Online shloka class for children

By Vyoma & GGSS
29th September 2018
6:30 to 7:30pm IST

Class no. 027/2018

Vyoma Sanskrit Brothers
Venkat.s@vyomalabs.in & vishwam@vyomalabs.in

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OMKARA:

- Deep Inhale and deep exhale 3 times
- Let us chant Omkara 3 times

Shlokas

पुनरावर्तनम्

राम राम राम

राधे श्याम

॥ प्रार्थना ॥

अँकारं बिन्दुसंयुक्तं
नित्यं ध्यायन्ति योगिनः ।
कामदं मोक्षदं चैव
अँकाराय नमो नमः ॥१॥

॥ prārthanā ॥

oṃkāraṃ bindusaṃyuktaṃ
nityaṃ dhyāyanti yoginaḥ ।
kāmadaṃ mokṣadaṃ caiva
oṃkārāya namo namaḥ ॥1॥

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Shlokas

पुनरावर्तनम्

गुरुर्ब्रह्मा गुरुर्विष्णुः
गुरुर्देवो महेश्वरः ।
गुरुस्साक्षात् परं ब्रह्म
तस्मै श्रीगुरवे नमः ॥२॥

gururbrahmā gururviṣṇuḥ
gururdevo maheśvaraḥ ।
gurussākṣāt paraṃ brahma
tasmai śrīgurave namaḥ ॥2॥

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Shlokas

पुनरावर्तनम्

गुरुरेव गतिः गुरुमेव भजे
गुरुणैव सहास्मि नमो गुरवे ।
न गुरोः परमं शिशुरस्मि गुरोः
मतिरस्ति गुरौ मम पाहि गुरो ॥३॥

gurureva gatiḥ gurumeva bhaje
guruṇaiva sahāsmi namo gurave ।
na guroḥ paramaṃ śiśurasmi guroḥ
matirasti gurau mama pāhi guro ॥3॥

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Shlokas

पुनरावर्तनम्

कार्तस्वरनिभदेहः
कीर्तनमात्रेण धूतसकलाघः ।
आर्तस्वरजनशरणं
मूर्तदयारूप गुरुवरेण्यो व्यात् ॥४॥

kārtasvaranibhadehaḥ
kīrtanamātreṇa dhūtasakalāghaḥ ।
ārtasvarajanaśaraṇaṃ
mūrtadayārūpa guruvareṇyo vyāt ॥4॥

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Shlokas

पुनरावर्तनम्

सदात्मध्याननिरतं
विषयेभ्यः पराङ्मुखम् ।
नौमि शास्त्रेषु निष्णातं
चन्द्रशेखरभारतीम् ॥५॥

sadātmadhyānaniratam
viṣayebhyaḥ parāṅmukham ।
naumi śāstreṣu niṣṇātam
candraśekharabhāratīm ॥5॥

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Shlokas

पुनरावर्तनम्

विवेकिनं महाप्रज्ञं
धैर्यौदार्यक्षमानिधिम् ।
सदाभिनवपूर्वं तं
विद्यातीर्थगुरुं भजे ॥६॥

vivekinaṃ mahāprajñaṃ
dhairyaudāryakṣamānidhim ।
sadābhinavapūrvaṃ taṃ
vidyātīrthaguruṃ bhaje ॥6॥

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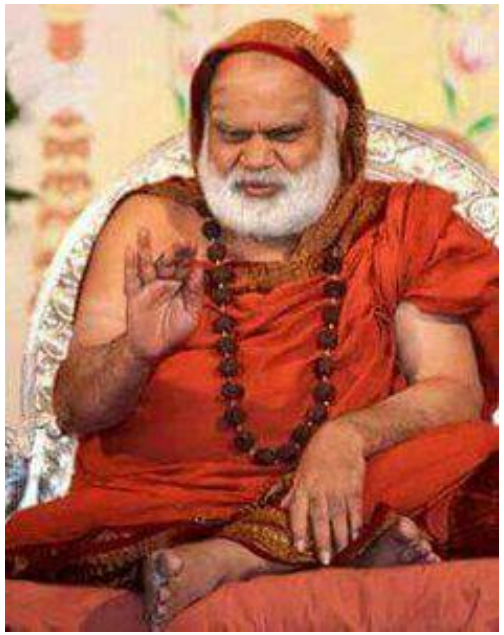
Shlokas

पुनरावर्तनम्

अज्ञानां जाह्नवीतीर्थं
विद्यातीर्थं विवेकिनाम् ।
सर्वेषां सुखदं तीर्थं
भारतीतीर्थमाश्रये ॥७॥



ajñānāṃ jāhnavītīrthaṃ
vidyātīrthaṃ vivekinām ।
sarveṣāṃ sukhadaṃ tīrthaṃ
bhāratītīrthamāśraye ॥7॥

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Shlokas

पुनरावर्तनम्

विद्याविनयसम्पन्नं
वीतरागं विवेकिनम् ।
वन्दे वेदान्ततत्त्वज्ञं
विधुशेखरभारतीम् ॥८

vidyāvinayasampannaṁ
vītarāgaṁ vivekinam
vande vedāntatattvajñaṁ
vidhuśekharabhāratīm 8

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Lord Ganesha's sloka

शुक्लाम्बरधरं विष्णुं
शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत्
सर्वविघ्नोपशान्तये ॥९

śuklāmbaradharaṁ viṣṇuṁ
śaśivarṇaṁ caturbhujam .
prasannavadanaṁ dhyāyet
Sarvavighnopaśāntaye 9

Lord Ganesha's sloka

पुनरावर्तनम्

अगजाननपद्मार्कं
गजाननमहर्निशम् ।
अनेकदं तं भक्तानां
एकदन्तमुपास्महे ॥ १०

agajānanapadmārkaṁ
gajānanamaharniśam
anekadaṁ taṁ bhaktānāṁ
ekadantamupāsmahe 10

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Lord Ganesha's sloka

पुनरावर्तनम्

वक्रतुण्ड महाकाय
कोटिसूर्यसमप्रभ ।
अविघ्नं कुरु मे देव
सर्वकार्येषु सर्वदा ॥ ११

vakratuṇḍa mahākāya
koṭisūryasamaprabha .
avighnaṃ kuru me deva
sarvakāryeṣu sarvadā 11

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Lord Ganesha's sloka

वागीशाद्याः सुमनसः
सर्वार्थानामुपक्रमे ।
यं नत्वा कृतकृत्याः स्युः
तं नमामि गजाननम् ॥ १२

vāgīśādyāḥ sumanasaḥ
sarvārthānāmupakrame .
yaṃ natvā kṛtakṛtyāḥ syuḥ
taṃ namāmi gajānanam 12

Godess Saraswathi's sloka

पुनरावर्तनम्

सरस्वति नमस्तुभ्यं
वरदे कामरूपिणि ।
विद्यारम्भं करिष्यामि
सिद्धिर्भवतु मे सदा ॥ १३

sarasvati namastubhyaṃ
varade kāmarūpiṇi
vidyārambhaṃ kariṣyāmi
siddhirbhavatu me sadā 13

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Godess Saraswathi's sloka

नमस्ते शारदे देवि
काश्मीरपुरवासिनि ।
त्वामहं प्रार्थये नित्यं
विद्यां बुद्धिं च देहि मे ॥ १४ ॥

namaste śārade devi
kāśmīrapuravāsini
tvāmahaṃ prārthaye nityaṃ
vidyāṃ buddhiṃ ca dehi me 14

Godess Saraswathi's sloka

॥शारदा शारदाम्भोजवदना
वदनाम्बुजे ।
सर्वदा सर्वदास्माकं
सन्निधिं सन्निधिं क्रियात् ॥१५॥

॥śāradā śāradāmbhojavadanā
vadanāmbuje ।
sarvadā sarvadāsmākaṃ
sannidhiṃ sannidhiṃ kriyāt ॥15॥

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Devi sloka

पुनरावर्तनम्

या देवी सर्वभूतेषु
बुद्धिरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै
नमस्तस्यै नमो नमः ॥ १६ ॥

yā devī sarvabhūteṣu
buddhirūpeṇa saṃsthitā ।
namastasyai namastasyai
namastasyai namo namaḥ ॥16॥

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Lord Krishna's sloka

पुनरावर्तनम्

कृष्णाय वासुदेवाय
देवकीनन्दनाय च ।
नन्दगोपकुमाराय
गोविन्दाय नमो नमः ॥१७॥

kṛṣṇāya vāsudevāya
devakīnandanāya ca ।
nandagopakumārāya
govindāya namo namaḥ ॥17॥

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Lord Krishna's sloka

नमः पङ्कजनाभाय
नमः पङ्कजमालिने ।
नमः पङ्कजनेत्राय
नमस्ते पङ्कजाङ्घ्रये ॥१८॥

namaḥ paṅkajanābhāya
namaḥ paṅkajamāline ।
namaḥ paṅkajanetrāya
namaste paṅkajāṅghraye ॥18॥

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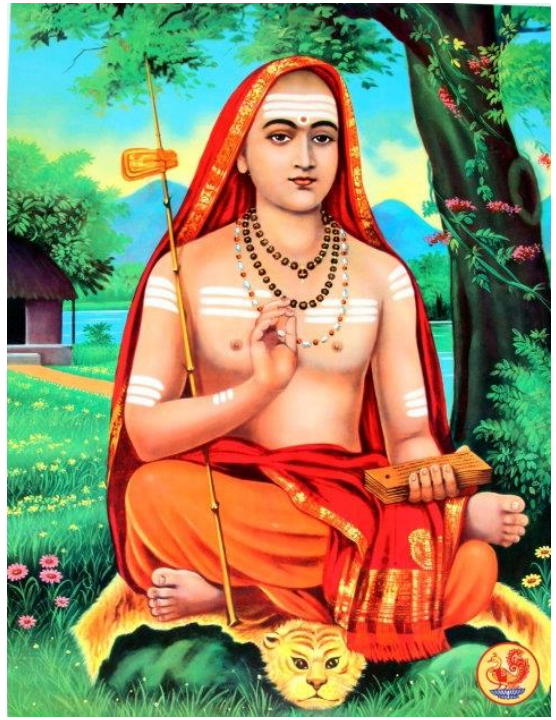
पुनरावर्तनम्

shankaracharya

हरलीलावताराय
शङ्कराय महौजसे ।
कैवल्यकलनाकल्प-
तरवे गुरवे नमः ॥१९॥



haralīlāvatārāya
śaṅkarāya mahaujase ।
kaivalyakalanākalpa-
tarave gurave namaḥ ॥19॥

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Lord Rama's shloka

रामाय रामभद्राय
रामचन्द्राय वेधसे ।
रघुनाथाय नाथाय
सीतायाः पतये नमः ॥२०॥

rāmāya rāmabhadrāya
rāmacandrāya vedhase ।
raghunāthāya nāthāya
sītāyāḥ pataye namaḥ ॥20॥

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Hayagriva

पुनरावर्तनम्

हयग्रीव हयग्रीव
हयग्रीवेति यो वदेत् ।
तस्य निस्सरते वाणी
जह्नुकन्याप्रवाहवत् ॥२१॥

hayagrīva hayagrīva
hayagrīveti yo vadet ।
tasya nissarate vāṇī
jahnukanyāpravāhavat ॥21॥

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Lord Hanuman

पुनरावर्तनम्

असाध्यसाधक स्वामिन्
असाध्यं तव किं वद ।
रामदूत दयासिन्धो
मत्कार्यं साधय प्रभो ॥२२॥

asādhyasādhaka svāmin
asādhyaṃ tava kiṃ vada ।
rāmadūta dayāsindho
matkāryaṃ sādhaya prabho ॥22॥

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Lord Venkateshwara

पुनरावर्तनम्

विना वेङ्कटेशं न नाथो न नाथः
सदा वेङ्कटेशं स्मरामि स्मरामि ।
हरे वेङ्कटेश प्रसीद प्रसीद
प्रियं वेङ्कटेश प्रयच्छ प्रयच्छ ॥२३॥

vinā veṅkaṭeśaṃ na nātho na nāthaḥ sadā
veṅkaṭeśaṃ smarāmi smarāmi ।
hare veṅkaṭeśa prasīda prasīda
priyaṃ veṅkaṭeśa prayaccha prayaccha ॥23॥

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॥ गुर्वष्टकम् ॥

पुनरावर्तनम्

शरीरं सुरूपं तथा वा कलत्रं
यशश्चारु चित्रं धनं मेरुतुल्यम् ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम्

śarīraṃ surūpaṃ tathā vā kalatraṃ
yaśaścāru citraṃ dhanaṃ merutulyam ।
manaścenna lagnaṃ guroraṅghripadme
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥1॥

॥ गुर्वष्टकम् ॥

पुनरावर्तनम्

कलत्रं धनं पुत्रपौत्रादिसर्वं
गृहं बान्धवाः सर्वमेतद्धि जातम् ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥२॥

kalatraṃ dhanaṃ putrapautrādisarvaṃ
gṛhaṃ bāndhavāḥ sarvametaddhi jātam ।
manaścenna lagnaṃ guroraṅghripadme
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥2॥

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॥ गुर्वष्टकम् ॥

पुनरावर्तनम्

षडङ्गादिवेदो मुखे शास्त्रविद्या
कवित्वादिगद्यं सुपद्यं करोति ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥३॥

ṣaḍaṅgādivedo mukhe śāstravidyā
kavitvādigadyaṃ supadyaṃ karoti ।
manaścenna lagnaṃ guroraṅghripadme
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥3॥

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॥ गुर्वष्टकम् ॥

पुनरावर्तनम्

विदेशेषु मान्यः स्वदेशेषु धन्यः
सदाचारवृत्तेषु मत्तो न चान्यः ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥४॥

videśeṣu mānyaḥ svadeśeṣu dhanyaḥ
sadācāravṛtteṣu matto na cānyaḥ ।
manaścenna lagnaṃ guroraṅghripadme
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥4॥

॥ गुर्वष्टकम् ॥

पुनरावर्तनम्

क्षमामण्डले भूपभूपालवृन्दैः
सदा सेवितं यस्य पादारविन्दम् ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥५॥

kṣamāmaṇḍale bhūpabhūpālavṛndaiḥ
sadā sevitaṃ yasya pādāravindam ।
manaścenna lagnaṃ gurorańghripadme
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥5॥

॥ गुर्वष्टकम् ॥

पुनरावर्तनम्

यशो मे गतं दिक्षु दानप्रतापात्
जगद्वस्तु सर्वं करे यत्प्रसादात् ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥ ६ ॥

yaśo me gataṃ dikṣu dānapratāpāt
jagadvastu sarvaṃ kare yatprasādāt ।
manaścenna lagnaṃ gurorańghripadme
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥6॥

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॥ गुर्वष्टकम् ॥

पुनरावर्तनम्

न भोगे न योगे न वा वाजिराजौ
न कान्तामुखे नैव वित्तेषु चित्तम् ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥७॥

na bhoge na yoge na vā vājirājau
na kāntāmukhe naiva vitteṣu cittam ।
manaścenna lagnaṃ guroraṅghripadme
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥7॥

॥ गुर्वष्टकम् ॥

पुनरावर्तनम्

अरण्ये न वा स्वस्य गेहे न कार्ये
न देहे मनो वर्तते मे त्वनर्घ्ये ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥८॥

araṇye na vā svasya gehe na kārye
na dehe mano vartate me tvanarghye ।
manaścenna lagnaṃ guroraṅghripadme
tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥8॥

॥ गुर्वष्टकम् ॥

पुनरावर्तनम्

गुरोरष्टकं यः पठेत्पुण्यदेही
यतिर्भूपतिर्ब्रह्मचारी च गेही।
लभेत् वांछितार्थ पदं ब्रह्मसंज्ञं
गुरोरुक्तवाक्ये मनो यस्य लग्नम्॥८ ॥

guroraṣṭakaṃ yaḥ paṭhetpuṇyadehī
yatirbhūpatirbrahmacārī ca gehī।
labhet vāṃchitārtha padaṃ brahmasaṃjñaṃ
guroruktavākye mano yasya lagnam॥8॥

॥ महागणेश पञ्चरत्नम् ॥

पुनरावर्तनम्

मुदाकरात्तमोदकं सदा विमुक्ति साधकम् ।
कलाधरावतंसकं विलासिलोक रक्षकम् ।
अनायकैक नायकं विनाशितेभ दैत्यकम् ।
नताशुभाशु नाशकं नमामि तं विनायकम् ॥ १ ॥

mudā karātta modakaṃ sadā vimukti sādhakam ।
kaḷādharāvataṃsakaṃ vilāsiloka rakṣakam ।
anāyakaika nāyakaṃ vināśitebha daityakam ।
natāśubhāśu nāśakaṃ namāmi taṃ vināyakam ।। 1

॥ महागणेश पञ्चरत्नम् ॥

पुनरावर्तनम्

नतेतरातिभीकरं नवोदितार्कभास्वरं
नमत्सुरारिनिर्जरं नताधिकापदुद्धरम् ।
सुरेश्वरं निधीश्वरं गजेश्वरं गणेश्वरं
महेश्वरं तमाश्रये परात्परं निरन्तरम् ॥२॥

natetarātibhīkaraṃ navoditārkabhāsvaraṃ
namatsurārinirjaraṃ natādhikāpaduddharam ।
sureśvaraṃ nidhīśvaraṃ gajeśvaraṃ gaṇeśvaraṃ
maheśvaraṃ tamāśraye parātparaṃ nirantaram ॥2॥

॥ महागणेश पञ्चरत्नम् ॥

पुनरावर्तनम्

समस्तलोकशंकरं निरस्तदैत्यकुञ्जरं
दरेतरोदरं वरं वरेभवक्त्रमक्षरम् ।
कृपाकरं क्षमाकरं मुदाकरं यशस्करं
मनस्करं नमस्कृतां नमस्करोमि भास्वरम् ॥ ३ ॥

samastalokaśaṃkaraṃ nirastadaityakuñjaraṃ
daretarodaraṃ varaṃ varebhavaktramakṣaram ।
kṛpākaraṃ kṣamākaraṃ mudākaraṃ yaśaskaraṃ
manaskaraṃ namaskṛtāṃ namaskaromi bhāsvaram ॥3॥

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Venkat.s@vyomalabs.in & vishwam@vyomalabs.in

॥ महागणेश पञ्चरत्नम् ॥

Recap

पुनरावर्तनम्

अकिञ्चनार्तिमार्जनं चिरन्तनोक्तिभाजनम् ।
पुरारिपूर्व नन्दनं सुरारिगर्व चर्वणम् ।
प्रपञ्चनाशभीषणं धनञ्जयादिभूषणम् ।
कपोलदानवारणं भजे पुराणवारणम् ॥ ४॥

aki~nchanArti mArjanaM chirantanokti bhAjanam ।
purAri pUrva nandanaM surAri garva charvaNam ।
prapa~ncha nAsha bhIShaNaM dhana~njayAdi bhUShaNam ।
kapola dAnavAraNaM bhaje purANa vAraNam ।। 4 ।।

॥ महागणेश पञ्चरत्नम् ॥

पुनरावर्तनम्

नितान्तकान्तदन्तकान्तिमन्तकान्तकात्मजं
अचिन्त्यरूपमन्तहीनमन्तरायकृन्तनम् ।
हृदन्तरे निरन्तरं वसन्तमेव योगिनां
तमेकदन्तमेव तं विचिन्तयामि सन्ततम् ॥५॥।

nitAntakAntadantakAntimantakAntakAtmajaM
achintyarUpamantahInamantarAyakRRintanam ।
hRRidantare nirantaraM vasantameva yoginAM
tamekadantameva taM vichintayAmi santatam ।।5।

Story :
श्रीमद्-वाल्मीकि-रामायणम्
Śrīmad-Vālmīki-Rāmāyaṇam
through pictures

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Venkat.s@vyomalabs.in & vishwam@vyomalabs.in

अद्य मे सफलं जन्म जीवितं च सु जीवितम् ।। १-१८-५३
यस्माद् विप्रेन्द्रम् अद्राक्षं सुप्रभाता निशा मम ।

For me your arrival is fortunate whereby my birth is fructified and my life flourished today, and wherefore I could see a great Brahman like you visiting my home, therefore the sun appears to have dawned in my night.

तदद्भुतमिदं ब्रह्मन्पवित्रं परमं मम।
शुभक्षेत्रगतश्चाहं तव सन्दर्शनात्प्रभो।।1.18.54।।

O Brahman your arrival has caused surprise to me. It has conferred great purity on me. O Lord by your very presence here, I feel I have acquired the merits of a pilgrimage.

SB 10.84.11
na hyam-mayani tirthani
na deva mrc-chila-mayah
te punanty uru-kalena
darsanad eva sadhavah

Mere bodies of water are not the real sacred places of pilgrimage, nor are mere images of earth and stone the true worship-able deities. These purify one only after a long time, but saintly sages purify one immediately upon being seen.

SB 1.13.10
bhavad-vidha bhagavatas
tirtha-bhutah svayam vibho
tirthi-kurvanti tirthani
svantah-sthena gadabhrta

"My Lord, devotees like your good self are verily holy places personified. Because you carry Godwithin your heart, you turn all places into places of pilgrimage." - King Yudhisthira said to Vidura,

Moral of the story

- Respect your elders and take their blessings
- Whenever guests come we should welcome them
- Treat guests properly ; and as guests we should also behave properly
- Give respect and take respect
- As guest – we should enquire about the family and friends of the host
- When guests come – we should keep our home clean
- Treat people the way – you want to be treated
- Krishna is going to come to our house ; so we have to keep everything ready

Moral of the story

- Importance of guests
- Birth does not decide our – our education and character decides our status
- When elderly people come – we are suppose to treat them nicely
- Hospitable to everyone – esply elders and take their blessings
- Consider Guest as Gods
- Atithi devo bhava
- Respect your elders and follow their footprints
- Aachrya devo bhava
- Respect your elders

अहं नियममातिष्ठे सिध्यर्थं पुरुषर्षभ।

तस्य विघ्नकरौ द्वौ तु राक्षसौ कामरूपिणौ।।1.19.4।।

O best among men for the successful completion of a sacrifice I took up a selfimposed religious observance. Two rakshasas, capable of assuming forms at will, are creating impediments to that sacrifice.

मारीचश्च सुबाहुश्च वीर्यवन्तौ सुशिक्षितौ।।1.19.5।।

समांसरुधिरौघेण वेदिं तामभ्यवर्षताम्।

When my sacrifice generally speaking, is nearing completion the powerful and welltrained Maricha and Subahu who are raining streams of blood and flesh upon the altar

न च मे क्रोधमुत्स्रष्टुं बुद्धिर्भवति पार्थिव।।1.19.7।।

तथा भूता हि सा चर्या न शापस्तत्र मुच्यते।

O King my mind does not permit me to vent my wrath. The nature of sacrifice is such that I refrain from cursing them.

स्वपुत्रं राजशार्दूल रामं सत्यपराक्रमम्।।1.19.8।।

काकपक्षधरं शूरं ज्येष्ठं मे दातुमर्हसि।

O tiger among kings it is befitting of you to entrust your eldest son Rama to me who is valiant, young (having sidelocks of hair) and true to his prowess.

शक्तो ह्येष मया गुप्तो दिव्येन स्वेन तेजसा।।1.19.9।।

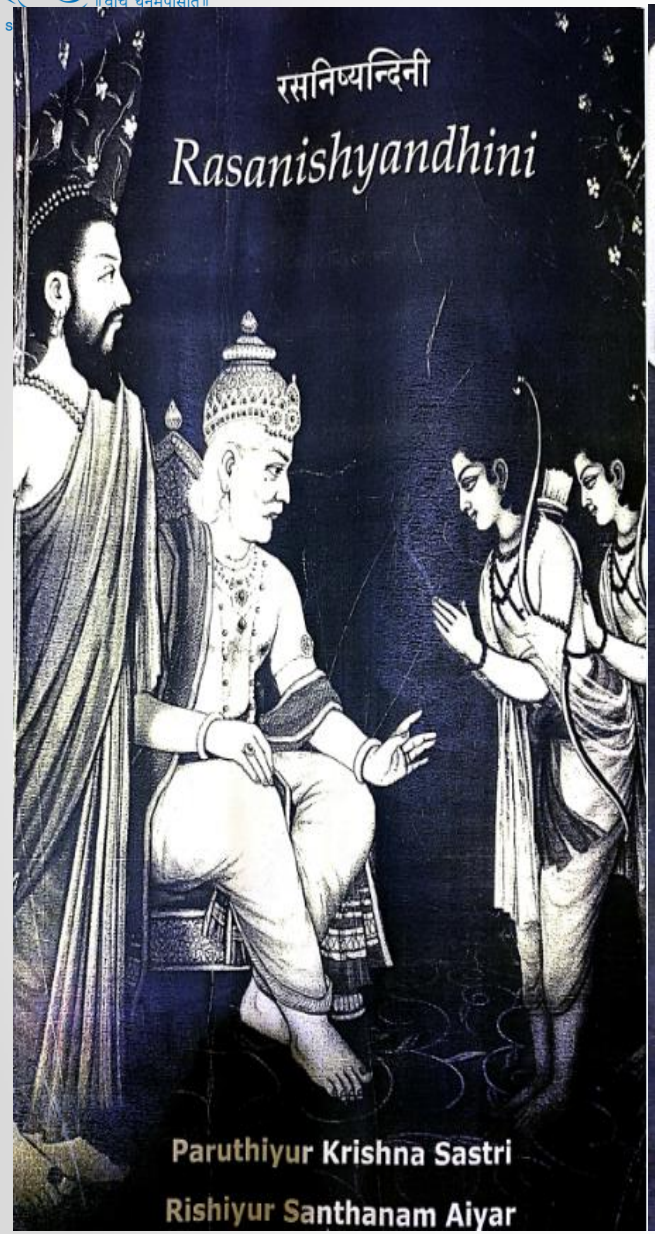
राक्षसा ये विकर्तारस्तेषामपि विनाशने।

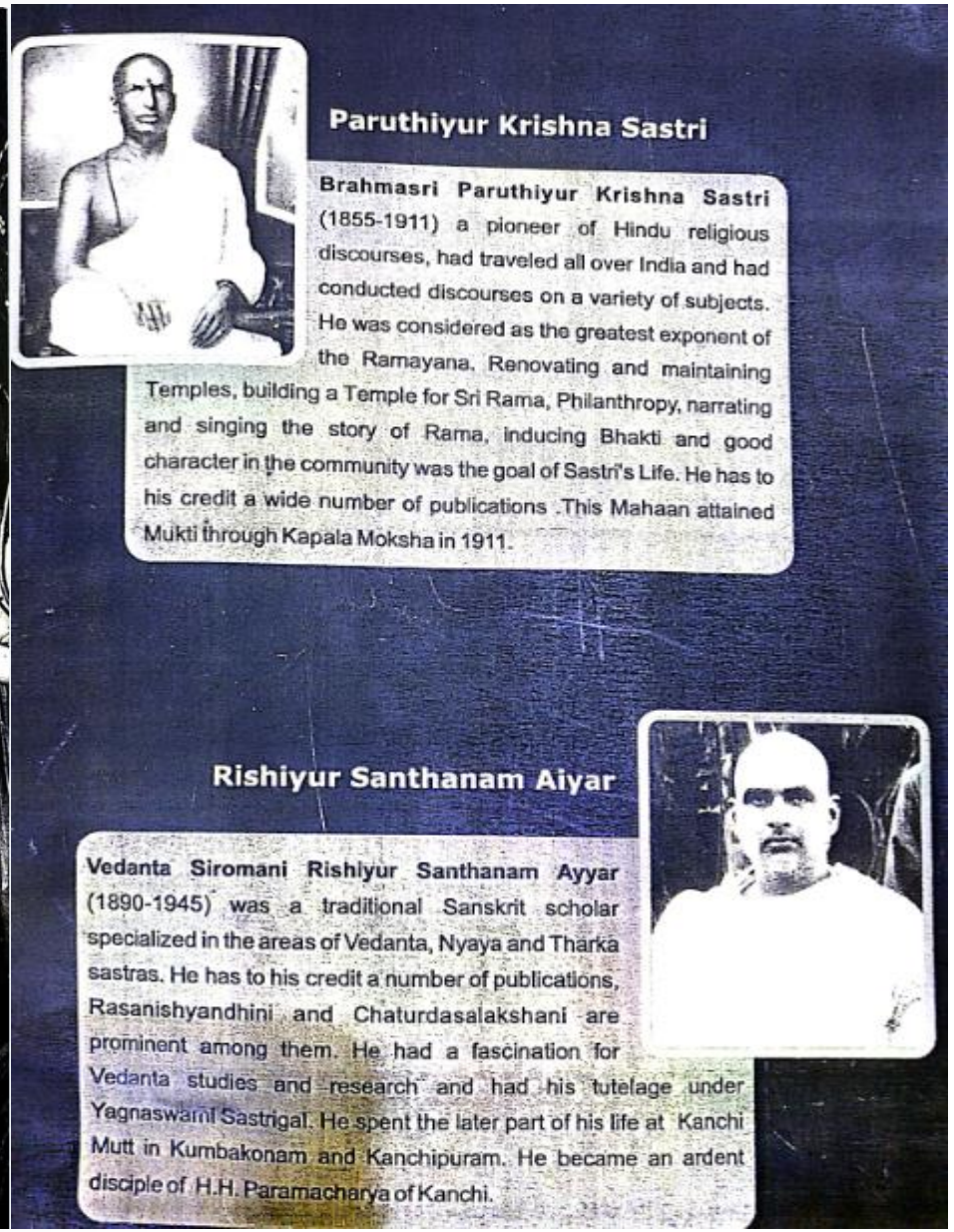
Protected by me and by his own divine power, Rama is capable of destroying even those demons causing impediments to the sacrifice.

अहं वेद्मि महात्मानं रामं सत्यपराक्रमम्।।1.19.14।।

वसिष्ठोऽपि महातेजा ये चेमे तपसि स्थिता:।

I know Rama who is a great soul, true to his prowess and also Vasishta of great lustre and these other sages who have been steadfast in asceticism also know.





Paruthiyur Krishna Sastri

Brahmasri Paruthiyur Krishna Sastri (1855-1911) a pioneer of Hindu religious discourses, had traveled all over India and had conducted discourses on a variety of subjects. He was considered as the greatest exponent of the Ramayana. Renovating and maintaining Temples, building a Temple for Sri Rama, Philanthropy, narrating and singing the story of Rama, inducing Bhakti and good character in the community was the goal of Sastri's Life. He has to his credit a wide number of publications .This Mahaan attained Mukti through Kapala Moksha in 1911.

Rishiyur Santhanam Aiyar

Vedanta Siromani Rishiyur Santhanam Ayyar (1890-1945) was a traditional Sanskrit scholar specialized in the areas of Vedanta, Nyaya and Tharka sastras. He has to his credit a number of publications, Rasanishyandhini and Chaturdasalakshani are prominent among them. He had a fascination for Vedanta studies and research and had his tutelage under Yagnaswami Sastrigal. He spent the later part of his life at Kanchi Mutt in Kumbakonam and Kanchipuram. He became an ardent disciple of H.H. Paramacharya of Kanchi.

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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For copies you may contact :
sabesann@yahoo.com

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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 सकलयज्ञहव्यैकव्यैर्वर्धित इत्यहम् ।

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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.

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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. एतमस्मद्राज्यं 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 धर्माराधक 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.

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.

vyoma
॥ वाचं धेनुमुपासीत ॥
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९८. अयमयोध्यायां प्रतिष्ठित इति त्वम्; अयं 'स्वे महिम्नि, यदि वा न महिम्नि' 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 मद्गतेनान्तरात्मना, 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 शक्नोत्यपाक्रष्टुमतिक्रान्तेऽपि राघवे ॥" इति ।

अरण्यकाण्डेऽपि -

"रूपसंहननं लक्ष्मीं सौकुमार्यं सुवेषताम् ।
ददृशुर्विस्मिताकाराः रामस्य वनवासिनः ॥"

इति तस्माद्युक्तं सर्वलोकलोचनमहोत्सवकरमूर्तित्वं 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 activites of the jivatma (individual soul).

रामम्

रमु - क्रीडायामितिधातोः 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 नियमाद्ध्यान्' इति हि उक्तम् ॥

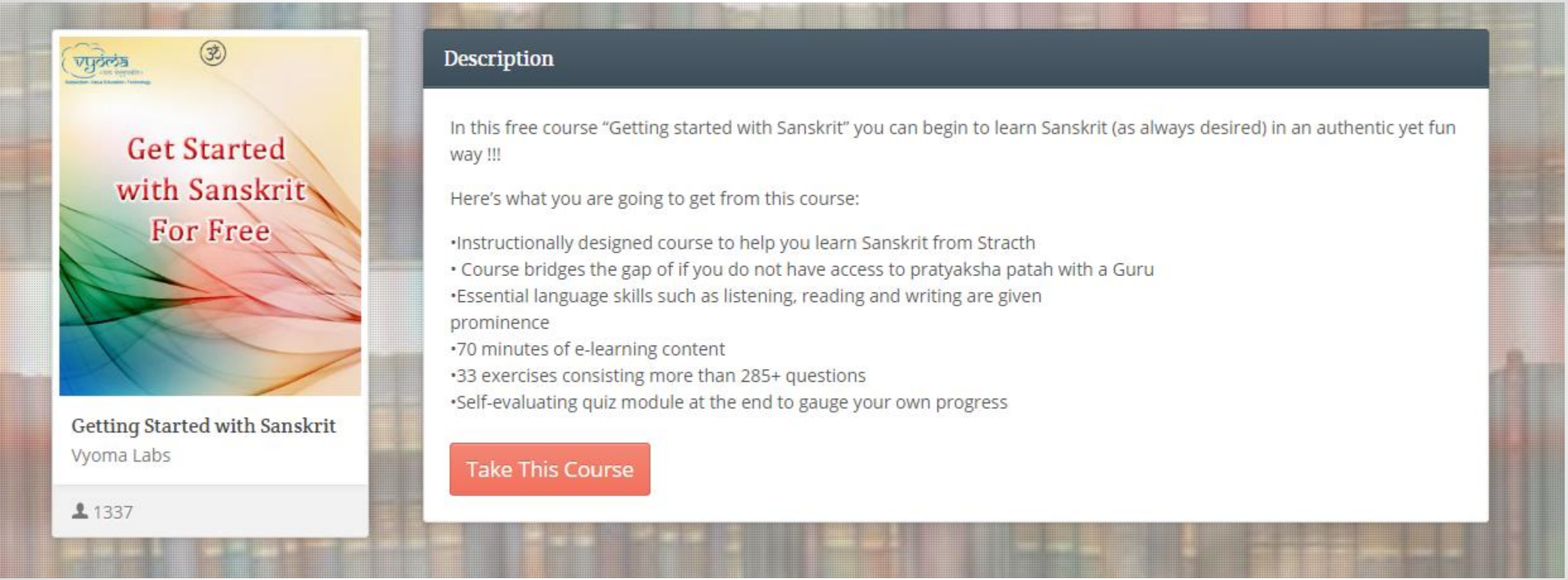
Satya – certain or sure Parakrama – prowess. (One whose prowess cannot be doubted upon). It is said that he annihilates those who are fit to be destroyed.

Games

Household Items

गृहवर्गः

Vyoma Sanskrit Brothers
Venkat.s@vyomalabs.in & vishwam@vyomalabs.in



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Vyoma Sanskrit Brothers
Venkat.s@vyomalabs.in & vishwam@vyomalabs.in

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Venkat.s@vyomalabs.in & vishwam@vyomalabs.in

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Saturday, Oct 27th 2018

Vyoma Sanskrit Brothers
Venkat.s@vyomalabs.in & vishwam@vyomalabs.in

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Vyoma Sanskrit Brothers
Venkat.s@vyomalabs.in & vishwam@vyomalabs.in