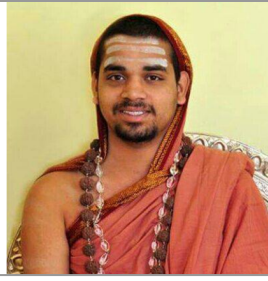


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ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे बालकाण्डम्

ततः प्रसन्नो भगवान् श्रीरामः करुणामयः ।

प्रसन्नोऽस्मि तव ब्रह्मन् यते मनसि वर्तते ॥ ४६ ॥

दास्ये तदखिलं कामं मा कुरुष्वत्र संशयम् ।

ततः प्रीतेन मनसा भार्गवो राममब्रवीत् ॥ ४७ ॥

यदि मेऽनुग्रहो राम तवास्ति मधुसूदन ।

त्वद्भक्तसङ्गस्त्वत्पादे दृढा भक्तिः सदास्तु मे ॥ ४८ ॥

स्तोत्रमेतत्पठेद्यस्तु भक्तिहीनोऽपि सर्वदा ।

त्वद्भक्तिस्तस्य विज्ञानं भूयादन्ते स्मृतिस्तव ॥ ४९ ॥

तथेति राघवेणोक्तः परिक्रम्य प्रणम्य तम् ।

पूजितस्तदनुज्ञातो महेन्द्राचलमन्वगात् ॥ ५० ॥

राजा दशरथो हृष्टो रामं मृतमिवागतम् ।

आलिङ्ग्यालिङ्ग्य हर्षेण नेत्राभ्यां जलमुत्सृजत् ॥ ५१ ॥

ततः प्रीतेन मनसा स्वस्थचितः पुरं ययौ ।

रामलक्ष्मणशत्रुघ्नभरता देवसंमिताः ॥ ५२ ॥

स्वां स्वां भार्यामुपादाय रेमिरे स्वस्वमन्दिरे ।

मातापितृभ्यां संहृष्टो रामः सीतासमन्वितः ।

रेमे वैकुण्ठभवने श्रिया सह यथा हरिः ॥ ५३ ॥

युधाजिन्नाम कैकेयीभ्राता भरतमातुलः ।

भरतं नेतुमागच्छत्स्वराज्यं प्रीतिसंयुतः ॥ ५४ ॥

प्रेषयामास भरतं राजा स्नेहसमन्वितः ।

शत्रुघ्नं चापि सम्पूज्य युधाजितमरिन्दमः ॥ ५५ ॥

कौसल्या शुशुभे देवी रामेण सह सीतया ।

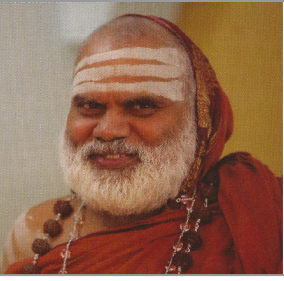
देवमातेव पौलोम्या शच्या शक्रेण शोभना ॥ ५६ ॥

साकेते लोकनाथप्रथितगुणगणो लोकसङ्गीतकीर्तिः

श्रीरामः सीतयास्तेऽखिलजननिकरानन्दसन्दोहमूर्तिः ।

नित्यश्रीनिर्विकारो निरवधिविभवो नित्यमायानिरासो

मायाकार्यानुसारी मनुज इव सदा भाति देवोऽखिलेशः ॥ ५७ ॥

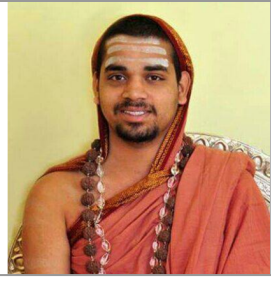


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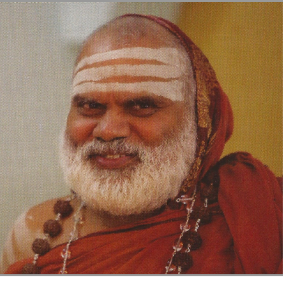


इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे

बालकाण्डे सप्तमः सर्गः ॥ ७ ॥

समाप्तोऽयं बालकाण्डः

tataḥ prasanno bhagavān śrīrāmaḥ karuṇāmayah |
 prasanno'smi tava brahman yatte manasi vartate || 46||
 dāsye tadakhilaṁ kāmam mā kuruṣvātra saṁśayam |
 tataḥ prītena manasā bhārgavo rāmamabravīt || 47||
 yadi me'nugraho rāma tavāsti madhusūdana |
 tvadbhaktasaṅgastvatpāde dṛḍhā bhaktiḥ sadāstu me || 48||
 stotrametatpāthedyastu bhaktihīno'pi sarvadā |
 tvadbhaktistasya vijñānam bhūyādante smṛtistava || 49||
 tatheti rāghaveṇoktaḥ parikramya praṇamya tam |
 pūjitaṣṭadanujñāto mahendrācalamanvagāt || 50||
 rājā daśaratho hr̥ṣṭo rāmam mṛtamivāgatam |
 āliṅgyāliṅgya harṣeṇa netrābhyām jalamutsrjāt || 51||
 tataḥ prītena manasā svasthacittaḥ puram yayau |
 rāmalakṣmaṇaśatrughnabharatā devasaṁmitāḥ || 52||
 svām svām bhāryāmupādāya remire svasvamandire |
 mātāpitṛbhyām saṁhr̥ṣṭo rāmaḥ sītāsamanvitaḥ |
 reme vaikuṇṭhabhavane śriyā saha yathā hariḥ || 53||
 yudhājinnāma kaikeyībhrātā bharatamātulaḥ |
 bharataṁ netumāgacchatsvarājyaṁ prītisaṁyutaḥ || 54||
 preṣayāmāsa bharataṁ rājā snehasamanvitaḥ |
 śatrughnam cāpi sampūjya yudhājitarindamaḥ || 55||
 kausalyā śuśubhe devī rāmeṇa saha sītayā |
 devamāteva paulomyā śacyā śakreṇa śobhanā || 56||
 sākete lokanāthaprathitagunaṅgaṇo lokasaṅgītakīrtiḥ |
 śrīrāmaḥ sītayāste'khilajanānikarānandasandohamūrtiḥ |
 nityaśrīrnirvikāro niravadhivibhavo nityamāyānirāso
 māyākāryānusārī manuja iva sadā bhāti devo'khileśaḥ || 57||
 iti śrīmadadhyātmārāmāyaṇe umāmaheśvarasaṁvāde

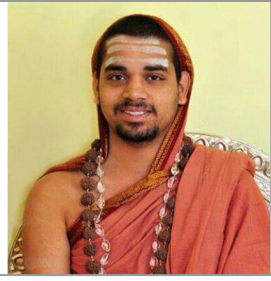


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bālakāṇḍe saptamaḥ sargah || 7||

samāpto'yaṁ bālakāṇḍaḥ

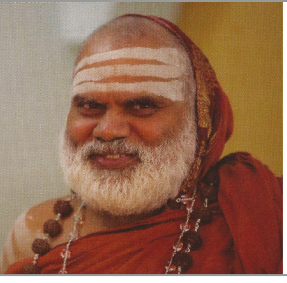


Sri Rama, the embodiment of mercy, now graciously said to Rama of Bhrigu's line: "I am much pleased with you, O holy one. Whatever you desire, I shall grant without any hesitation." Then in a highly elated mood, that scion of Bhrigu's line said to Sri Rama: "O Rama! Thou the destroyer of the demon Madhu! If Thou art gracious to me, grant unto me communion with Thy devotees as also firm and

constant devotion to Thee. May Thou be pleased to grant also that even a person without devotion, if he recites and studies this hymn regularly, comes to develop love and knowledge of Thee! And what is more, may he have the blessing of remembering Thee at the time of death!". Rama, the scion of Raghu's line, granted these prayers of his. Then Rama of Bhrigu's clan, adored Sri Rama, circumambulated him and, permitted by him, departed to Mount Mahendra.

With his heart overflowing with joy King Dasaratha embraced Rama again and again, as if he had got him back from the jaws of death, and his surging delight welled up from his eyes as tears. Then with a mind elated and peaceful, King Dasaratha resumed his journey to his city of Ayodhya. Reaching Ayodhya, Rama, Lakshmana, Bharata and Satrughna lived happily with their wives in their respective palaces. Rejoicing with his parents, Rama spent his days with Sita at Ayodhya in heavenly bliss like Mahavishnu with Sri Devi in Vaikuntha. At that time one day, the brother of Kaikeyi and uncle of Bharata named Yudhajit, came to Ayodhya in order to take Bharata on a visit to his kingdom. 55. The loving and heroic King Dasaratha received Yudhajit with all honours, and permitted Bharata along with Satrughna to go with him. 56. Kausalya in the company of Rama and Sita shone just as Aditi, the mother of the Devas, does in the company of her son Indra and his consort Indrani.

Rama is the most distinguished among the Divinities on account of his numerous excellences. His fame is sung about in all the spheres. He is, as it were, an embodiment of the totality of joy in the whole universe. His glory is eternal and his being undecaying. Devoid of the ignorance generating film of Maya, He is the changeless One and the Lord of all. Yet, Sri Rama resided in Ayodhya with Sita, as if he were a human being following the ways of the life of Ignorance.

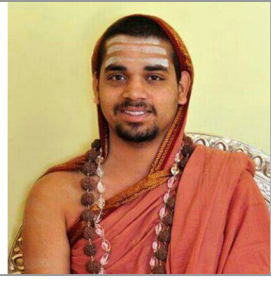


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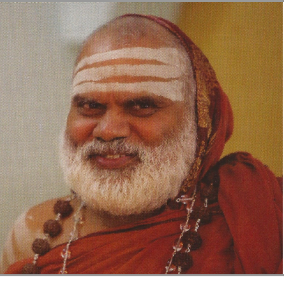
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अध्यात्मरामायणे अयोध्याकाण्डम्

॥ प्रथमः सर्गः ॥

एकदा सुखमासीनं रामं स्वान्तःपुराजिरे ।
 सर्वाभरणसम्पन्नं रत्नसिंहासने स्थितम् ॥ १ ॥
 नीलोत्पलदलश्यामं कौस्तुभामुक्तकन्धरम् ।
 सीतया रत्नदण्डेन चामरेणाथ वीजितम् ॥ २ ॥
 विनोदयन्तं ताम्बूलचर्वणादिभिरादरात् ।
 नारदोऽवतरदद्रष्टुमम्बराद्यत्र राघवः ॥ ३ ॥
 शुद्धस्फटिकसङ्काशः शरच्चन्द्र इवामलः ।
 अतर्कितमुपायातो नारदो दिव्यदर्शनः ॥ ४ ॥
 तं दृष्ट्वा सहसोत्थाय रामः प्रीत्या कृताञ्जलिः ।
 ननाम शिरसा भूमौ सीतया सह भक्तिमान् ॥ ५ ॥
 उवाच नारदं रामः प्रीत्या परमया युतः ।
 संसारिणां मुनिश्रेष्ठ दुर्लभं तव दर्शनम् ।
 अस्माकं विषयासक्तचेतसां नितरां मुने ॥ ६ ॥
 अवाप्तं मे पूर्वजन्मकृतपुण्यमहोदयैः ।
 संसारिणापि हि मुने लभ्यते सत्समागमः ॥ ७ ॥
 अतस्त्वद्दर्शनादेव कृतार्थोऽस्मि मुनीश्वर ।
 किं कार्यं ते मया कार्यं ब्रूहि तत्करवाणि भोः ॥ ८ ॥
 अथ तं नारदोऽप्याह राघवं भक्तवत्सलम् ।
 किं मोहयसि मां राम वाक्यैर्लोकानुसारिभिः ॥ ९ ॥
 संसार्यहमिति प्रोक्तं सत्यमेतत्त्वया विभो ।
 जगतामादिभूता या सा माया गृहिणी तव ॥ १० ॥
 त्वत्सन्निकर्षाज्जायन्ते तस्यां ब्रह्मादयः प्रजाः ।
 त्वदाश्रया सदा भाति माया या त्रिगुणात्मिका ॥ ११ ॥
 सूतेऽजसं शुक्लकृष्णलोहिताः सर्वदा प्रजाः ।
 लोकत्रयमहागेहे गृहस्थस्त्वमुदाहृतः ॥ १२ ॥
 त्वं विष्णुर्जानकी लक्ष्मीः शिवस्त्वं जानकी शिवा ।
 ब्रह्मा त्वं जानकी वाणी सूर्यस्त्वं जानकी प्रभा ॥ १३ ॥
 भवान् शशाङ्कः सीता तु रोहिणी शुभलक्षणा ।

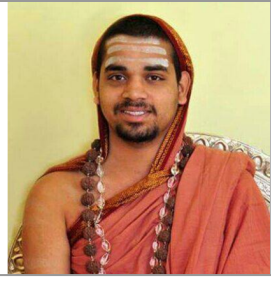


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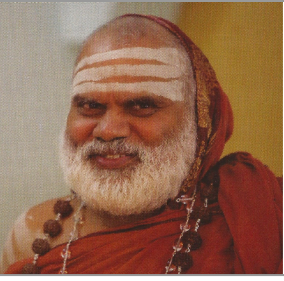


शक्रस्त्वमेव पौलोमी सीता स्वाहानलो भवान् ॥ १४ ॥
 यमस्त्वं कालरूपश्च सीता संयमिनी प्रभो ।
 निरृतिस्त्वं जगन्नाथ तामसी जानकी शुभा ॥ १५ ॥
 राम त्वमेव वरुणो भार्गवी जानकी शुभा ।
 वायुस्त्वं राम सीता तु सदागतिरितीरिता ॥ १६ ॥
 कुबेरस्त्वं राम सीता सर्वसम्पत्प्रकीर्तिता ।
 रुद्राणी जानकी प्रोक्ता रुद्रस्त्वं लोकनाशकृत् ॥ १७ ॥
 लोके स्त्रीवाचकं यावत्तत्सर्वं जानकी शुभा ।
 पुन्नामवाचकं यावत्तत्सर्वं त्वं हि राघव ॥ १८ ॥
 तस्माल्लोकत्रये देव युवाभ्यां नास्ति किञ्चन ॥ १९ ॥

adhyātmārāmāyaṇe ayodhyākāṇḍam

॥ prathamah sargah ॥

ekadā sukhamāśīnaṃ rāmaṃ svāntaḥpurājire |
 sarvābharaṇasampannaṃ ratnasimhāsane sthitam || 1||
 nīlotpaladalaśyāmāṃ kaustubhāmuktakandharam |
 sītayā ratnadaṇḍena cāmarenātha vījitam || 2||
 vinodayantaṃ tāmbūlacarvaṇādibhirādarāt |
 nārado'vataraddraṣṭumambarādyatra rāghavaḥ || 3||
 śuddhasphaṭikasakāśaḥ śaraccandra ivāmalaḥ |
 atarkitamupāyāto nārado divyadarśanaḥ || 4||
 taṃ dṛṣṭvā sahasotthāya rāmaḥ prītyā kṛtāñjaliḥ |
 nanāma śīrasā bhūmau sītayā saha bhaktimān || 5||
 uvāca nāradaṃ rāmaḥ prītyā paramayā yutaḥ |
 saṃsāriṇāṃ muniśreṣṭha durlabhaṃ tava darśanam |
 asmākaṃ viśayāsaktacetasaṃ nitarāṃ mune || 6||
 avāptaṃ me pūrvajanmakṛtapuṇyamahodayaiḥ |
 saṃsāriṇāpi hi mune labhyate satsamāgamah || 7||
 atastvaddarśanādeva kṛtārtho'smi muniśvara |
 kiṃ kāryaṃ te mayā kāryaṃ brūhi tatkaravāṇi bhoḥ || 8||
 atha taṃ nārado'pyāha rāghavaṃ bhaktavatsalam |

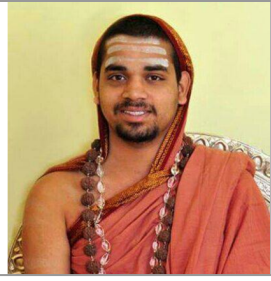


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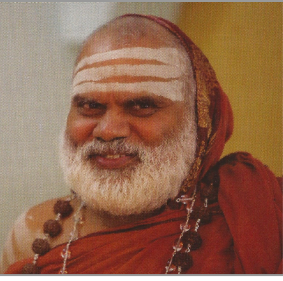
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kiṃ mohayasi māṃ rāma vākyairlokānusāribhiḥ || 9||
 saṃsāryahamiti proktaṃ satyametatvayā vibho |
 jagatāmādhūtā yā sā māyā gṛhiṇī tava || 10||
 tvatsannikarṣājīyante tasyāṃ brahmādayaḥ prajāḥ |
 tvadāśrayā sadā bhāti māyā yā triguṇātmikā || 11||
 sūte'jasraṃ śuklakṛṣṇalohitāḥ sarvadā prajāḥ |
 lokatrayamahāgehe gṛhasthastvamudāhṛtaḥ || 12||
 tvaṃ viṣṇurjānakī lakṣmī śivastvaṃ jānakī śivā |
 brahmā tvaṃ jānakī vāṇī sūryastvaṃ jānakī prabhā || 13||
 bhavān śaśāṅkaḥ sītā tu rohiṇī śubhalakṣaṇā |
 śakrastvameva paulomī sītā svāhānalo bhavān || 14||
 yamastvaṃ kālārūpaśca sītā saṃyaminī prabho |
 nirṛtistvaṃ jagannātha tāmasī jānakī śubhā || 15||
 rāma tvameva varuṇo bhārgavī jānakī śubhā |
 vāyustvaṃ rāma sītā tu sadāgatirīritā || 16||
 kuberastvaṃ rāma sītā sarvasampatprakīrtitā |
 rudrāṇī jānakī proktā rudrastvaṃ lokanāśakṛt || 17||
 loke strīvācakaṃ yāvattatsarvaṃ jānakī śubhā |
 punnāmavācakaṃ yāvattatsarvaṃ tvaṃ hi rāghava || 18||
 tasmālokatraye deva yuvābhyāṃ nāsti kiñcana || 19||

One day Narada, the divine sage, descended from the skies to the presence of Rama, who was decorated with varieties of ornaments, who was seated on a gem- studded throne, who had the complexion resembling the colour of a blue lily, who was wearing on his neck the jewel called Kaustubha, who was being fanned with ornamental Chouries, and who was sitting at leisure chewing betels in the inner apartment of his palace. Shining like a white crystal and pure like the autumnal moon the divine-looking Narada presented him- self all of a sudden before Rama. Seeing him, Rama got up from his seat immediately. With palms joined in salutation and moved by great devotion, he along with Sita prostrated himself before the sage. Highly gratified,



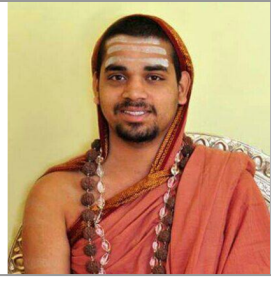


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Rama said to the sage: great sage! For one caught in the cycle of transmigratory life (Samsara), it is indeed a rare blessing to get your company. Much more is it so, O sage, for us who are immersed in worldliness O holy one! The blessing that I have now got must be the result of some very meritorious deeds I have done in the past; for, such meritorious deeds alone can help a worldly person to have the contact of a holy man.

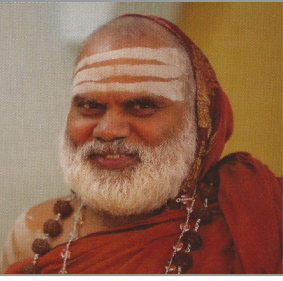


Therefore I have derived very great satisfaction by seeing you, O great sage! Is there anything that I can do for you? If so, tell me what it is. And I shall try to accomplish it."

Thereupon Narada said to Rama, the lover of all devotees: "O Rama! Why art Thou trying to misguide me by such words, as if Thou wert just a worldly man? O'All-pervading One! Thy statement that Thou art one involved in Samsara is true, indeed, in a way. For, is not Maya, the First Cause of the whole universe, Thy Consort?. It is by Thy mere presence that she generates Brahma and the other offspring of hers. It is with Thee as her support that Maya, constituted of the three Gunas, subsists. It is by Thy support that she constantly gives birth to three types - of beings-those that are Sattvika (Sukla or white), Rajasa (Lohita or red) and Tamasa (Krishna or black). In this huge house- hold of these three worlds, Thou art truly

the master-householder. Thou art Vishnu; and Sita, Lakshmi Devi. Thou art Siva; and Sita, Parvati. Thou art Brahmā; and Sita, Saraswati. Thou art the Sun- deity; and Sita, Prabha (luminosity). Thou art the moon-deity; and Sita, auspicious Rohini. Thou art Indra; and Sita, Indrani. Thou art the Fire-Deity, and Sita, Svaha. Thou art Yama, the all-destroying Time (Kala); and Sita, his consort, Sam- yamini. Thou. O Lord of the worlds, art Nirriti; and Sita, his consort Tamasi. Thou art Varuna; and Sita, his consort Bhargavi. Thou art Vayu the wind-deity; and Sita, Sadagati. Thou art Kubera, O Rama; and Sita, prosperity. Thou art Rudra the destroyer: and Sita, Rudrani. To put it briefly, whatever female form is there in this universe, that the auspicious Sita is. And whatever male form there is, that Thou art, O scion of the Raghu's line! Therefore in these three worlds, there is none but you two.

(Will Continue...)

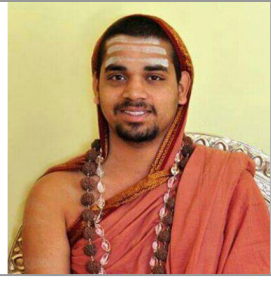


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

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:

7

मतः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥7॥

mattaḥ parataraṁ nānyat kiñcidasti dhanañjaya |

mayi sarvamiḍaṁ protaṁ sūtre maṇigaṇā iva ॥7॥

Meditate: According to the Teaching (sastra). Fight: do thou perform thy proper duty of fighting. Me: Vasudeva. Come to Me: as meditated upon by thee. The Divine Being to be meditated upon. Moreover,

8

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥8॥

raso'hamapsu kaunteya prabhāsmi śaśisūryayoḥ |

**praṇavaḥ sarvavedeṣu
śabdaḥ khe pauruṣaṁ
nṛṣu ॥8॥**

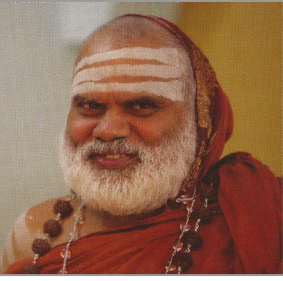


Practice consists in the repetition of one and the same idea, uninterrupted by any other thought, with reference to Me, the sole object of your thought. Such a practice is itself said to be Yoga. With the mind thus solely engaged in Yoga, not passing over to any other object, the Yogin who meditates

according to the teaching of the scripture and of the teacher- of the sastra and acharya-reaches the Purusha, the Transc- endental Being in the Solar Orb. What sort of Purusha does he reach ?-Listen:

9

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

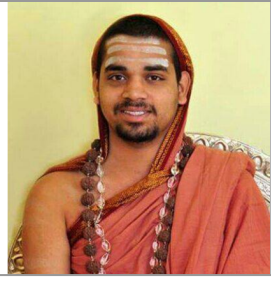


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जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ||9||
 puṇyo gandhaḥ pṛthivyāṃ ca tejaścāsmi vibhāvasau |
 jīvanaṃ sarvabhūteṣu tapaścāsmi tapasviṣu ||9||

10

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम्।
 बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ||10||
 bījaṃ māṃ sarvabhūtānāṃ viddhi pārtha sanātanam |
 buddhirbuddhimatāmasmi tejastejasvināmaham ||10||

Sage: the Omniscient. The Ruler of the whole world. Dispenser: who allots to all living beings actions and their results in all their variety. It is very difficult for anybody to conceive of His form though it exists. Like the Sun, He is glorious with the splendour of His Eternal Intelligence (Nitya- Chaitanya) which is beyond the darkness of delusion or nescience (Ajnana). The strength of Yoga consists in the steadiness of mind which results from the after-effects of the (constant practice of) samadhi. At first the mind (chitta) is subdued in the lotus of the heart (hridayapundarika); then, by means of the up-going nadi (sushumna), after gradually obtaining control over the several stages of matter (earth and the other four rudimental elements), the life-breath of the heart is drawn up and carefully fixed betwixt the eye-brows. By this means the wise man, the Yogin, reaches the Supreme Purusha, who is resplendent.

Meditation of the Divine in the Pranava.

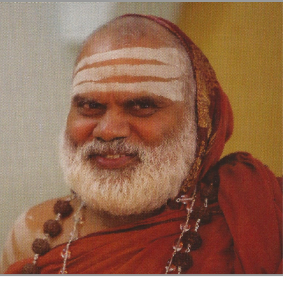
The Lord now assigns a name to that Brahman whom the Yogin wishes to reach by means to be pointed out again in the sequel, and who will be now described in such terms as being declared by the knowers of the Veda,' &c.:

11

बलं बलवतामस्मि कामरागविवर्जितम् ।
 धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ||11||
 balaṃ balavatāmasmi kāmarāgavivarjitaṃ |
 dharmāviruddho bhūteṣu kāmo'smi bharatarṣabha ||11||

Those who understand the teaching of the Veda declare the Imperishable as devoid of any attribute whatsoever. The sruti says: "This verily is that (which you wished to know of), the Imperishable, O Gargi, as the brahmanas (the knowers of the Brahman) declare, not gross, not subtle," &c. (Bri-Upa. 3-8-8.) The samnyasins, ever controlling them- selves, free from passion, enter the Imperishable, on attaining to right knowledge. And desiring to know the Imperishable they enter on godly life (Brahmacharya) with a Guru. Of That Goal which is called Akshara, the Imperishable, I shall tell thee with brevity.

Having started with the words "He who verily among men meditates on the syllable 'Om' till death, what region will he thereby attain to?" he (Pippalada) said to him (Satyakama): "O

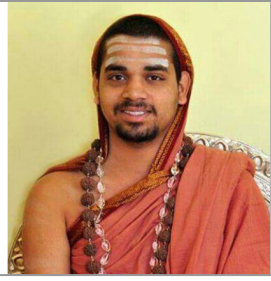


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Satyakama, this, the Brahman, the Higher and the Lower, is the syllable 'Om'." (Prasna-Upanishad, 5- 1, 2); and it was subsequently said: "He who will meditate on the Supreme Purusha by the three-lettered syllable 'Om' -he is borne up by the Sama-hymns to the Brahma-loka, to the region of Brahman." (Ibid, 5-5).



Again, having started with the words "Elsewhere than in dharma and elsewhere than in a-dharma, tell me that thou seest;" (Katha-Upanished, 2-13), the sruti says, "that goal which all the Vedas speak of (i.e., are intended for), which all the austerities speak of, desiring which they lead the life of Brahmacharya (celibacy), that goal I tell thee in brevity: It is this, the syllable 'Om.'" (Ibid 2-14).

In such passages as these, the syllable 'Om', regarded either as an

expression of the Para-Brahman or as a symbol of Him like an idol, is intended for persons of dull and mid- dling intellects as a means of knowing the Para-Brahman; and the contemplation of the 'Om' is said to produce moksha at a subsequent period. Now, the same contemplation (conjoined with firmness in Yoga) of the syllable 'Om,' productive of mukti at a subsequent period-the 'Om' forming, as shown above, a means of knowing the ParaBrahman described here (viii. 9, 11)-has to be taught here as well as some minor matters connected with the mainsubject. With this view, the Lord proceeds with the sequel;

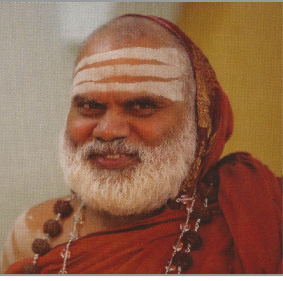
12

ये चैव सात्त्विका भावाः राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥12॥

ye caiva sāttvikā bhāvāḥ rājasāstāmasāśca ye |

matta eveti tātviddhi na tvahaṃ teṣu te mayi ||

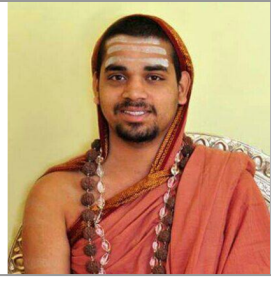


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13

त्रिभिर्गुणमयैर्भावैः एभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ||13||

tribhirguṇamayairbhāvaiḥ ebhiḥ sarvamiḍaṃ jagat |

mohitaṃ nābhijānāti māmebhyaḥ paramavyayam ||13||

Having closed all the avenues of knowledge and having concentrated thought in the lotus of the heart, and with thought thus controlled, he ascends by the Nadi which passes upwards from the heart, and then fixing life-breath in the head, he utters the syllable 'Om', the appellation of the Brahman, and meditates on Me.- Leaving the body, shows the mode of departure. The departure takes place by the Self leaving the body, not by the Self being destroyed.

No re-birth on attaining to the Divine Being. Moreover,

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

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