1943:**

It is a very well established fact that in the world no one other than Sage Valmiki is more qualified to describe the greatness of Shri Ramabhadra. It is also well known fact that like Sage Valmiki in bygone ages Brahmashri Paruthiyur Shri Krishna Sastriar in this Kaliyuga is known for his great devotion and ability to rain forth the great qualities of the lord. If one says Krishna Sastriar people will ask "of Paruthiyur?" and if one utters Paruthiyur then people will ask "Krishna Sastriar?". Everyone would have heard such utterances. He attained such fame due to his devotion to Shri Rama and his unique ability to deliver discourses in Ramayana. Even now before delivering discourses in Ramayana people invariably pay their respects to Sage Valmiki and Paruthiyur Shri Krishna Sastriar. Such a great soul has provided 100 different types of interpretations with two words "Aham Vedmi". Shri Krishna Sastriar has structured each of the 100 interpretations as if the Vedas themselves have sung the praise of Shri Rama. Krishna Sastriar has composed these verses with the intention that the generations to follow should study such a work and nourish Ramabhakti in their hearts and thereby attain all

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prosperity. But the presence of such a text originally in grandh was not known to many. By the good fortune of the masses the text was safe guarded by his sons and grandsons. It has been published with a translation in Tamil. We are deeply indebted to the family of Shri Krishna Sastriar for having assisted a lot in publishing this work.

Introduction

The Scene...

In the Ramayana Sage Vishwamitra requests King Dasaratha to send Rama with him to protect his sacrifice. When he sees that the king is reluctant he states that Shri Rama is not an ordinary mortal. He enlists the great attributes of Shri Rama, whom he has realized as the incarnation of Mahavishnu. Through 100 slokas using the AHAM VEDHMI concept, the narration goes on interestingly extolling the greatness of Lord Rama.

अहं वेद्मि महात्मानं रामं सत्यपराक्रमम् ।
वसिष्ठोऽपि महातेजाः ये चेमे तपसि स्थिताः ॥

अहं वेद्मि

१. इमं श्रीरामभद्रम् अस्मत्पुत्र इति त्वम्; अयं
जगत्पितेत्यहं वेद्मि ।

1. You known him as "my son". I know him as
the father of the universe (the creator of the
universe)

२. अयं बाल इति त्वम्; अयं वृद्धः इत्यहं वेद्मि ।

2. You know him as a child. I know him to be
beyond all ages and that he is ageless.

३. अयं मत्तपसा जनित इति त्वम्; अयं सर्वेषां
देवर्षीणां तपसा जनित इत्यहम् ।

3. You think, "He was born due to my
perseverance and austerities". But I
know that he was born due to the austere
penance of the Gods and the wise-men (to
protect the good).

४. अयं कौसल्यास्तनरसवर्धित इति त्वम्; अयं
सकलयज्ञहव्यकव्यैर्वर्धित इत्यहम् ।

4. You think that he was nourished and brought up by drinking the milk from Kausalya. I know him to be nourished by the food offered as oblations to the Gods and the forefathers through Yagnas.
५. अयं कौसल्याकुक्षौ कञ्चित्कालं स्थित इति त्वम्; अस्य कुक्षौ सर्वं जगत् सदा वर्तत इत्यहम् ।
5. You know "he has stayed in the womb of Kausalya for some time". In his womb, I know that the entire creation is always present.
६. अयं भूलोकं पालयितुमुत्पन्न इति त्वम्; अयं सर्वान् लोकान् पालयितुमवतीर्ण इत्यहम् ।
6. You feel that "he has taken birth to rule earth." I feel that he has taken birth to rule over all the worlds and the universe and protect all species.
७. अयं सर्वान् वेदान् जानातीति त्वम्; इमं सर्वे वेदाः न जानन्तीत्यहम् ।
7. You know that he knows all the Vedas. I know that all the Vedas are yet to understand him.

८. ब्रह्मसृष्टौ अयमेक इति त्वम्; अस्य सृष्टौ ब्रह्माप्येक इत्यहम् ।
8. You know that he is one among the creations of the creator lord Brahman. I know that the creator Brahman, is one among the creations of him.
९. अस्मदाधारोऽयमिति त्वम्; एतदाधारा ब्रह्माण्ड कोटय इत्यहम् ।
9. You know that he is born to protect you. But I know him as the protector of the entire Universe..
१०. अयमस्मदादिवत् श्रीकाम इति त्वम्; सा श्रीरपि सन्ततमेतत्कामेत्यहम् ।
10. You feel that like all of us he is in the pursuit of wealth. I know that he is the object of constant yearning of the Goddess of wealth (Goddess Lakshmi)
११. एतस्मै कुलशीलादिभिरुपेता काचिदन्वेष्टव्या कन्येति भवान्; एनमनन्यसाधारणगुणा काचित् अयोनिजा दिव्यकन्या अन्विष्यति इत्यहम् ॥
11. You know that a girl of good family and virtue should be found to be married to him.

I know that a celestial girl who is endowed with all auspicious virtues and who is not born out of womb (born out of her own will) is searching for him to be his wife.

१२. एतस्मद्राज्यं प्रापयिष्यामीति त्वम्; एतद् दत्तमहाराज्या ब्रह्मेन्द्रादय इत्यहम् ।

12. You feel "I will give him my kingdom." I know that Brahman, Indra and other Gods were all given their great kingdoms by him.

१३. एतेन देवानुद्दिश्य यज्ञाः करणीयाः इति त्वम्; एनमुद्दिश्य 'यज्ञं यज्ञेनायजन्त देवाः' इत्यहम् ।

13. You feel that "I will make him perform various sacrifices to please the gods". I know that all the gods through their mental resolution performed sacrifices having him as the object of devotion.

१४. एतस्मै दिव्यज्ञानं देयमिति त्वम्; एषः दिव्य-ज्ञानेनापि ज्ञातुमशक्य इत्यहम् ।

14. You feel that he should be given divine knowledge. I know that he is not knowable even through divine knowledge.

१५. अयं ज्ञातेति त्वम्; अयं ज्ञेय इत्यहम् ।

15. You feel that he is the knower. I know him to be the source and object of all knowledge.

१६. अयं धर्माधक इति त्वम्; अयं धर्माराध्य इत्यहम् ।

16. You know that he is an ardent follower of the path of dharma. I know that he is being worshipped by dharma itself.

१७. अयं कोसलपतिरिति त्वम्; अयं सर्वलोक-पतिरित्यहम् ।

17. You know him to be the King of Kosala. I know him as the lord of all the worlds.

१८. अयं नवीनपुरुष इति त्वम्; अयं पुराणपुरुष इत्यहम् ।

18. You feel that he was born recently. I know him to be always present which means he is very ancient.

१९. अयं वित्तवश्य इति त्वम्; अयं भक्तवश्य इत्यहम् ।

19. You feel that he can be won over by money. But I know that he can only be won over by devotion of the devotee.
२०. अयमश्नन् वृद्धिमुपगत इति त्वम्; 'अनश्नन् अन्यो अभिचाकशीति' इति श्रुतिप्रतिपादित इत्यहम् ।
20. You feel that he is conditioned and nourished by his good and bad deeds. But I see him as unaffected by all these and yet shines.
२१. अयं कर्मपरतन्त्र इति त्वम्; अयं स्वतन्त्र इत्यहम् ।
21. You feel that he is bound by his Karma. I know him to be free from the fetters of Karma.
२२. अयं प्राकृतशरीर इति त्वम्; 'न भूतसङ्घ-संस्थानो देहोऽस्य परमात्मनः' 'न तस्य प्राकृता मूर्तिः मांसमेदोऽस्थिसम्भवा' इति वचनेनाप्राकृतशरीर इत्यहम् ।
22. You feel that he has a body that is made of elements. I know that he is not so. The Paramatman (Supreme Being) is not made of worldly elements, flesh, bones etc.

२३. अयं मृत्युवश्य इति त्वम्; 'यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः । मृत्युर्यस्योपसेचनं क इत्या वेद यत्र सः' इति मृत्युमुपसेचनीकृत्य ब्रह्मक्षत्रोपलक्षितं सर्वं चराचरमपि ओदनं भक्षयित्वा विश्रान्तः न च कालवशानुग इति कालस्यापि कालभूतं परं तत्त्वमित्यहम् ।
23. You feel that he is bound by Time and will age. I know that as stated in the Upanishads he has animate (Brahma) and the inanimate (Kshatra) as food and Mruthyu(death) as pickles. What is implied is that he is not bound by birth or death.
२४. अयं कर्मारब्धशरीर इति त्वम्; अयं स्वेच्छारब्ध-शरीर इत्यहम् ।
24. You feel that he has taken birth due to his Karmas(past deeds). I know that he has taken birth on his own will.
२५. अयं बाह्यरिपुदलने चतुर इति त्वम्; अयम् आन्तररिपुदलने समर्थ इत्यहम् ।
25. You feel that he is competent in defeating the external enemies. I know that he is competent in vanquishing internal enemies.

२६. अयं प्रत्यक्षविषय इति त्वम्; अयं परोक्षविषय इत्यहम् ।

26. You feel that he is the object of direct sensory perception. I know that he is beyond direct sensory perception. It means he is formless.

२७. अयं भक्तानां भुक्तिदातेति त्वम्; अयं भक्तानां भुक्तिमुक्तिदातेति अहम् ।

27. You feel that he gives material benefits to his devotees. I know that he bestows material pleasures as well as spiritual liberation to the devotees.

२८. अयमेक इति त्वम्; अयमनेक इत्यहम् ।

28. You feel that he is ONE. I know that he is MANY. It means everything is a part of him only.

२९. अयं चक्षुषा ग्राह्य इति त्वम्; अयं 'न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैर्मनसा कर्मणा वा' इति करणागोचर इत्यहम् ।

29. You feel that he can be seen through the eyes. I see him as not perceivable by the eyes, not describable by words, not by any other sense of perception or by any other action. He is

beyond the realm of the instruments of perception.

३०. अयं जात इति त्वम्; अयं 'अजायमानो बहुधा विजायत' इत्यहम् ।

30. You feel that he is born. I know that he being unborn, he can manifest in many ways.

३१. अस्य योनिमहं जानामीति त्वम्; 'तस्य धीराः परिजानन्तियोनिम्' इत्यहम् ।

31. You claim that you know his origin. I know that only the persons endowed with spiritual fortitude can know his origin.

३२. अस्य मानुषी काचन पत्नी भवित्रीति त्वम्; 'हीश्च ते लक्ष्मीश्च पद्भ्यौ' इति हियं लक्ष्मीं च पत्नीत्वेन प्राप्तोऽयमिति नित्यसिद्धही-लक्ष्मीपत्नीक इत्यहम् ।

32. You feel that he would have a human wife. I know that as said in the Vedas " the presiding deity of shyness and goddess of wealth are his wives". He has Goddess Lakshmi as his eternal consort.

३३. अयमेकशिरा इति त्वम्; अयं सहस्रशीर्षा पुरुषः इत्यहम् ।

33. You see him as one headed. I know him as possessing innumerable heads as he is the embodiment of all his creations.

३४. अयं मर्त्यस्येशानः इति त्वम्; अयममृतत्वस्य ईशान इत्यहम् ।

34. You see him as the lord of all that is perishable. I know him to be the lord of eternity.

३५. अस्य द्विपादत्वमिति त्वम्; 'त्रिपादस्यामृतं दिवि' इत्यहम् ।

35. You see him as a biped. I know that one fourth of his being is all the beings of the world put together and the rest three fourths of him exist in the celestial world (dwyloka) imperishably.

३६. अयमाशीर्वाद्ग्रहणार्थं ब्राह्मणमुखान्यवलोकत इति त्वम्; 'ब्राह्मणोऽस्य मुखमासीत्' इति ब्राह्मणान् मुखतोऽसृजत् इत्यहम् ।

36. You feel that he eagerly looks at the face of the Brahmanas for their utterances of blessings. I know that since "Brahmanas are his face " he created the Brahmanas from his face.

३७. वैरिव्यूहनिरसनार्थमनेकक्षत्रियबाहूनयमपेक्षत इति त्वम्; 'बाहू राजन्यः कृतः' इति बाहुभ्यामेव क्षत्रियजातिमसृजदित्यहम् ।

37. You feel that to defeat the designs of his enemies he needs the strength and support of many a shoulder of the warrior clan. I know that since "from the shoulders were the Warriors created" he created the warrior clan from his shoulders.

३८. तमोनिरासाय चन्द्रसूर्यादिप्रकाशमपेक्षत इति त्वम्; 'तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाती'ति एतस्य ज्योतिरनुभाति सर्वं ज्योतिरित्यहम् ।

38. You think to get rid of darkness he needs the light of the sun and the moon. As it is said in the Vedas "All the sources of light are the mere reflections of him(the supreme being)" all the sources of light are mere reflections of his effulgent shine.

३९. इक्ष्वाकुधनं कोसलदेशं कण्टकेभ्य उद्धर्तुं
शक्रयादिति त्वम्; 'उद्धृतासि वराहेण कृष्णेन
शतबाहुना' इति अनेककोटियोजनविस्तृतां
भूमिमिमां पूर्वमुद्धृतवानयमित्यहम् ।

39. You feel that he can protect Kosala country, the priced possession of the descendants of Ikshvaku. I know that taking the form of black boar and possessing many hands he uplifted this vast area of earth. It means he is the source of this mother earth.

४०. अस्यानन्दमुद्दिश्यास्माभिः प्रयत्नः करणीय इति
त्वम्; एतस्यैव आनन्दस्य मात्रामन्यानि
भूतान्युपजीवन्तीत्यहम् ।

40. You feel "we should work towards keeping him happy". I know that all the beings of the world enjoy is only an aspect of his happiness.

४१. अस्य वाग्रूपा वेदा इति त्वम्; 'अस्य महतो
भूतस्य निःश्वसितं यद्वेदो यजुर्वेदस्सामवेद'
इत्यहम् ।

41. You feel that all his verbal expressions are the Vedas (i.e. He is well versed in the

Vedas). I know that the Rigveda, Yajurveda and the Samaveda are the breath of this great being. It means he is a Sarvagnan and Sarvasakthan.

४२. अयं प्रकृतिपरतन्त्र इति त्वम्; प्रकृतिरेतत्पर-
तन्त्रेत्यहम् ।

42. You feel that he is under the spell of the Maya. I know that Maya herself is dependent on him.

४३. अयं नर इति त्वम्; अयं पर इत्यहम् ।

43. You feel him to be mortal. I know that he is immortal.

४४. अयं श्यामवर्ण इति त्वम्; अयं हेमवर्ण
इत्यहम् ।

44. You perceive him to be of dark hue color. I know him as of resplendent golden in colour.

४५. अयं प्रकृतिपुरुषयोरन्यतर इति त्वम्; अयं
प्रकृतिपुरुषपुरुषोत्तमेषु अन्यतम इत्यहम् ।

45. You feel that he is one among the Prakriti or the Purusha. I know that he is one among

the Prakriti, Purusha and Purushottama. (He being the Purushottama)

४६. अयं कालवश्य इति त्वम्; अयमकालवश्यः
शीलवश्यश्चेत्यहम् ।

46. You feel that he is under the spell of the Kaala (time). I know that being beyond the realm of the influence of time he becomes bound only by great attributes (of the devotees).

४७. इममस्मिन् कोसलपुरे स्थितं मन्यसे त्वम्;
'अमुम् आदित्यवर्णं तमसः परस्तात्' इत्यहम् ।

47. You feel him to be existing in the Kosala kingdom. I see him to be of the color of the bright Aditya (the sun) beyond all darkness.

४८. अयं प्रजापतिश्चरति कोसलपुर इति त्वम्; अयं
'प्रजापतिश्चरति गर्भे अन्तः' इत्यहम् ।

48. You see him as the lord of the subjects moving about the Kosala kingdom. I see him as the lord of all the beings magnificently mobile in the centre of the universe.

४९. अयं पाणिपादादिकरणैः कार्यकर्तेति त्वम्;
अयम् 'अपाणि पादो जवनो गृहीता पश्यति
अचक्षुस्स शृणोत्यकर्णः' इत्यहम् ।

49. You feel that he does his work with the help of his hands and the legs. I know that without having hands he grasps, without legs he moves very fast, sees even without eyes, hears without having ears (to show that he is not a mortal using senses to do work)

५०. अयमेकदेशवर्तीति त्वम्; अयम् 'आकाशवत्
सर्वगतश्च नित्यः' इत्यहम् ।

50. You see him to exist in one place. I know him as omnipresent and eternal like the ether.

५१. अयं तीर्थोदकेन पूत इति त्वम्; अयं
पादोदकेन जगत् पूतमित्यहम् ।

51. You feel that the sacred waters of places of pilgrimage purify him. But I know that by the waters that drip from his feet (paadya) the whole world is sanctified.

५२. अयं वर्तमानस्येशान इति त्वम्; 'अयम् ईशानो भूतभव्यस्य स एवाद्य स उ श्वः' इत्यहम् ।

52. You feel that he is the King of the present. I know that he is the lord of the past and the future. He is the lord of today and also of the morrow.

५३. अयं वेदान् वेत्तीति त्वम्; 'वेदैश्च सर्वैरयमेव वेद्यः वेदान्तकृत् वेदविदेव चायम्' इत्यहम् ॥

53. You feel that he knows all the Vedas. I know that he is the one who is perceivable by all the Vedas and he is the knower of the Vedas and the one who propounded the Vedanta.

५४. एतद्भुक्तेनान्नेन जीर्णेन भवितव्यमस्य देहारोग्यायेति त्वम्; अयं 'वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः प्राणापानसमायुक्तः पचत्यन्नं चतुर्विधम्' इत्यहम् ।

54. You feel that by the digestion of the food that he partakes he gains physical health. I know that, he taking the form of Agni resides in the body of the beings. Assisted by the various forms of air present in the body

(Prana, Apana and Samana) he digests the food eaten by all the beings.

५५. अस्य योगक्षेमनिर्वहणमस्माभिरिति त्वम्; 'अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते । तेषां नित्याभियुक्तानां योगक्षेमं वहत्ययम्' - इत्यहम् ।

55. You feel that his well being should be ensured by us. I know that he ensures the well being of all those who single mindedly meditate upon him.

५६. अयं सुलभ इति त्वम्; 'न वेदयज्ञाध्ययनैः न दानैर्न च क्रियाभिः न तपोभिरुग्रैः, एवंप्रपन्नः शक्य अयं नृलोके लब्धुं त्वदन्येन रघुप्रवीर' इत्यहम् ।

56. You feel that he is easily reachable. I know that he is not reachable by - the study of the Vedas, performance of various sacrifices, charity, severe penance. But oh! valiant among the Raghu dynasty (Dasaratha) you have as your son. It is indeed due to your past punya.(good deeds)

५७. परस्य ब्रह्मणः एकपादविभूतौ प्रकृतिमण्डले
अस्मदीयं राष्ट्रमस्य विषय इति त्वम्;
'पादोऽस्य विश्वाभूतानि त्रिपादस्यामृतं दिवि'
इत्यहम् ।

57. You feel that kosala kingdom belongs to Rama, which is but a part of the whole universe which is just one of the areas of the reign of the supreme being. I know that one quarter of his being encompasses all the beings of the world and the rest three parts are in the eternal world (dwyloka).

५८. अयमध्यापकैः प्रवचनादिना शिष्यत्वेन वृत
इति त्वम्; 'नायमात्मा प्रवचनेन लभ्यो, न
मेधया न बहुना श्रुतेन यमेवैष वृणुते तेन
लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम्'
इत्यहम् ।

58. You feel that by lecturing and other activities he is being taught by the teachers. I know that the Atman is not known by hearing to discourses, not by the sharp mind nor by deep study. But he reveals himself to those who pray to him earnestly.

५९. एनं रजःप्रकृतयः तमःप्रकृतयश्च क्षत्रियकुमारः
मित्रत्वेन प्राप्नुवन्तीति त्वम्; 'नास्मिन्
दुश्चरितान्नाशान्तो नासमाहितः नाशान्तमानसो
वापि प्रज्ञानेनैनमाप्नुयात्' इत्यहम् ।

59. You feel that boys of the warrior clan who are endowed with Rajas and Tamas are his friends. Those who indulge in bad deeds, those who are not at peace with themselves, those whose minds fickle can never attain him. Only that person who through proper instruction of the Guru (preceptor) knows his (Rama's - Supreme being) real nature can attain him.

६०. अस्मत्पुत्र इति वचनेनायं ग्राह्य इति त्वम्;
अहं ब्रह्मास्मीति वचनेन ग्राह्योऽयमित्यहम् ।

60. You feel that he is easily understandable as "He is my son". I know that he is attained by realizing that statement "I am the supreme soul".

६१. अयमन्य इति त्वम्; अयमात्मेत्यहम् ।

61. You feel that he is different from all of us. I know that he is the soul and part of all of us.

६२. एष प्रज्ञावानिति त्वम्; अयं 'प्रज्ञानं ब्रह्म' इत्यहम् ।

62. You feel that he is endowed with knowledge. I know that the supreme being (Rama) is himself knowledge.

६३. एनं स एषोऽयमिति त्वम्; एनं तत्त्वमसि इत्यहम् ।

63. You know him as the one who is before you. I know that he is not different from one's own self.

६४. एनमयमिति त्वम्; एनमहमित्यहम् ।

64. You address him as "he". I address him as "me".

६५. एष आसीनश्चेन्न दूरं गच्छेत्; शयानश्चेत् न सर्वतो यातीति त्वम्; 'अयमासीनो दूरं व्रजति शयानो याति सर्वत' इत्यहम् ।

65. You feel that if he is sitting in a place then he cannot travel far at the same time, if he is lying in the bed then he cannot go everywhere. But I know that he can travel afar being present in one place and being prostrate he can go everywhere. (it shows he is omnipresent).

६६. एनं बहवः क्षत्रिया वीर्यवन्तो विविदिषन्ति इति त्वम्; 'तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसा' इत्यहम् ।

66. You feel that many valiant Kshatriyas seek his acquaintance. I know that pious people would like to know him through the words of the Vedas, sacrifices and charity. It means only those who adhere to the teachings of Vedas can realize him.

६७. अयमिन्दीवरश्यामल इति त्वम्; अयं 'हिरण्य-श्मश्रुः हिरण्यकेशः आप्रणखात् सर्व एव सुवर्ण' इत्यहम् ।

67. You feel that he is dark as the water lily. I know that he is golden in colour. He is swarnamaya in short.

६८. अयं साधारणः पुण्डरीकविशाललोचन इति त्वम्; अयं यथा कप्यासं पुण्डरीकमेवमक्षिणी इत्युक्तः पुण्डरीकाक्षः इत्यहम् ।

68. You feel the he is ordinary and has wide eyes as the petals of the lotus. The colour and wideness of his eyes are of incomparable beauty according to Vedas.

६९. अयं साधारण इति त्वम्; अयं 'दिव्यो ह्यमूर्तः पुरुषस्स बाह्याभ्यन्तरो ह्यजः । अप्राणो ह्यमनाश्शुभ्रो ह्यक्षरात् परतः परः' इत्यहम् ।

69. You feel him to be ordinary. I know that he is divine, formless, present within and without and birthless. He is beyond maya. He does not require life breath. He does not have the limiting intellect. He is pristinely pure.

७०. अयमस्मत्तो जात इति त्वम्; 'एतस्माज्जायते प्राणो मनस्सर्वेन्द्रियाणि च, खं वायुर्ज्योतिः आपः पृथिवी विश्वस्य धारिणी' इत्यहम् ।

70. You feel that "he is born out of me". I know that from him Prana, Manas, all the senses, the ether, Vayu, the sources of light, water and the bearer of the universe, the earth, are born.

७१. अस्यायं मूर्धा इमे श्रोत्रे इयं वाक् अयं प्राणः इदं हृदयम् । अतोऽयमस्मदादिवत् कश्चिदिति त्वम्; 'अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग्विवृताश्च वेदाः; वायुः प्राणो हृदयं विश्वम्

अस्य पञ्चयां पृथिवी ह्येष सर्वभूतान्तरात्मा' इत्यहम् ।

71. You feel that he has head, ears, speech, breath, and heart as we have. So he is one who is like us. I know that Agni is his head, the sun and the moon are his eyes, the directions are his ears, his speech is the Vedas, the wind is his breath, the earth is his heart. He is the indweller of all the beings.

७२. अनेन ऋचो यजूंषि सामानि च वेदास्साङ्गाः अधीताः; विवाहानन्तरं दीक्षितेन भवितव्यम्; यज्ञाः क्रतवश्चानुष्ठातव्याः; दक्षिणाश्च याजकेभ्यो देया इति त्वम्; 'तस्माद्वचः साम यजूंषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः' इत्यहम् ।

72. You feel that he has studied the Vedas with all the exegesis, after his marriage he has to take up deeksha (swearing to perform sacrifices) and perform the sacrifices and other rituals and has to give dakshina (the prescribed offering) to the officiating priests

I know that from him are the Rik, Yajus and Sama, deeksha, all the sacrifices, the Samvatsaras, the performers of the Sacrifices, all the worlds and Soma and the Surya.

७३. अयं बालः, त्वया साकं प्रेषितश्चेत् शिशुत्वेन भयानभिज्ञः समुद्रे पतेत्; गिरिभ्यो निपतेत् इति त्वम्; 'अतः समुद्रा गिरयश्च सर्वे अस्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः, अतश्च सर्वा ओषधयो रसश्च' इत्यहम् ।

73. You feel that he is a kid and if sent with me (Vishvamitra) he might fall in the ocean or tumble down from mountains. I know that from him are created the oceans and the mountains. All the rivers of all forms and plants are created by him. Fear is an unknown entity for him.

७४. सूर्येणायं प्रकाशयत इति त्वम्; अनेन 'सूर्यः तपति तेजसेद्धः' इत्यहम् ।

74. You feel that he shines because of the sunlight. But I know that the sun being brightened by him shines forth.

७५. एषः रजन्यां सुप्तो भवेदिति त्वम्; 'य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः' इत्यहम् ।

75. You feel that he sleeps at night. I know that he is the one who is awake when others are at sleep being the Sakshi of all the beings.

७६. अस्य रूपं दर्शने तिष्ठति चक्षुषा सर्वोऽपि एनं पश्यतीति त्वम्; 'न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम्' इत्यहम् ।

76. You feel that he is the object of sense of sight and all see him through their eyes. I know that he is not the object of the sense of sight and no one can see him through the eyes. Only though true Gnana he can be seen and paramanandham can be realized.

७७. य एनं विदुः मुदितास्ते भवन्तीति त्वम्; 'य एनं विदुरमृतास्ते भवन्ति' इत्यहम् ।

77. You feel that all those who know him become happy. I know that all those who know him as their own athmaswarupam become immortal.

७८. वाचा मनसा च प्राप्तुं शक्योऽयमिति त्वम्;
 'नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
 अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते'
 इत्यहम् ।

78. You feel that he is reachable by mind and speech. I know that neither by the mind, speech or the eyes is he reachable. He is reachable only by those who firmly believe that he exists.

७९. अयमस्मिन् साकेतपुरे प्रतिष्ठित इति त्वम्;
 'दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः'
 इत्यहम् ।

79. You feel that he is well established in this city of Ayodhya. But I know him as well entrenched in the deep cave that is the Heart. Only great Mahaans can realize him.

८०. अयमनीतिमतां सेतुरिति त्वम्; 'अमृतस्यैष
 सेतुः' इत्यहम् ।

80. You feel that he reigns in the violators of the rules. I know that he is the bridge that helps them to attain the eternal state of being.

८१. अयमस्मिन् रमणीयतमे नगरे हिरण्यप्रासरे
 प्रतिष्ठित इति त्वम्; 'अथ यदिदमस्मिन्
 ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्
 अन्तराकाशस्तस्मिन्नयं प्रतिष्ठित' इत्यहम् ।

81. You feel that he is present in this beautiful golden palace. But I know that he is present in the ether that is in the lotus of the heart.

८२. अस्मत्परम्परागतं महाराज्यमस्मिन् समाहितम्
 इति त्वम्; 'अस्मिन् द्यावापृथिवी अन्तरे
 समाहिते, उभावग्रिश्च वायुश्च सूर्याचन्द्रमसावुभौ,
 विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं
 तदस्मिन् समाहितम्' इत्यहम् ।

82. You feel that the kingdom that has been handed down from the lineage of the kings now belongs to him. I know that the earth and the sky, fire and the wind, sun and the moon, the lightning and the stars and all that are manifest and unmanifest all belong to him.

८३. अयमस्मदादिवत् जीवः पुण्यपापप्रारब्धशरीरं
 जरामृत्युक्षुत्पिपासादिसाधारणधर्मोपेत इति त्वम्

‘एष आत्मा अपहतपाप्मा विजरो विमृत्युः
विशोको विजिधित्सोऽपिपासः सत्यकामः
सत्यसङ्कल्पः’ इत्यहम् ।

83. You feel that he, is an individual soul (jivatman) like us who has taken birth due to the merits and the sins of the earlier births, has aging and death, hunger and thirst, has all the ordinary qualities that we human beings have. I know that he is the Atman who is, untouched by sins, free from aging, deathless, sorrowless, hunger less, thirst less.

८४. अयमात्मज इति त्वम्; ‘एष आत्मेति होवाच
एतदमृतमभयमेतद्ब्रह्मेति, तस्य ह वा एतस्य
ब्रह्मणो नाम सत्यमिति’ इत्यहम् ।

84. You feel that he is your son (born out of you). I know him to be the Atman which is none other than the eternal, fearless Brahman which is also known as Satyam(Truth).

८५. अयमस्माभिरनुष्ठितैरश्वमेधादिमहापुण्यैर्लब्ध इति
त्वम्; अन्यैरपि ‘सत्येन लभ्यस्तपसा ह्येष आत्मा
सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम्’ इत्यहम् ।

85. You feel that you begot him due to the merit generated by the performances of sacrifices such as Ashwamedha. I know that he is attainable by others too through Satya, austerities, perfect knowledge and celibacy.

८६. एनं बहिरन्ये शरीरिणं पश्यन्ति सदोषा अपीति
त्वम्; अयम् ‘अन्तःशरीरे ज्योतिर्मयो हि
शुभ्रो अमुं पश्यन्ति यतयः क्षीणदोषाः’
इत्यहम् ।

86. You feel that those who are imperfect, not endowed with the right qualities, also see him as one who has the gross body. I know that he is the subtle soul who is effulgent and pristinely pure. Only the initiates whose bad deeds are depleted and disappeared see him.

८७. एष सनुः अस्माकं चक्षुषा वेदितव्य इति त्वम्;
‘एषोऽणुरात्मा चेतसा वेदितव्यो, यस्मिन् प्राणः
पञ्चधा संविवेश, प्राणैश्चित्तं सर्वमोतं प्रजानां,
यस्मिन्, विशुद्धे विभवत्येष आत्मा’ इत्यहम् ।

87. You feel that he is your son who can be known through seeing. I know that he is

subtle soul, known only through the mind. In him has the Prana entered in the five forms (Prana, Apana, Vyana, Udana and Samana). In him are woven the minds and the Pranas of all the beings. If the Pranas and the minds are pure he manifests himself there.

८८. एनं बलहीनाः प्रमादवन्तः अलिङ्गितपस्काश्च लभेरन्निति त्वम्; 'नायमात्मा बलहीनेन लभ्यः न च प्रमादात् तपसो वाप्यलिङ्गात्, एतैरुपायैर्यतते यस्तु विद्वान् तस्यैष आत्मा विशते ब्रह्म धाम' इत्यहम् ।

88. You feel that he is seen by the weak, offenders and those who do perform the necessary austerities and penance. But I now that he is not attained by the weak, offenders, those who really do not wish to attain him and those who do not perform austerities. But one who is endowed with the qualities opposed to those stated above reach the abode of the Brahman.

८९. सम्प्राप्यैनं बहवो मानतृप्ताः भविष्यन्तीति त्वम्; 'सम्प्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः' इत्यहम् ।

89. You feel that on seeing him people's prestige is satiated. The Rishis on knowing him are satisfied by the mere knowledge of him, feel that they have attained the goal of their lives, become free from anger and attain inner peace.

९०. स एषो अस्मन्नयनगोचरो तिष्ठतीति त्वम्; 'स य एषोऽन्तर्हृदय आकाशः, तस्मिन्नयं पुरुषो मनोमयः, अमृतो हिरण्मयः' इत्यहम् ।

90. You feel that he stands before us being seen by us. I know that there is ether in the inner heart. And there he resides as the driving force of the mind, immortal and shining like gold.

९१. अयमग्निसूर्येन्द्रवायुमृत्युभ्यो बिभेतीति त्वम्; 'भयादस्याग्निस्तपति भयात्तपति सूर्यः भयात् इन्द्रश्च मृत्युर्धावति पञ्चम' इत्यहम् ॥

91. You feel that he fears from fire, sun, moon, Indra, Vayu and Yama. I know that fearing him the fire burns, the sun shines, Indra and Yama perform their duties. '

९२. अयं मध्यमपरिमाणवान् इति त्वम्; अयम्
'अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां
हृदये सन्निविष्टः' इत्यहम् ।

92. You feel that he is moderate in size. I know
that he is the eternal soul always present in
the hearts of people and all living beings.
He cannot be limited by any size. He can
be very small and huge at the same time.

९३. अयं पद्भ्यां भूमिं विक्रमत इति त्वम्;
'यस्योरुषु त्रिषु विक्रमणेषु अधिक्षियन्ति
भुवनानि विश्वा' इत्यहम् ।

93. You feel that with legs he walks across the
earth. I know that with his three strides all
the worlds are covered.

९४. अयं कालेनोत्पादित इति त्वम्; सर्वे निमेषा
जज्ञिरे विद्युतः पुरुषादधीत्यादिश्रुत्या निमेषादि-
कालाश्चोत्पन्नाः विद्युद्वर्णात् पुरुषादस्मादेव
इत्यहम् ।

94. You feel that he is created by time. I know
that from him one who is of the colour of
lighting, are created the seconds and the
minutes, the parts of time.

९५. अयं मयि प्रियः इति त्वम्; अस्य कामाय
सर्वं प्रियं भवतीत्यहम् ।

95. You feel that Rama is fond of yourself. I know
that due to the love in him everything
becomes loveable.

९६. अयमाकाशादिभूतपरिणामशरीर इति त्वम्;
'आकाशशरीरं ब्रह्म सत्यात्मप्राणारामं मन
आनन्दम् शान्तिसमृद्धिममृतम्' इत्यहम् ।

96. You feel that he has the body that is created
due to the combination of various elements
such as ether. I know that he is the
Brahman(supreme being) which has the
ether as its body, which is the soul of all that
is manifest and unmanifest, and the
sanctuary of the Prana, and that which is
the source of joy to the mind, from him
peace and immortality flow forth.

९७. अयं मय्यासक्त इति त्वम्; सर्वे प्राणिनः
अस्मिन्नासक्ताः इत्यहम् ।

97. You feel that he is attached to you. I know
that the minds of all the beings are attached
to him.

९८. अयमयोध्यायां प्रतिष्ठित इति त्वम्; अयं 'स्वे महम्नि, यदि वा न महम्नि' इत्यहम् ।

98. You feel that he is established in Ayodhya. I know that he is established in his own glory or he has nothing such as glory (the attributeless Brahman).

९९. अयं सदा भगवदाराधनपर इति त्वम्; 'योगिनाम् अपि सर्वेषां मद्भक्तेनान्तरात्मना, श्रद्धावान् भजते यो मां स मे युक्ततमो मतः' इत्यादिना अयमेव सदा ध्येयः इत्यहम् ।

99. You feel that he is engrossed in the worship of the lord. I know that he is the object of worship.

१००. तमेतं विद्वानाश्रित्यार्थवान् भवतीति त्वम्; 'तमेवं विद्वानमृत इह भवति, नान्यः पन्था विद्यतेऽयनाय' इत्यहं वेद्मि ।

100. You feel that a person who knows about Rama and depends on him becomes wealthy. I know that one who knows him becomes immortal.

महात्मानम्

महान् आत्मा स्वरूपं यस्य तं महात्मानम् ॥

यद्वा महः सर्वनेत्रोत्सवरूपः, आत्मा श्रीमूर्तिः यस्य तं महात्मानम् ।

तथा च वक्ष्यति —

“न च तस्मान्मनः कश्चित् चक्षुषी वानरोत्तमात् ।
नरः शक्रोत्पपाक्रष्टुमतिक्रान्तेऽपि राघवे ॥” इति ।

अरण्यकाण्डेऽपि -

“रूपसंहननं लक्ष्मीं सौकुमार्यं सुवेषताम् ।
ददृशुर्विस्मिताकाराः रामस्य वनवासिनः ॥”

इति तस्माद्युक्तं सर्वलोकलोचनमहोत्सवरूपमूर्तिं भगवतः ॥

It can be interpreted as the soul endowed with greatness. (I know Rama as a mahatma) or The form of one who is a joy to behold.

Verses in Ramayan themselves substantiate the above interpretation.

"Oh! great among the Vanaras, one cannot remove one's sight from the form of Shri Rama even though he has moved away from our sight".

In Aranyakanda a verse reads

"The residents of the forest were simply awestruck on seeing the handsome look of Rama and the appropriateness of his attire".

Thus it is appropriate to describe Rama as one who bestows endless delight on mere seeing.

यद्वा - महात्मानं परमात्मानं, 'द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नन्यो अभिचाकशीति' इत्युक्त-जीवविलक्षणः पुरुषोत्तम इत्यर्थः ॥ तम् ।

Upanishads describe Jeevatma and Paramathma as two birds living on the same tree very affectionate to each other. One bird is involved in Karma and enjoying that whereas the other one simply watching that as a witness and without involving. I see Rama as a Purushothama not bound by the fetters of Karma. He is the witness to all the activities of the jivatma (individual soul).

रामम्

रमु - क्रीडयामितिधातोः रमयति सकलं जगदात्मगुणैरिति रामः तम् ।

The word Ramam is derived from the root Ram - to make happy and hence the meaning of the term is as follows - One who makes the whole world happy by his endless auspicious attributes.

यद्वा 'रमन्ते योगिनोऽनन्ते नित्यानन्दे चिदात्मनि' इति श्रुतिप्रतिपादितः परमात्मा तमिति ॥

The term Ramam might denote - the ever-delightful eternal soul in which all the yogi's minds dwell. In short this means Rama is an embodiment of Nithyananda and a Gnanaswaroopi.

सत्यपराक्रमम्

सत्यः निश्चितः, पराक्रमः यस्य सः तम्, 'हन्त्येव नियमाद्व्यान्' इति हि उक्तम् ॥

Satya - certain or sure Parakrama - prowess. (One whose prowess cannot be doubted upon). It is said that he annihilates those who are fit to be destroyed.

सत्ये-सत्यनिर्वाहे, पराक्रमः - शौर्यं यस्य सः तं, 'लक्ष्मीश्चन्द्रादपेयाद्वा हिमवान्वा हिमं त्यजेत् । अतीयात्सागरो वेलं न प्रतिज्ञाम् अहं पितुः' इति 'सत्यमिष्टं हि मे सदा' इति । 'अप्यहं जीवितं जह्यां त्वां वा सीते सलक्ष्मणाम् । न हि प्रतिज्ञां संश्रुत्य ब्राह्मणेभ्यो विशेषतः, इति च बहुषु प्रकरणेषु भगवता प्रतिज्ञातत्वात् सत्ये पराक्रमः तस्येति ॥

- In acting according to his promise *Parakrama*: - Prowess. (One who at all costs keeps his word). This meaning is relevant since Rama himself states in various occasions that he is bound by the promises he makes.

"Moonlight might desert the moon, Himalayas can be bereft of hima (snow), the ocean might cross the shore, but never will I break the promise that I have made to my father."

"I am ready to sacrifice my life and you oh! Sita along with Lakshmana, but never will trace my steps back after giving the word, especially to the Brahmins."

ननु बालोऽयं वध्यावध्यविवेकरहितः अवध्यं मुनिजनादिकमपि यदि हन्यात्, तदा महान् प्रत्यवायः स्यादित्याशङ्क्य 'नैव दास्यामि राघवम्' इति वक्तुकामं दशरथं प्रत्याह - सत्यपराक्रममिति ।

Preempting Dasaratha's concern that Rama being a small boy who has not gained the ability to discern what is good and bad might kill the wise sages in the forest and may acquire some misfortune, Sage Vishwamitra says that Rama is *Satyaparakrama*. It can be interpreted as follows

सति अपराक्रममिति; सतीति जात्येकवचनं, सत्यपराक्रमरहितं, साधून् दृष्ट्वा पराक्रमशून्य इव किञ्चित् भवेदित्यर्थः ॥ अवध्ये न च कुप्यतीति वक्ष्यति ॥

- In the good (people) *Aparakrama* - who do not show his power or prowess on innocent, good people.

(one who kind to the good people). He will exhibit his humility and not prowess when he sees good people. It will also be stated later that he never becomes enraged by those who are good (those who need not be killed).

सत्यपराक्रमंसत्यपराः यथार्थवादिनः साधवः, त

- आक्रमः आसमन्तात् क्रमोऽभिक्रमणम् - अभिगम्य यस्य तम्, त्वया अयमप्रहितोऽपि साधून्स्मान् अक्रमेदेव इत्यर्थः । 'भजतोऽनुभजामीति' प्रतिक्रिया त्वात् ।

Satyapara: - those who speak the fact (truth) and nothing else (wise men) *Teshu-* in them

Aakrama: - Attachment. He is attached to those who are devoted to him and he runs towards them to offer protection to even if he is not sent with me by you. He has promised that he is devoted to those who are devoted to him.

यद्वा - सत्यं परं ब्रह्म 'तत्सत्यमित्याचक्षते' इति श्रुतेः । तदेव परं प्राप्यं येषां ज्ञानिनां, ते-सत्यपराः, तेषां-ज्ञानिनां, विषये-आक्रमः - आसमन्तात् व्याप्तिः, यस्य तं, ज्ञानिनो हि भगवन्तं सर्वत्र पश्यन्ति । 'उदारास्सर्व एवैते ज्ञानी त्वात्मैव मे मतम् । आस्थितस्स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते । वासुदेवस्सर्वमिति स महात्मा सुदुर्लभः ॥' इति भगवतापि ज्ञानिनो दुर्लभत्वकथनात् तादृशस्य ज्ञानिनः मम लाभे त्वयाऽयमनाज्ञोऽपि मां न जह्यादित्यर्थः ॥

Another Interpretation:

Satya is the ultimate reality. And those who have the attainment of it as the goal of their life are **Satyapara**. **Aakrama** - one who is attached or one who encompasses or engulfs them completely is **Satyaparakrama**(*Rama*). Because the lord is always attached to the Jnanis. The lord himself

has stated that "All the other devotees are great but I consider the jnani's as my soul." "After many births the jnani attains me. For him Vasudeva is everything. And such a person is rare." I am(Vishvamitra) such a rare devotee of the lord and so without your permission he would not desert me.

यद्वा - सत्यपरा लक्ष्मीः 'सत्यं पद्माश्रिता सदा' इत्यभिधानात् । 'लक्ष्मीर्बिल्ववने कदम्बकुसुमे दिव्याङ्गनायां गजे जात्यश्वे रथगोपुरादिशिखरे छत्रे ध्वजे चाम्बरे । शङ्खे पद्मवने नरेन्द्रभवने गङ्गाजले गोकुले सत्ये शूरनृपे सलक्षणगृहे विष्णोश्च वक्षःस्थले ॥' इति तस्यां सत्यपरायां श्रीलक्ष्म्यां, विषये आक्रमः अभिगमनं यस्य तम् । अयं भावः - 'राघवत्वेऽभवत्सीता रुक्मिणी कृष्णजन्मनि' इति श्रीविष्णुपुराणवचनम् । 'देवत्वे देवदेहेयं मनुष्यत्वे च मानुषी' इति च । तस्मात् श्रीः इदानीं स्वरमणस्य भगवतः त्वत्पुत्रत्वेन आविर्भाव-मनुसृत्य, 'विष्णोर्देहानुरूपां वै करोत्येषात्मनस्तनुम्' इति जनकयजनात् संभूय तत्पुत्रीत्वेन, तिरोहित-स्वरूपावर्तते, सेदानीं पतिसंपत्कामा, अयं च चिरवियुक्ताम् अनितरसाधारणलावण्यसौभाग्यसौन्दर्य-विलाससौशील्यादिविद्यगुणमणिनिकरमणिपेटिकां ताम् अभिगन्तुकामो वर्तते, तदेनयोर्दिव्यदम्पत्योः

अनितरवेद्यमवताररहस्यं तत्प्रयोजनं च जानन्नहं
ताभ्यामेवान्तर्यामिभ्यां परस्परसम्पत्कामाभ्यां, दम-
यन्तीनलाभ्यां परस्परमेळने हंस इव प्रेषितः, अहं च तं
भावं प्रगोपयन्, अध्वरप्रत्यूहध्वंसनच्छलेन, श्रीरामभद्रं,
तत्समीपं नेतुमागतः अयं च तत्सर्वं जानाति, यद्यमुं
सरसतया न ददासि, तर्हि 'कामातुराणां न भयं न
लज्जा' इति न्यायेन त्वदाज्ञामनपेक्ष्यैव चिरविरहिताम्
उत्कण्ठितां तां द्रष्टुमयमभिक्रमेदेव, तावत् त्वमेव
एतदिङ्गितं ज्ञात्वा मदध्वरपालनव्याजेन प्रेरयेति ।
सत्यपरां लक्ष्मीमिदानीं सीतात्वेन मिथिलापुरे स्थित्वा
एनं प्रतीक्षमाणामुद्दिश्य अभिक्रमः यस्य तमिति ॥

Satyaparaa is Lakshmi (the goddess of wealth). The following words testify to the fact "True(Satyam) she sits on the lotus." Further Lakshmi resides in "the forest populated by the Bilva trees, in the Kadamba flower, in the divine damsel, in the elephant, in the horse of a high breed, atop the chariot and the peak of the Gopura(tower) of the temple, in the umbrella (held over God and the kings), in the flag, in cloth, in conch, amidst lotus plants, in the palace of the king, in the water of the river Ganga, Amidst the cows (Gokula), in truth, in a valiant king, in a perfectly structured house and in the chest of lord Vishnu. The idea is as stated in the

Vishnupurana "when he was Rama, she became Sita and when he was Krishna she took birth as Rukmini". If he (Lord Vishnu) takes the form of Goddess she also takes the form of the Gods and when he takes the form of a human being she also takes the form a human being. Accordingly she is awaiting the arrival of her consort who has taken birth as your son having taken birth as the daughter of King Janaka (as a result of his austerities). He (Rama) long separated from his consort who is like a box of treasure which has in it some of the precious pearls such as extraordinary beauty, auspiciousness, charm, virtues, and divine nature, is raring to meet her. I know the secret of the incarnation of these divine couples. Like the swan who acted as a messenger between Nala and Damayanti, I, being assigned the work of a messenger by discreet instructions by these couples who wish to have the company of each other and who are the indwellers of all the beings, have come here hiding that objective. The ostensible reason that I provide to take Rama with me, is the protection of my sacrifice. He(Rama) knows all these. It would be better if you send him with me, knowing his inner intentions ostensibly to protect my sacrifice. Thus the meaning of the word *Satyaparakrama* would be one who is raring to meet his consort Lakshmi who has taken birth as Sita in Mithila."

(अहं वेद्मि महात्मानं रामं सत्यपराक्रमम्)
महात्मानमिमं रामं त्वत्परिचरणकामं त्वं जानासि ।
अहं तु सीताभिसरणकामं जानामीति तदर्थः ।

Again to the word (Mahatmanam) in the light of the last interpretation of the word *Satyaparakrama* – Oh! King you know him as a son who loves to serve you. But I know him to be one who is raring to meet Sita.

यद्वा - सत्यं सत्यलोकः तं ब्रह्मलोकमाक्रम्य वर्तते इति भगवल्लोकस्य ब्रह्मलोकादप्युपरितनत्वात् । तथा चोपरि वक्ष्यति 'सर्वैर्गुणैश्च सम्पूर्णं ब्रह्मलोकादनन्तर' इति । तत् सत्यपरं सत्यात् ब्रह्मलोकात्, परम्-उपरितनं, श्रीवैकुण्ठलोकम्, आक्रमते व्याप्नोतीति, तत्स्थितमित्यर्थः । त्वमेनं भूलोकवर्तिनं जानासि, अहमेनं श्रीवैकुण्ठलोकवर्तिनं जानामि ॥ इति ।

Satya – Refers to the *Satyaloka* or a divine world which is also known as *Brahmaloka*. *Vaikuntha* where Lord Vishnu resides is even above the *Brahmaloka*. It will be stated later (in the following part of *Ramayana*) that "*it (Vaikuntha) is endowed with all the divine attributes and it is above the Brahmaloka*". Thus word *Satyaparakrama* would refer to one who resides in Such a *Vaikunthaloka*.

Oh! Dasaratha you know him as a resident of *Bhuloka* (the earth). I know him one who has *Vaikuntha* as his abode.

यद्वा - सत्यं त्रिकालाबाध्यं, परं प्रकृतेः परम्-आक्रमम्-आसमन्तात् व्याप्य वर्तमानम्, 'अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः' इति श्रुतेः तं सत्यपराक्रममिति सत्यपराक्रमशब्दार्थः ॥

Satyaparakramam (*Satya-Para-Akrama*)- *Satya* - That is which is unaffected in the past, present and future, *Para* - That which is beyond *Maya*, *Akramam* - That which is all pervasive, Even the *Vedas* say that "*Narayana exists pervading all that is within and without.*".

अथ वसिष्ठोऽपि महातेजाः ये चेमे तपसि स्थिताः इति, उत्तरार्थं व्याख्यायते । तथाहि - यदि रामस्य स्वरूपमहिमकथनम् आत्मकार्यपरस्य, मम अर्थवादः स्यात्, तर्हि वसिष्ठं पृच्छ, वसिष्ठस्तु अहं यथातथा रामरहस्यं जानामि, यदि तावदयं सजातिपक्षपातेन आरोप्य वदेत्, तर्हि 'उक्तानृतमृषिं यथा' इति बहुवर्षाणि तपश्चरतोऽपि मुनेः किं चिदनृताभिधाने तपःक्षयस्य सिद्धत्वात् तद्भीत्या नायमनृतं वदेत्, यद्ययं मामनुसृत्य ब्रूयात् तर्हि रामं देहीति ।

The rest of the verse **Vasishtopi mahateja ye ce me tapasi sthitha:** - If description of the greatness of Shri Rama by me is felt as mere exaggeration in order to achieve personal ends, then ask Vasishta. If you feel that Vasishta being a Rishi will support another Rishi i.e me, remember that if a Rishi tells a lie then all the merit and power earned by austerities of him will go a waste. He will not lie. So, if Vasishta concurs with what I have said about the greatness of Rama then send Rama with me.

यद्वा - हरिश्चन्द्रस्य दृढसत्यत्वपरीक्षाविषये आवयोः कलहः लोकप्रसिद्धः । अग्निरनुष्ण इति मया उक्तं चेत् शीत इत्येव स ब्रूयात् । एवमावयोः न्यायापेतमपि स्वपक्षस्थापनमेव लोकप्रसिद्धम् । तादृशस्वभावस्य वसिष्ठस्य, श्रीरामभद्रस्य स्वरूपयाथार्थ्यकथने अनानु-कूल्यं चेत् श्रीरामभद्रं मह्यं नार्पय इति वाक्यार्थः ॥

It is a well known fact that in testing the steadfastness of Harishchandra, Vasishta and I have quarreled. If I say that fire is hot he will contradict it by saying that fire is cool Thus we two are known to establish one's own idea though

fully aware of the fact that in doing so we will be going against very well known and established facts. If such Vasishta contradicts with what I have stated regarding the greatness of Rama, then do not send Rama with me.



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