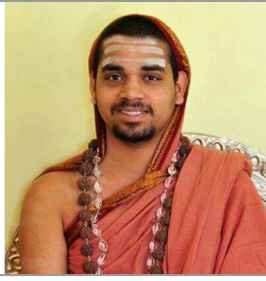


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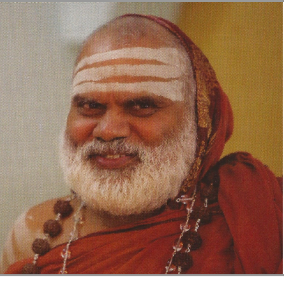
ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे बालकाण्डम्

॥ सप्तमः सर्गः ॥

अथ गच्छति श्रीरामे मैथिलाद्योजनत्रयम् ।
 निमित्तान्यतिघोराणि ददर्श नृपसत्तमः ॥ १ ॥
 नत्वा वसिष्ठं पप्रच्छ किमिदं मुनिपुङ्गव ।
 निमित्तानीह दृश्यन्ते विषमाणि समन्ततः ॥ २ ॥
 वसिष्ठस्तमथ प्राह भयमागामि सूच्यते ।
 पुनरप्यभयं तेऽद्य शीघ्रमेव भविष्यति ॥ ३ ॥
 मृगाः प्रदक्षिणं यान्ति पश्य त्वां शुभसूचकाः ।
 इत्येवं वदतस्तस्य ववौ घोरतरोऽनिलः ॥ ४ ॥
 मुष्णन्श्चक्षूंषि सर्वेषां पांसुवृष्टिभिरदयन् ।
 ततो व्रजन् ददर्शाग्रे तेजोराशिमुपस्थितम् ॥ ५ ॥
 कोटिसूर्यप्रतीकाशं विद्युत्पुञ्जसमप्रभम् ।
 तेजोराशिं ददर्शाथ जामदग्न्यं प्रतापवान् ॥ ६ ॥
 नीलमेघनिभं प्रांशुं जटामण्डलमण्डितम् ।
 धनुः परशुपाणिं च साक्षात्कालमिवान्तकम् ॥ ७ ॥
 कार्तवीर्यान्तकं रामं दृप्तक्षत्रियमर्दनम् ।
 प्राप्तं दशरथस्याग्रे कालमृत्युमिवापरम् ॥ ८ ॥
 तं दृष्ट्वा भयसन्त्रस्तो राजा दशरथस्तदा ।
 अर्घ्यादिपूजां विस्मृत्य त्राहि त्राहीति चाब्रवीत् ॥ ९ ॥
 दण्डवत्प्रणिपत्याह पुत्रप्राणं प्रयच्छ मे ।
 इति ब्रुवन्तं राजानमनादृत्य रघूत्तमम् ॥ १० ॥
 उवाच निष्ठुरं वाक्यं क्रोधात्प्रचलितेन्द्रियः ।
 त्वं राम इति नाम्ना मे चरसि क्षत्रियाधम ॥ ११ ॥
 द्वन्द्वयुद्धं प्रयच्छाशु यदि त्वं क्षत्रियोऽसि वै ।
 पुराणं जर्जरं चापं भङ्क्त्वा त्वं कथ्यसे मुधा ॥ १२ ॥
 अस्मिन्स्तु वैष्णवे चापे आरोपयसि चेद्गुणम् ।
 तदा युद्धं त्वया सार्धं करोमि रघुवंशज ॥ १३ ॥

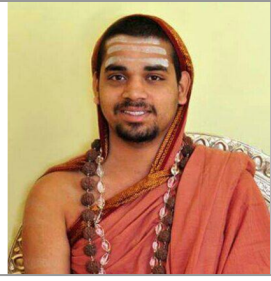


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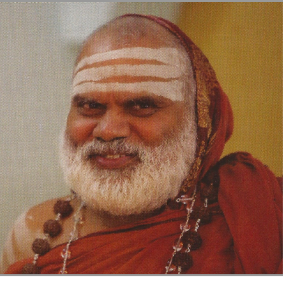
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नो चेत्सर्वान् हनिष्यामि क्षत्रियान्तकरो ह्यहम् ।
 इति ब्रुवति वै तस्मिन्श्चाल वसुधा भृशम् ॥ १४ ॥
 अन्धकारो बभूवाथ सर्वेषामपि चक्षुषाम् ।
 रामो दाशरथिर्वीरो वीक्ष्य तं भार्गवं रुषा ॥ १५ ॥
 धनुराच्छिद्य तद्धस्तादारोप्य गुणमञ्जसा ।
 तूणीराद्बाणमादाय सन्धायाकृष्य वीर्यवान् ॥ १६ ॥
 उवाच भार्गवं रामं शृणु ब्रह्मन् वचो मम ।
 लक्ष्यं दर्शय बाणस्य ह्यमोघो मम सायकः ॥ १७ ॥
 लोकान् पादयुगं वापि वद शीघ्रं ममाज्ञया ।
 अयं लोकः परो वाथ त्वया गन्तुं न शक्यते ॥ १८ ॥
 एवं त्वं हि प्रकर्तव्यं वद शीघ्रं ममाज्ञया ।
 एवं वदति श्रीरामे भार्गवो विकृताननः ॥ १९ ॥
 संस्मरन् पूर्ववृत्तान्तमिदं वचनमब्रवीत् ।
 राम राम महाबाहो जाने त्वां परमेश्वरम् ॥ २० ॥

|| saptamah sargah ||

atha gacchati śrīrāme maithilādyojanatrayam |
 nimittānyatighorāṇi dadarśa nṛpasattamah || 1||
 natvā vasiṣṭham papraccha kimidaṃ munipuṅgava |
 nimittānīha drśyante viṣamāṇi samantataḥ || 2||
 vasiṣṭhastamatha prāha bhayamāgāmi sūcyate |
 punarapyabhayaṃ te'dya śīghrameva bhaviṣyati || 3||
 mṛgāḥ pradakṣiṇaṃ yānti paśya tvāṃ śubhasūcakāḥ |
 ityevaṃ vadatastasya vavau ghorataro'nilaḥ || 4||
 muṣṇaṇścakṣūṃṣi sarveṣāṃ pāṃsuvṛṣṭibhirardayan |
 tato vrajan dadarśāgre tejorāśimupasthitam || 5||
 koṭisūryapratīkāśaṃ vidyutpuṇjasaṃprabham |
 tejorāśiṃ dadarśātha jāmadaḡnyaṃ pratāpavān || 6||
 nīlameghanibhaṃ prāṃśuṃ jaṭāmaṇḍalamāṇḍitam |
 dhanuḥ paraśupāṇiṃ ca sāksātkālamivāntakam || 7||
 kārtavīryāntakam rāmaṃ dr̥ptakṣatriyamardanam |
 prāptaṃ daśarathasyāgre kālamṛtyumivāparam || 8||

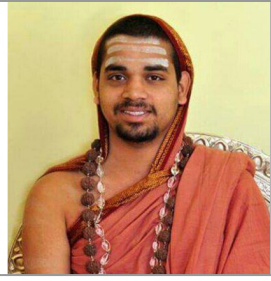


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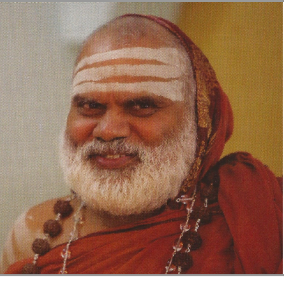


taṃ dr̥ṣṭvā bhayasantrasto rājā daśarathastadā |
 arghyādipūjāṃ vismr̥tya trāhi trāhīti cābravīt || 9||
 daṇḍavatpraṇipatyāha putraprāṇaṃ prayaccha me |
 iti bruvantaṃ rājānāmanādr̥tya raghūttamam || 10||
 uvāca niṣṭhuraṃ vākyaṃ krodhātpracalitendriyaḥ |
 tvam rāma iti nāmnā me carasi kṣatriyādhama || 11||
 dvandvayuddhaṃ prayacchāśu yadi tvam kṣatriyo'si vai |
 purāṇaṃ jarjaraṃ cāpaṃ bhaṅktvā tvam katthase mudhā || 12||
 asminstu vaiṣṇave cāpe āropayasi cedguṇam |
 tadā yuddhaṃ tvayā sārdhaṃ karomi raghuvaṃśaja || 13||
 no cetsarvān haniṣyāmi kṣatriyāntakaro hyaham |
 iti bruvati vai tasminścacāla vasudhā bhr̥śam || 14||
 andhakāro babhūvātha sarveṣāmapi cakṣuṣām |
 rāmo dāśarathirvīro vīkṣya taṃ bhārgavaṃ ruṣā || 15||
 dhanurācchidya taddhastādāropya guṇamañjasā |
 tūṇīrādbāṇamādāya sandhāyākṛṣya vīryavān || 16||
 uvāca bhārgavaṃ rāmaṃ śarṇu brahman vaco mama |
 lakṣyaṃ darśaya bāṇasya hyamogho mama sāyakaḥ || 17||
 lokān pādayugaṃ vāpi vada śīghraṃ mamājñayā |
 ayaṃ lokaḥ paro vātha tvayā gantuṃ na śakyate || 18||
 evaṃ tvam hi prakartavyaṃ vada śīghraṃ mamājñayā |
 evaṃ vadati śrīrāme bhārgavo vikṛtānanaḥ || 19||
 saṃsmaran pūrvavṛttāntamidaṃ vacanamabravīt |
 rāma rāma mahābāho jāne tvāṃ parameśvaram || 20||

Chapter 7

THE DEFEAT OF BHARGAVA RAMA

When Rama and the party had proceeded about three Yojanas from Mithila, King Dasaratha was taken aback to see various omens causing terror in the mind. Saluting the preceptor Vasishtha, he said to him, "Venerable Sir! How is it that inevitability foreboding evil is seen on all sides?". To him, Vasishtha replied: was in great fright and forgetting even "There are no doubt some indications showing that some terrible events are going to take place. But there are also simultaneous indications to the effect that their effects will be short-lived. Don't you see how auspicious animals are circumambulating you?" While they were conversing, a terrific wind began to blow. It blinded the vision of all by raising clouds of dust. Proceeding a little further they came across a luminous mass, brilliant like numerous suns or an assemblage of flashing streaks of

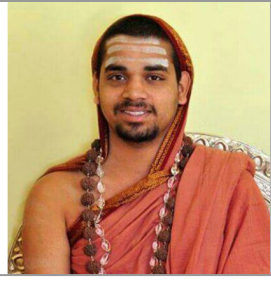


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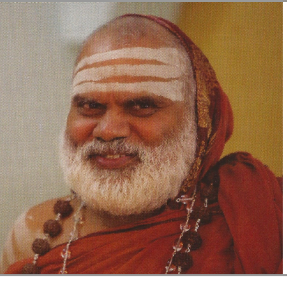
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lightning. Closing nearer, Dasaratha saw therein the awe-inspiring form of Rama, the son of Jamadagni, the terror of Kshatriyas, and the destroyer of Karthavirya, Tall and blue like a rain cloud in complexion, he with his matted locks and weapons consisting of a formidable bow and a battle axe, looked like the god of death embodied. Confronted by him, King Dasaratha was in great fright and forgetting even to make the customary offerings at the reception of a great personage, he beseeched him, saying, "Save us. O mighty one! Save us! "May you be pleased to spare the lives of my sons." With these words - King Dasaratha made prostrations to him. But disbelieving him contemptuously, he (Jamadagni's son Rama) turned towards Sri Rama, and with body trembling in

anger, said the following ominous words: "Sirrah, you, scum of the Kshatriya race! You have the temerity to go about the earth, bearing my name. If you are really a Kshatriya, - take up my challenge for a duel. Breaking an old and flimsy bow, you go about boasting about your skill. If you are able to string this bow of Vishnu that is in my possession, I shall consider you as one born in Raghu's line and therefore worthy of a fight. If you fail, I shall kill the whole lot of you. For, know me to be Jamadagni's son Rama,. the destroyer of the whole tribe of Kshatriyas." As he spoke these violently threatening words, there arose a severe tremors of the earth. A blinding darkness now came upon the eyes of all. Rama, the heroic son of Dasaratha, now looked angrily at Rama of Bhrigu's clan and snatched away the bow from the latter's hand. Possessed as he was of great prowess, he easily strung it, and fixing to it an arrow that he took from the vibration, addressed the descendant of Bhrigu's clan thus: "O great Brahmana! listen unto me. Show the target for my arrow. For an arrow shot by me shall never go in vain. Reply quickly to my command. Shall I with this arrow destroy all your prospects in the worlds to come, or those in this? Compensation so severe shall fall on you that you would have no place here or in the hereafter." When Sri Rama demanded in this way, the face of Rama of Bhrigu's line became distorted out of a sense of humiliation. Suddenly the memory of past incidents flashed in his mind, and he began to speak as follows:

पुराणपुरुषं विष्णुं जगत्सर्गलयोद्भवम् ।
बाल्येऽहं तपसा विष्णुमाराधयितुमञ्जसा ॥ २१ ॥
चक्रतीर्थं शुभं गत्वा तपसा विष्णुमन्वहम् ।
अतोषयं महात्मानं नारायणमनन्यधीः ॥ २२ ॥

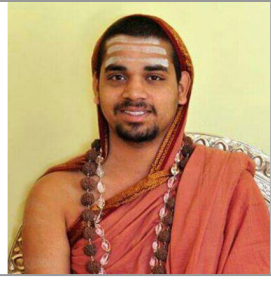


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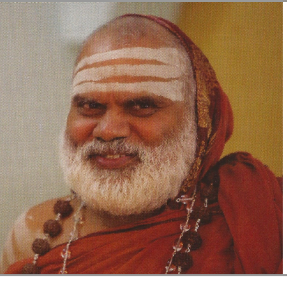
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ततः प्रसन्नो देवेशः शङ्खचक्रगदाधरः ।
उवाच मां रघुश्रेष्ठ प्रसन्नमुखपङ्कजः ॥ २३ ॥

श्रीभगवानुवाच

उत्तिष्ठ तपसो ब्रह्मन् फलितं ते तपो महत् ।
मच्चिदंशेन युक्तस्त्वं जहि हैहयपुङ्गवम् ॥ २४ ॥
कार्तवीर्यं पितृहणं यदर्थं तपसः श्रमः ।
ततस्त्रिःसप्तकृत्वस्त्वं हत्वा क्षत्रियमण्डलम् ॥ २५ ॥
कृत्स्नां भूमिं कश्यपाय दत्त्वा शान्तिमुपावह ।
त्रेतामुखे दाशरथिर्भूत्वा रामोऽहमव्ययः ॥ २६ ॥
उत्पत्स्ये परया शक्त्या तदा द्रक्ष्यसि मां ततः ।
मत्तेजः पुनरादास्ये त्वयि दत्तं मया पुरा ॥ २७ ॥
तदा तपश्चरन्ल्लोके तिष्ठ त्वं ब्रह्मणो दिनम् ।
इत्युक्त्वान्तर्दधे देवस्तथा सर्वं कृतं मया ॥ २८ ॥
स एव विष्णुस्त्वं राम जातोऽसि ब्रह्मणार्थितः ।
मयि स्थितं तु त्वत्तेजस्त्वयैव पुनराहृतम् ॥ २९ ॥
अद्य मे सफलं जन्म प्रतीतोऽसि मम प्रभो ।
ब्रह्मादिभिरलभ्यस्त्वं प्रकृतेः पारगो मतः ॥ ३० ॥
त्वयि जन्मादिषड्भावा न सन्त्यज्ञानसम्भवाः ।
निर्विकारोऽसि पूर्णस्त्वं गमनादिविवर्जितः ॥ ३१ ॥
यथा जले फेनजालं धूमो वह्नौ तथा त्वयि ।
त्वदाधारा त्वद्विषया माया कार्यं सृजत्यहो ॥ ३२ ॥
यावन्मायावृता लोकास्तावत्त्वां न विजानते ।
अविचारितसिद्धैषाऽविद्या विद्याविरोधिनी ॥ ३३ ॥
अविद्याकृतदेहादिसङ्घाते प्रतिबिम्बिता ।
चिच्छक्तिर्जीवलोकेऽस्मिन् जीव इत्यभिधीयते ॥ ३४ ॥
यावद्देहमनःप्राणबुद्ध्यादिष्वभिमानवान् ।
तावत्कर्तृत्वभोक्तृत्वसुखदुःखादिभागभवेत् ॥ ३५ ॥
आत्मनःसंसृतिर्नास्ति बुद्धेर्ज्ञानं न जात्विति ।
अविवेकाद्द्वयं युङ्क्त्वा संसारीति प्रवर्तते ॥ ३६ ॥
जडस्य चित्समायोगाच्चित्तं भूयाच्चितेस्तथा ।

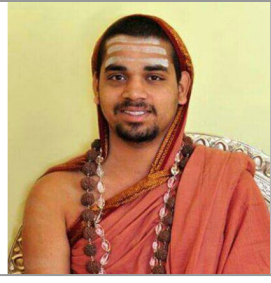


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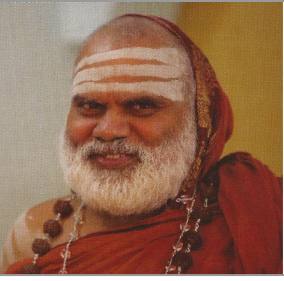
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जडसङ्गाज्जडत्वं हि जलाग्न्योर्मेलनं यथा ॥ ३७ ॥
यावत्त्वत्पादभक्तानां सङ्गसौख्यं न विन्दति ।
तावत्संसारदुःखौघान्न निवर्तेन्नरः सदा ॥ ३८ ॥
तत्सङ्गलब्धया भक्त्या यदा त्वां समुपासते ।
तदा माया शनैर्याति तानवं प्रतिपद्यते ॥ ३९ ॥
ततस्त्वज्ज्ञानसम्पन्नः सद्गुरुस्तेन लभ्यते ।
वाक्यज्ञानं गुरोर्लब्ध्वा त्वत्प्रसादाद्विमुच्यते ॥ ४० ॥
तस्मात्त्वद्भक्तिहीनानां कल्पकोटिशतैरपि ।
न मुक्तिशङ्का विज्ञानशङ्का नैव सुखं तथा ॥ ४१ ॥
अतस्त्वत्पादयुगले भक्तिर्मे जन्मजन्मनि ।
स्यात्त्वद्भक्तिमतां सङ्गोऽविद्या याभ्यां विनश्यति ॥ ४२ ॥
लोके त्वद्भक्तिनिरतास्त्वद्धर्माभूतवर्षिणः ।
पुनन्ति लोकमखिलं किं पुनः स्वकुलोद्भवान् ॥ ४३ ॥
नमोऽस्तु जगतां नाथ नमस्ते भक्तिभावन ।
नमः कारुणिकानन्त रामचन्द्र नमोऽस्तु ते ॥ ४४ ॥
देव यद्यत्कृतं पुण्यं मया लोकजिगीषया ।
तत्सर्वं तव बाणाय भूयाद्राम नमोऽस्तु ते ॥ ४५ ॥
purāṇapurusaṃ viṣṇuṃ jagatsargalayodbhavam ।
bālye'haṃ tapasā viṣṇumārādhayitumañjasā ॥ 21 ॥
cakratīrthaṃ śubhaṃ gatvā tapasā viṣṇumanvaham ।
atoṣayaṃ mahātmānaṃ nārāyaṇamananyadhīḥ ॥ 22 ॥
tataḥ prasanno deveśaḥ śaṅkhacakraḡadādharaḥ ।
uvāca māṃ raghuśreṣṭha prasannamukhapaṅkajaḥ ॥ 23 ॥

śrībhagavānuvāca

uttiṣṭha tapaso brahman phaliṃ te tapo mahat ।
maccidaṃśena yuktastvaṃ jahi haihayapuṅgavam ॥ 24 ॥
kārtavīryaṃ pitṛhaṇaṃ yadārthaṃ tapasaḥ śramaḥ ।
tatastriḥsaptakṛtvastvaṃ hatvā kṣatriyamaṇḡdalam ॥ 25 ॥
kṛtsnāṃ bhūmiṃ kaśyapāya dattvā śāntimupāvaha ।
tretāmukhe dāśarathirbhūtvā rāmo'hamavyayaḥ ॥ 26 ॥
utpatsye parayā śaktyā tadā drakṣyasi māṃ tataḥ ।

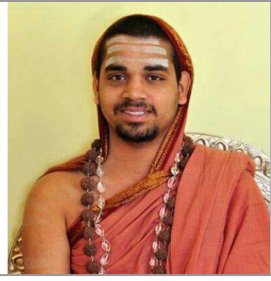


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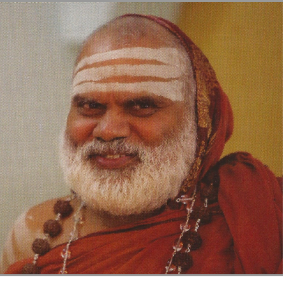
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mattejah punarādāsye tvayi dattam mayā purā || 27||
tadā tapaścaranlloke tiṣṭha tvam brahmaṇo dinam |
ityuktvāntardadhe devastathā sarvaṃ kṛtaṃ mayā || 28||
sa eva viṣṇustvaṃ rāma jāto'si brahmaṇārthitaḥ |
mayi sthitaṃ tu tvattejastvayaiva punarāhṛtaṃ || 29||
adya me saphalaṃ janma pratīto'si mama prabho |
brahmādibhiralabhyastvaṃ prakṛteḥ pārago mataḥ || 30||
tvayi janmādiṣaḍbhāvā na santyajñānasambhavāḥ |
nirvikāro'si pūrṇastvaṃ gamanādivivarjitaḥ || 31||
yathā jale phenajālaṃ dhūmo vahnau tathā tvayi |
tvadādhārā tvadviṣayā māyā kāryaṃ srjatyaho || 32||
yāvanmāyāvṛtā lokāstāvattvāṃ na vijānate |
avicāritasiddhaiṣā'vidyā vidyāvirodhinī || 33||
avidyākṛtadehādīsaṅghāte pratibimbītā |
cicchaktirjīvaloke'smin jīva ityabhidhīyate || 34||
yāvaddehamanaḥprāṇabuddhyādiṣvabhimānavān |
tāvatkartṛtvabhoktṛtvasukhaduḥkhādibhāgbhavet || 35||
ātmanaḥsaṃsṛtirnāsti buddherjñānaṃ na jātiviti |
avivekāddvayaṃ yuṅktvā saṃsārīti pravartate || 36||
jaḍasya citsamāyogāccittvaṃ bhūyāccitestathā |
jaḍasaṅgājjāḍatvaṃ hi jalāgnyormelanaṃ yathā || 37||
yāvattvatpādabhaktānāṃ saṅgasaukhyāṃ na vindati |
tāvatsaṃsāraduḥkhaughāṇna nivartennaraḥ sadā || 38||
tatsaṅgalabdhayā bhaktyā yadā tvāṃ samupāsate |
tadā māyā śanairyāti tānavaṃ pratipadyate || 39||
tatastvajiñānasampannaḥ sadgurustena labhyate |
vākyajiñānaṃ gurorlabdhvā tvaṭprasādādvimucyate || 40||
tasmāttvadbhaktihīnānāṃ kalpakoṭīśatairapi |
na muktiśaṅkā vijñānaśaṅkā naiva sukhaṃ tathā || 41||
atastvatpādayugale bhaktirme janmajanmani |
syāttvadbhaktimatām saṅgo'vidyā yābhyām vinaśyati || 42||
loke tvadbhaktiniratāstvaddharmāmṛtavarṣiṇaḥ |
punanti lokamakhilaṃ kiṃ punaḥ svakulodbhavān || 43||

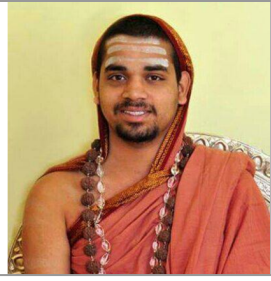


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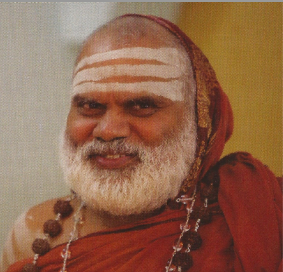
namo'stu jagatām nātha namaste bhaktibhāvana |
 namaḥ kāruṇikānanta rāmacandra namo'stu te || 44||
 deva yadyatkṛtaṁ puṇyaṁ mayā lokajigīṣayā |
 tatsarvaṁ tava bāṇāya bhūyādrāma namo'stu te || 45||

"O Rama, Thou great hero! I have now understood Thee to be the Supreme Lord Mahavishnu, who creates, preserves and dissolves the universe-the Eternal Being residing in the hearts of all. In my boyhood I sought to adore Mahavishnu through the practice of austerities at the holy spot known as Chakratirtha. Through austere living and unwavering concentration day after day, I



propitiated the great Narayana, the indweller in all as their essence. Then, O great prince of Raghu's line, Mahavishnu, the Supreme Divinity of lotus-like face, appeared to me sporting the conch, discus, mace and other emblems in His hands, and said: 'O holy one! Now stop your austere practices, for they have come to their fruition. You are endowed with a part of My divine power. By virtue of it, you will be able to destroy Kartavirya of Hehaya dynasty, the slayer of your father, and thus achieve the purpose for which you have been performing these austerities. After that you shall destroy the tribe of Kshatriyas in twenty-one campaigns, and then give as gift the whole of the earth you have conquered from them to Kasyapa. I, the eternal Being, will be incarnated on earth as Dasaratha's son in the

Treta-yuga. You will meet me then, and on that occasion, you will remit to Me the power that I have endowed you with earlier. After that you will remain on earth till the end of Brahma's current day, performing austerities.' The Lord disappeared after commanding me thus. I have finished the mission entrusted to me. O Rama! Thou art verily that Mahavishnu. Implored by Brahma, Thou hast incarnated Thyself. Thou hast now taken back that divine power that Thou had endowed me with. My life has today become fruitful. I have now come within the purview of Thy remembrance. It is difficult for Brahma and other divinities to attain to Thee. The scriptures declare that Thou transcendent Prakriti, the matrix of this universe. The six states of ignorance like birth, growth, etc., are not in Thee. For Thou art ever the full and the changeless, devoid of all movements (which are

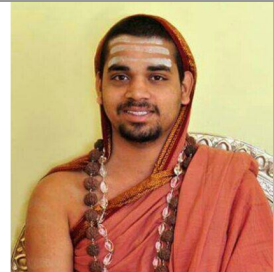


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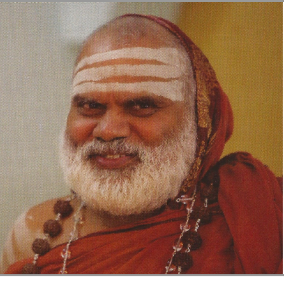
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characteristic only of adjuncts which ignorant beings attribute to Thee). Just as there is foam in water and smoke in fire, so the whole of the objective world is projected in Thee by Thy Maya (Power), who has her seat and support in Thee and who has no independent existence apart from being Thy object. As long as the Jivas are concealed in Maya, they do not know Thee. In the individual, Maya functions as Avidya, ignorance, obstructing Vidya or Enlightenment. This Avidya or Ignorance, experienced as a positive entity opposed to Vidya, is present in the absence of discriminative intelligence (avicaritasiddha). What is called Jiva is the reflection of the power of Pure Consciousness (cicchakti) in the complex aggregate of a body-mind generated by Ignorance Avidya).

As long as one feels the 'I-sense' in relation to the complex aggregate of body-mind, Prana, Buddhi, etc., so long one is subject to the experience of agency and enjoyership, of happiness and misery. The Atman in himself has no transmigratory involvement. Nor has the Buddhi in itself consciousness or sentiency. When these two, the Atman and the Buddhi unite into one through imaginary identification arising from lack of discriminative reflection, then we get that complex entity called the Jiva (the individualised and embodied Atman). The insentient body-mind complex, by identification with the pure sentiency that is the Atman, assumes sentiency. So also the Atman, who is pure sentiency, assumes insentiency by identification with the insentient body-mind complex. It is just like the mutual superimposition of the properties of fire and water in the phenomenon of lightning in which water (cloud) and fire with opposite properties get a unified presentation as the brilliant and fiery lightning. Never shall man be free from that enormous body of miseries arising from involvement in transmigratory life brought about by the above-described state of Ignorance until he gets the good fortune of association with The ardent devotees. When man adores Thee with devotion fostered by association with holy men, then Maya (Ignorance) both recedes and gets attenuated. When this state of mental purity is attained, an aspirant will get an authentic teacher who is endowed with knowledge derived from the realisation of Thee. Gaining, through such a teacher, the knowledge of the true meaning of the scriptural dicta, he will attain liberation by Thy grace. Therefore for those who have no devotion to Thee, there is not the slightest chance, even in the course of a myriad cosmic cycles, of gaining enlightenment and liberation. Thus he will not have happiness even in life. Therefore bless me, so that in life after life I am born with devotion to Thee and with opportunities for association with Thy devotees; for, that is the only means for the dispelling of Ignorance. Men who have true devotion to Thee, and who by their life and words propagate the path of devotion, purify the whole world. What then to speak of the redeeming effect of their life on their own kith and kin, including their ancestors!. Salutations to Thee, O Lord of the universe! Salutations to Thee, the generator and augmentation of devotion in aspirants! Salutation to Thee the embodiment of mercy and the Existence without end! To Thee, Ramachandra, my salutations! O Lord! Whatever meritorious deeds I have performed for the attainment of higher realms in the hereafter, may all those be the target for Thy arrow. With salutations, I dedicate them to Thee, O Rama!"

(Will Continue...)

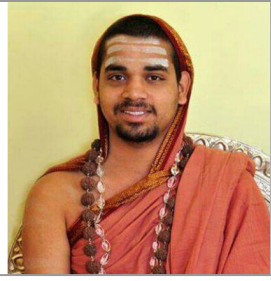


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

Note : In this section we will see the Śloka and Bhāṣyam. For the meaning of the śloka, please see the main magazine.

Chapter 8 akṣara-brahma-yoga:

1, 2 & 3

अर्जुन उवाच ।

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।

अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

श्रीभगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

arjuna uvāca |

kiṃ tadbrahma kimadhyātmaṃ

kiṃ karma puruṣottama |

adhibhūtaṃ ca kiṃ

proktamadhidaivaṃ kimucyate || 1

||

adhiyajñaḥ kathaṃ ko'tra

dehe'sminmadhusūdana |

prayāṇakāle ca kathaṃ jñeyo'si

niyatātmabhiḥ || 2||

śrībhagavānuvāca |

akṣaraṃ brahma paramaṃ

svabhāvo'dhyātmamucyate |

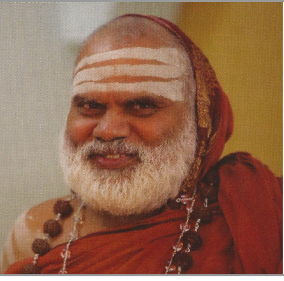
bhūtabhāvodbhavakaro visargaḥ

karmasaṃjñitaḥ || 3||



Arjuna said: Purusottama° (Kṛṣṇa)! What is that Brahman? What is centred on the self? What is karma? What is spoken of as centred on beings? And what is said to be centred on gods? Madhusudana (Kṛṣṇa)! How and who is that which is centred on ritual here in this body? At the time of death, how are you known by those whose minds are steady?

Śrī Bhagavan said: What is limitless and not subject to change is Brahman. Its manifestation, centred on the body, is called the jiva. What is known as karma is an offering, which causes the production of bodies for the beings. Brahman is the Akshara, the Imperishable, the Supreme Self

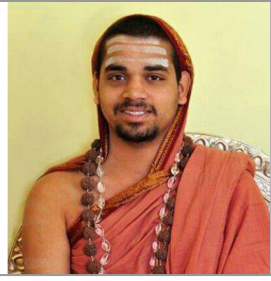


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(Paramatman); the sruti says "O Gargi, it is at the command of this Akshara. the imperishable Paramatman, that heaven and earth remain, held in their places." (Bri. Upanishad, 3-8-9). 'Akshara' does not here mean the syllable "Om"; for, the latter is subsequently specified thus:- "Uttering the syllable 'Om,' the Brahman" (viii. 13). And the epithet 'supreme' applies better to Brahman, the Im- perishable, who transcends all, (than to the syllable 'Om').

The same Supreme Brahman existing as the Ego, as the Innermost Self, as the Pratyagatman, in every individual body, is said to be Adhyatma: that which first shows itself as the Innermost Self in the body and turns out in the end to be identical with the Supreme Reality, the Brahman, is known by the term 'Adhyatma'.

The sacrificial act which consists in offering cooked rice, cakes and the like to the Gods (Devatas) and which causes the origin of all creatures, is known by the term 'Karma'; for, it forms the seed as it were of all beings; it is in virtue of this act that all beings, animate and inanimate, come into existence, after passing through rain and other regions of life

4, 5 & 6

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियजोऽहमेवात्र देहे देहभृतां वर ॥ ४
॥

अन्तकाले च मामेव स्मरन्मुक्त्वा
कलेवरम् ।

यः प्रयाति स मदभावं याति नास्त्यत्र
संशयः ॥ ५ ॥

यं यं वापि स्मरन्भावं त्यजत्यन्ते
कलेवरम् ।

तं तमेवैति कौन्तेय सदा तदभावभावितः
॥ ६ ॥

adhibhūtaṃ kṣaro bhāvaḥ
puruṣaścādhidaivatam |

adhiyajño'hamevātra dehe
dehabhṛtām vara || 4 ||

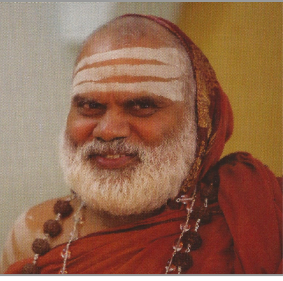
antakāle ca māmeva
smaranmuktvā kalevaram |

yaḥ prayāti sa madbhāvaṃ yāti
nāstyatra saṁśayaḥ || 5 ||

yaṃ yaṃ vāpi smaranbhāvaṃ tyajatyante kalevaram |

taṃ tamevaiti kaunteya sadā tadbhāvabhāvitāḥ || 6||



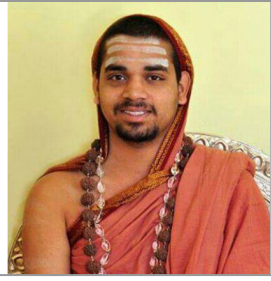


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The Adhibhuta is that which gathers itself round the whole animated creation and is composed of the whole perishable existence, ie, of everything that has birth. Purusha is, literally, that by which everything is filled, (prito fill) or that which lies in the body (pur), i.e., the Hiranyagarbha, the Universal Soul abiding in the Sun (Aditya), the Sustainer and the Stimulator of the sense organs of all living beings.

The Adhiyajna is He who identifies himself with all acts of sacrifice, the Deity named Vishnu; the sruti says: "Yajna (Sacrifice) is verily Vishnu" (Taittiriya-Samhita, 1-7-4). He is verily Myself. I am the Deity concerned with all acts of sacrifice in the body. As an act of sacrifice (yajna) has to be performed by the body, it is said to be inherent in it, and as such it may be said to rest in the body.

Me: Vishnu, the Supreme Lord. My being: My real being as Vishnu. In this: as to whether he reaches or not. Being a particular Devata or Diety, At the end: at the time of life's departure. Him alone: Only the Being thought of, and no other. Dwelt upon constantly meditated. Because thus the final thought determines the character of the body to be attained next,

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

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