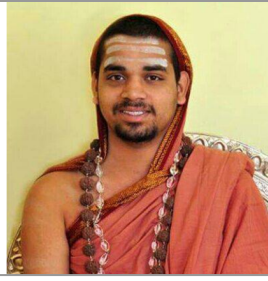


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ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ द्वितीयः सर्गः ॥

॥ dvitīyaḥ sargaḥ ॥

त्वत्पादसलिलं धृत्वा धन्योऽभूद्गिरिजापतिः ।

ब्रह्मापि मत्पिता ते हि पादतीर्थहताशुभः ॥ २२ ॥

इदानीं भाषसे यत्त्वं लोकानामुपदेशकृत् ।

जानामि त्वां परात्मानं लक्ष्म्या सञ्जातमीश्वरम् ॥ २३ ॥



देवकार्यार्थसिद्ध्यर्थं भक्तानां भक्तिसिद्ध्ये ।

रावणस्य वधार्थाय जातं जानामि राघव ॥ २४ ॥

तथापि देवकार्यार्थं गुह्यं नोद्घाटयाम्यहम् ।

तथा त्वं मायया सर्वं करोषि रघुनन्दन ॥ २५ ॥

तथैवानुविधास्येऽहं शिष्यस्त्वं गुरुरप्यहम् ।

गुरुर्गुरुणां त्वं देव पितॄणां त्वं पितामहः ॥ २६ ॥

अन्तर्यामी जगद्यात्रावाहकस्त्वमगोचरः ।

शुद्धसत्त्वमयं देहं धृत्वा स्वाधीनसम्भवम् ॥ २७ ॥

मनुष्य इव लोकेऽस्मिन् भासि त्वं योगमायया ।

पौरोहित्यमहं जाने विगह्यं दूष्यजीवनम् ॥ २८ ॥

इक्ष्वाकूणां कुले रामः परमात्मा जनिष्यते ।

इति ज्ञातं मया पूर्वं ब्रह्मणा कथितं पुरा ॥ २९ ॥

ततोऽहमाशया राम तव सम्बन्धकाङ्क्षया ।

अकार्षं गर्हितमपि तवाचार्यत्वसिद्ध्ये ॥ ३० ॥

tvatpādasalilam dhṛtvā dhanyo'bhūdgirijāpatiḥ |

brahmāpi matpitā te hi pādātīrthahatāśubhaḥ || 22||

idānīm bhāṣase yattvaṃ lokānāmupadeśakṛt |

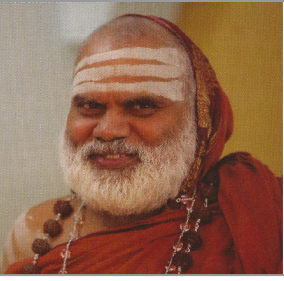
jānāmi tvāṃ parātmānaṃ lakṣmyā sañjātamīśvaram || 23||

devakāryārthasiddhyartham bhaktānām bhaktisiddhaye |

rāvaṇasya vadhārthāya jātaṃ jānāmi rāghava || 24||

tathāpi devakāryārtham guhyaṃ nodghāṭayāmyaham |

tathā tvaṃ māyayā sarvaṃ karoṣi raghunandana || 25||

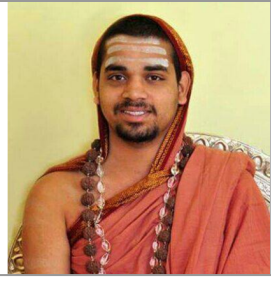


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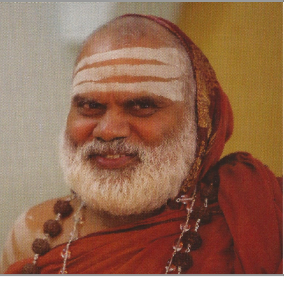


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tathaivānuvidhāsye'ham śiṣyastvaṃ gururapyaham |
gururgurūṇāṃ tvaṃ deva pitṛṇāṃ tvaṃ pitāmahaḥ || 26||
antaryāmī jagadyātrāvāhakastvamagocaraḥ |
śuddhasattvamayaṃ dehaṃ dhṛtvā svādhīnasambhavam || 27||
manuṣya iva loke'smin bhāsi tvaṃ yogamāyayā |
paurohityamahaṃ jāne vigarhyaṃ dūṣyajīvanam || 28||
ikṣvākūṇāṃ kule rāmaḥ paramātmā janiṣyate |
iti jñātaṃ mayā pūrvaṃ brahmaṇā kathitaṃ purā || 29||
tato'hamāśayā rāma tava sambandhakāṅkṣayā |
akārṣaṃ garhitamapi tavācāryatvasiddhaye || 30||

ततो मनोरथो मेऽद्य फलितो रघुनन्दन ।
त्वदधीना महामाया सर्वलोकैकमोहिनी ॥ ३१ ॥
मां यथा मोहयेन्नैव तथा कुरु रघूद्वह ।
गुरुनिष्कृतिकामस्त्वं यदि देहयेतदेव मे ॥ ३२ ॥
प्रसङ्गात्सर्वमप्युक्तं न वाच्यं कुत्रचिन्मया ।
राजा दशरथेनाहं प्रेषितोऽस्मि रघूद्वह ॥ ३३ ॥
त्वामामन्त्रयितुं राज्ये श्वोऽभिषेक्ष्यति राघव ।
अद्य त्वं सीतया सार्धमुपवासं यथाविधि ॥ ३४ ॥
कृत्वा शुचिर्भूमिशायी भव राम जितेन्द्रियः ।
गच्छामि राजसान्निध्यं त्वं तु प्रातर्गमिष्यसि ॥ ३५ ॥
इत्युक्त्वा रथमारुह्य ययौ राजगुरुर्द्रुतम् ।
रामोऽपि लक्ष्मणं दृष्ट्वा प्रहसन्निदमब्रवीत् ॥ ३६ ॥
सौमित्रे यौवराज्ये मे श्वोऽभिषेको भविष्यति ।
निमित्तमात्रमेवाहं कर्ता भोक्ता त्वमेव हि ॥ ३७ ॥
मम त्वं हि बहिःप्राणो नात्र कार्या विचारणा ।
ततो वसिष्ठेन यथा भाषितं तत्तथाकरोत् ॥ ३८ ॥
वसिष्ठोऽपि नृपं गत्वा कृतं सर्वं न्यवेदयत् ।
वसिष्ठस्य पुरो राजा ह्युक्तं रामाभिषेचनम् ॥ ३९ ॥
यदा तदैव नगरे श्रुत्वा कश्चित्पुमान् जगौ ।
कौसल्यायै राममात्रे सुमित्रायै तथैव च ॥ ४० ॥
श्रुत्वा ते हर्षसम्पूर्णं ददतुर्हारमुत्तमम् ।

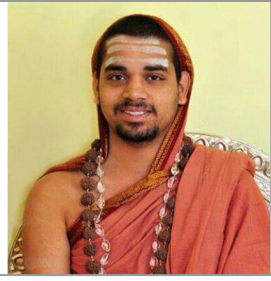


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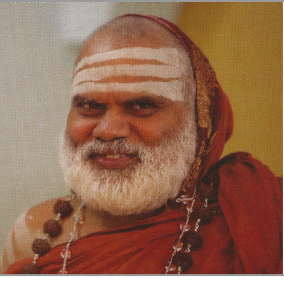


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तस्मै ततः प्रीतमनाः कौसल्या पुत्रवत्सला ॥ ४१ ॥
लक्ष्मीं पर्यचरद्देवीं रामस्यार्थप्रसिद्धये ।
सत्यवादी दशरथः करोत्येव प्रतिश्रुतम् ॥ ४२ ॥
कैकेयीवशगः किन्तु कामुकः किं करिष्यति ।
इति व्याकुलचित्ता सा दुर्गा देवीमपूजयत् ॥ ४३ ॥

tato manoratho me'dya phalito raghunandana |
tvadadhīnā mahāmāyā sarvalokaikamohinī || 31||
mām yathā mohayennaiva tathā kuru raghūdvaha |
guruniṣkṛtikāmastvaṃ yadi dehyetadeva me || 32||
prasaṅgātsarvamapyuktaṃ na vācyaṃ kutracinmayā |
rājñā daśarathenāhaṃ preṣito'smi raghūdvaha || 33||
tvāmāmantrayituṃ rājye śvo'bhiṣekṣyati rāghava |
adya tvaṃ sītayā sārddhamupavāsaṃ yathāvidhi || 34||
kṛtvā śucirbhūmiśāyī bhava rāma jitendriyaḥ |
gacchāmi rājasānnidhyaṃ tvaṃ tu prātargamiṣyasi || 35||
ityuktvā rathamāruhya yayau rājagururdrutam |
rāmo'pi lakṣmaṇaṃ drṣṭvā prahasannidamabravīt || 36||
saumitre yauvarājye me śvo'bhiṣeko bhaviṣyati |
nimittamātramevāhaṃ kartā bhoktā tvameva hi || 37||
mama tvaṃ hi bahiḥprāṇo nātra kāryā vicāraṇā |
tato vasiṣṭhena yathā bhāṣitaṃ tattathākarot || 38||
vasiṣṭho'pi nṛpaṃ gatvā kṛtaṃ sarvaṃ nyavedayat |
vasiṣṭhasya puro rājñā hyuktaṃ rāmābhiṣecanam || 39||
yadā tadaiva nagare śrutvā kaścitpumān jagau |
kausalyāyai rāmamātre sumitrāyai tathaiva ca || 40||
śrutvā te harṣasampūrṇe dadaturhāramuttamam |
tasmai tataḥ prītamanāḥ kausalyā putravatsalā || 41||
lakṣmīm paryacaraddevīm rāmasyārthaprasiddhaye |
satyavādī daśarathaḥ karotyeva pratiśrutam || 42||
kaikeyīvaśagaḥ kintu kāmukaḥ kiṃ kariṣyati |
iti vyākulacittā sā durgāṃ devīmapūjayat || 43||

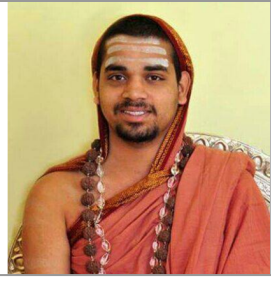


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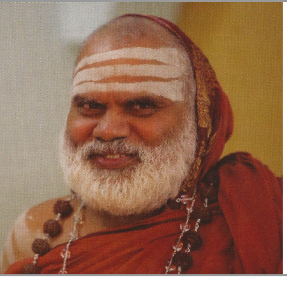


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To Rama who spoke thus the sage said smiling: "Bearing the Ganga, which is the water flowing from The feet, on his head, Lord Parameswara became great. That same sacred water destroyed all the demerits of my father, Brahmā. Now about the washings of my feet purifying Thee, is only for the instruction of the world at large. For Thou, verily, art the Supreme Being and the Lord of all, incarnated on earth along with The consort Lakshmi. I know, O Rama, that you were born on earth for the achievement of certain purposes of the Devas, namely, the destruction of Ravana and for generating devotion in the minds of the believers. Though the facts are such, confidence has to be maintained about the purpose of the Devas, so I am not revealing anything more pre-maturely. As wishest to do things in - The own mysterious way, let it happen in the fullness of time. I shall therefore continue to assume the fake role of the Guru and that of a disciple. But, O Lord, you are in truth the Teacher of all teachers, and the ancestor of all fathers. Though imperceptible to the senses, you are the inner pervader of all, and the One who regulates and sustains the progress of the world of Becoming. You are born only out of your own accord, have assumed a body of pure Sattva and have appeared as man in the world by virtue of the Yoga-maya. I know that the profession of priesthood is disreputable. But having known earlier from the words of Brahma that the Supreme Being will be born as Rama in the line of the Ikshvakus, I have, O Rama, accepted even this ignoble profession of priesthood in order that I may be related to Thee as the preceptor. O my Lord, the delight of Raghu's clan! My desire has now been fulfilled. I have now become the preceptor (Guru), and if you are inclined to pay back the debt that a disciple owes to the Guru, grant that Mahamaya, Thy Power, which is under the control and which deludes the whole world, may not delude me in that way. In this particular context I have disclosed in the presence what I should not do anywhere else. Now coming to my present visit, I have come, sent by King Dasaratha. O descendant of Raghus! Tomorrow you are going to be installed as the Yuvaraja, (the heir-apparent). I have come to inform you of this. You and Sita are required to fast and observe rules of purity and self-control and spend the Night sleeping on the floor. I am now - returning to the King. You are to come there tomorrow morning." After having communicated this, the royal preceptor Vasishtha got into his chariot and drove away in great haste. And Rama, now seeing Lakshmana nearby, said as follows, smiling: Rama said: "O son of Sumitra! Did you hear the news that I am going to be installed as the Yuva-rajā tomorrow? In this matter I shall be only just like a proxy. You will be the real ruler and the - enjoyer. For, you are verily my Prana = externally manifested. It is undoubtedly so." = Saying so, he proceeded to fulfill all the vows Sage Vasishtha had instructed him to observe.

Sage Vasishtha on reaching Dasaratha, appraised him of all that had happened. Simultaneously with the King's announcement to Sage Vasishtha who is their Guru about his intention to install Rama as yuva raja, the news was carried to Rama's mother Kausalya and to Sumitra, by some citizens who happened to hear about it. Both Kausalya and Sumitra were overjoyed to hear this good news and made a presentation of a pearl necklace to the man who communicated the very glad news to them. In a spirit of thanks- giving Kausalya, the loving mother, adored Lakshmi Devi with great joy. Yet an apprehension gripped her mind. She anxiously thought: "It is certain that King Dasaratha, who is devoted to truth, will stick to the word that he has given. But he is foolishly fond

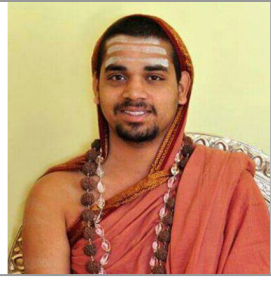


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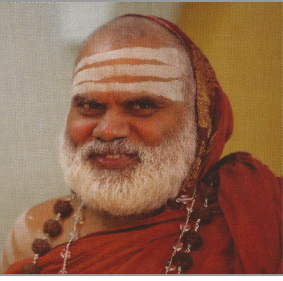


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of nature and is under the control of Kaikeyi. I am therefore afraid about what he will do in the end." With such apprehensions in mind, she adored Durga for the removal of all obstacles.

एतस्मिन्नन्तरे देवा देवीं वाणीमचोदयन् ।
 गच्छ देवि भुवो लोकमयोध्यायां प्रयत्नतः ॥ ४४ ॥
 रामाभिषेकविघ्नार्थं यतस्व ब्रह्मवाक्यतः ।
 मन्थरां प्रविशस्वादौ कैकेयीं च ततः परम् ॥ ४५ ॥
 ततो विघ्ने समुत्पन्ने पुनरेहि दिवं शुभे ।
 तथेत्युक्त्वा तथा चक्रे प्रविवेशाथ मन्थराम् ॥ ४६ ॥
 सापि कुब्जा त्रिवक्रा तु प्रासादाग्रमथारुहत् ।
 नगरं परितो दृष्ट्वा सर्वतः समलङ्कृतम् ॥ ४७ ॥
 नानातोरणसम्बाधं पताकाभिरलङ्कृतम् ।
 सर्वोत्सवसमायुक्तं विस्मिता पुनरागमत् ॥ ४८ ॥
 धात्रीं पप्रच्छ मातः किं नगरं समलङ्कृतम् ।
 नानोत्सवसमायुक्ता कौसल्या चातिहर्षिता ॥ ४९ ॥
 ददाति विप्रमुख्येभ्यो वस्त्राणि विविधानि च ।
 तामुवाच तदा धात्री रामचन्द्राभिषेचनम् ॥ ५० ॥
 श्वो भविष्यति तेनाद्य सर्वतोऽलङ्कृतं पुरम् ।
 तच्छ्रुत्वा त्वरितं गत्वा कैकेयीं वाक्यमब्रवीत् ॥ ५१ ॥
 पर्यङ्कस्थां विशालाक्षीमेकान्ते पर्यवस्थिताम् ।
 किं शेषे दुर्भगे मूढे महद्भयमुपस्थितम् ॥ ५२ ॥
 न जानीषेऽतिसौन्दर्यमानिनी मत्तगामिनी ॥ ५३ ॥
 रामस्यानुग्रहाद्राजः श्वोऽभिषेको भविष्यति ।
 तच्छ्रुत्वा सहसोत्थाय कैकेयी प्रियवादिनी ॥ ५४ ॥
 तस्यै दिव्यं ददौ स्वर्णनूपुरं रत्नभूषितम् ।
 हर्षस्थाने किमिति मे कथ्यते भयमागतम् ॥ ५५ ॥
 भरतादधिको रामः प्रियकृन्मे प्रियंवदः ।
 कौसल्यां मां समं पश्यन् सदा शुश्रूषते हि माम् ॥ ५६ ॥
 रामाद्भयं किमापन्नं तव मूढे वदस्व मे ।
 तच्छ्रुत्वा विषसादाथ कुब्जाऽकारणवैरिणी ॥ ५७ ॥
 शृणु मद्वचनं देवि यथार्थं ते महद्भयम् ।
 त्वां तोषयन् सदा राजा प्रियवाक्यानि भाषते ॥ ५८ ॥

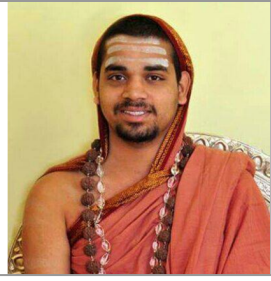


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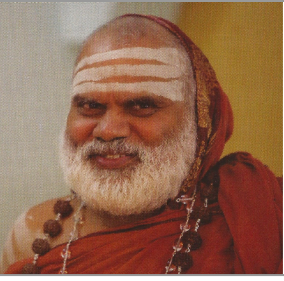
कामुकोऽतथ्यवादी च त्वां वाचा परितोषयन् ।
 कार्यं करोति तस्या वै राममातुः सुपुष्कलम् ॥ ५९ ॥
 मनस्येतन्निधायैव प्रेषयामास ते सुतम् ।
 भरतं मातुलकुले प्रेषयामास सानुजम् ॥ ६० ॥

etasminnantare devā devīm vāṇīmacodayan |
 gaccha devi bhuvo lokamayodhyāyām prayatnataḥ || 44||



rāmābhiṣekavighnārthaṃ yatasva brahmavākyataḥ |
 mantharām praviśasvādaḥ kaikeyīm ca tataḥ param || 45||
 tato vighne samutpanne punarehi divyaṃ śubhe |
 tathetyuktā tathā cakre praviveśātha mantharām || 46||
 sāpi kubjā trivakrā tu prāsādāgramathāruhat |
 nagaraṃ parito drṣṭvā sarvataḥ samalaṅkṛtam || 47||
 nānātorāṇasambādhaṃ patākābhīralaṅkṛtam |
 sarvotsavasamāyuktaṃ vismitā punarāgamat || 48||
 dhātrīm papraccha mātāḥ kiṃ nagaraṃ samalaṅkṛtam |
 nānotsavasamāyuktā kausalyā cātihaṛṣitā || 49||
 dadāti vipramukhyebhyo vastrāṇi vividhāni ca |
 tāmuvāca tadā dhātrī rāmacandrābhiṣecanam || 50||
 śvo bhaviṣyati tenādya sarvato'laṅkṛtaṃ puram |

tacchrutvā tvaritaṃ gatvā kaikeyīm vākyamabravīt || 51||
 paryāṅkasthām viśālākṣīmekānte paryavasthitām |
 kiṃ śeṣe durbhage mūḍhe mahadbhayamupasthitam || 52||
 na jānīṣe'tisaundaryamāninī mattagāminī || 53||
 rāmasyānugrahādrājñāḥ śvo'bhiṣeko bhaviṣyati |
 tacchrutvā sahasotthāya kaikeyī priyavādinī || 54||
 tasyai divyaṃ dadau svarṇanūpuraṃ ratnabhūṣitam |
 harṣasthāne kimiti me kathyate bhayamāgatam || 55||
 bharatādadhiko rāmaḥ priyakṛṇme priyaṃvadaḥ |
 kausalyām mām samaṃ paśyan sadā śuśrūṣate hi mām || 56||
 rāmādbhayaṃ kimāpannam tava mūḍhe vadasva me |
 tacchrutvā viśasādātha kubjā'kāraṇavairiṇī || 57||

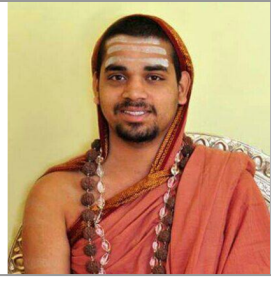


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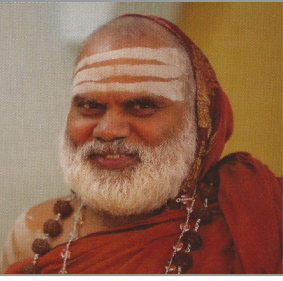


śarṇu madvacanaṃ devī yathārthaṃ te mahadbhayaṃ |
 tvāṃ toṣayan sadā rājā priyavākyāni bhāṣate || 58||
 kāmuko'tathyavādī ca tvāṃ vācā paritoṣayan |
 kāryaṃ karoti tasyā vai rāmamātuḥ supuṣkalam || 59||
 manasyetannidhāyaiva preṣayāmāsa te sutam |
 bharataṃ mātulakule preṣayāmāsa sānujam || 60||

In the meantime the Devas prompted Devi Saraswati, telling her "O Goddess of Speech! You must take the trouble of going to the earth, to the kingdom of Ayodhya. It is Brahma's command that you should strive to obstruct the installation of Rama. You have to possess Manthara first and then Kaikeyi and achieve this through them. After you have obstructed the coronation through them, you can return to your heavenly palace." Vani, the Goddess of Speech, did accordingly, and first entered into Manthara's heart and vocal organ. Now Manthara, who was a hunch-backed woman with three bents in the body, got on the terrace of a building in the morning, and was surprised to see the whole city decorated with flags and festoons and a holiday atmosphere prevailing everywhere. Astonished, she looked over the city, and then came down from the terrace. She then asked her foster-mother what it was all about. She enquired: "Mother, why is the city well decorated? I find Kausalya very joyous and enthusiastic, and she has been giving gifts of valuable cloth to many holy men. Why all this?"

To these queries of hers, the foster-mother replied: "The installation of Rama as Yuva-rajā is fixed for tomorrow! The city is decorated to celebrate that occasion." Hearing this, Manthara; the hunch-back, went to Kaikeyi and said to her as follows: Addressing handsome Kaikeyi who was resting alone on a cot in a room, Manthara said: "You unfortunate and foolish woman! Why are you thus lying idle in this way when great danger is near at hand for you? You are going about being proud of your beauty, but you are absolutely out of touch with the state of affairs around you. By the King's gracious order, Rama's installation as the Yuvaraja will be taking place tomorrow." Hearing this news, Kaikeyi of sweet speech got up from the cot suddenly and gave to that hunch-back a golden waist-girdle as present, remarking, "How is it that you are saying that danger awaits me on an occasion like this, which is one of great joy for me? I hold Rama in greater esteem than my Bharata. He does and speaks what is dear to me. Looking upon me and Kausalya alike, he serves me' in all respects. "Foolish girl! What danger do you expect from Rama?" That hunch-backed woman, who had become opposed to Rama because of the prompting by Saraswati, was very sorry to hear these words of Kaikeyi. She said to Kaikeyi: "O my lady! Hear my words. Truly there is great danger threatening you. King Dasaratha is supposed to be doing what is pleasing to you. But beware! He is only a sensual lover given to untruth. He is always pleasing you by words, but in action he is only doing what is wholly beneficial to Rama's mother Kausalya. It is with this in mind that he has sent away your's 'son Bharata from here under the pretext of sending him to his uncle's house along with his brother. (Will Continue...)

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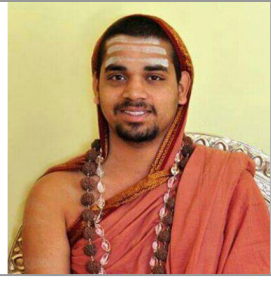


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

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:

25

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम्।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

dhūmo rātristathā kṛṣṇaḥ ṣaṇmāsā dakṣiṇāyanam|

tatra cāndramasaṃ jyotiryogī prāpya nivartate || 25 ||

'Smoke,' night time, the ' dark fortnight,' and the six months of the southern solstice, are all



deities presiding over smoke and periods of time spoken of. By this path, the Yogin the Karmin who performs sacrifices (to Gods) and other works attains to the lunar light, and on the exhaustion thereof, returns again to earth

26

शुक्लकृष्णे गती होते जगतः
शाश्वते मते ।

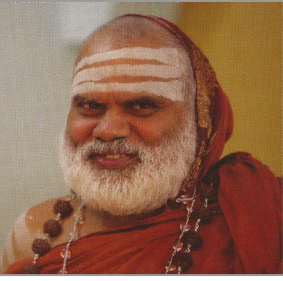
एकया यात्यनावृत्तिमन्ययावर्तते
पुनः ॥ २६ ॥

śuklakṛṣṇe gatī hote jagataḥ
śāśvate mate |

ekayā
yātyanāvṛttimanyayāvartate
punaḥ || 26 ||

The one is bright (The two paths are respectively called Devayana and Pitriyana, the path to the Devas and the path to the Pitris. The one is said to

be bright because it illumines knowledge and is reached by knowledge, and its course is marked throughout by bright objects; the other is said to be dark because it does not illumine knowledge, is reached by avidya or nescience, and is marked throughout by smoke and other dark

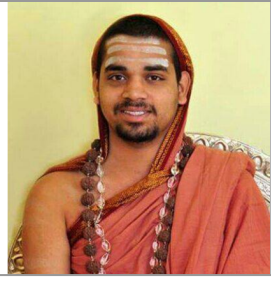


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things.because it illumines knowledge: the other is dark because it is wanting in that light.)The two paths are open to those only in the world who are engaged in action or devoted to knowledge; they are not open to the whole world. They are eternal, because samsara is eternal. By the one by the bright one.

27

नैते सृती पार्थ जानन्योगी मुहयति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७॥



naite sṛtī pārtha
jānanyogī
muhyati
kaścana |
tasmātsarveṣu
kāleṣu
yogayukto
bhavārjuna ||
27||

The Yogin who knows that one of the two foregoing paths leads to samsara and that the other leads to moksha is no longer deluded (As the

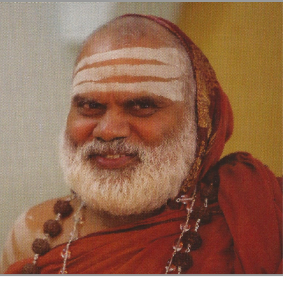
Yogin dwells on the Path of Light in his Meditation, he will not regard the other path as the one he should resort to.)

28

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम्।
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥२८॥

vedeṣu yajñeṣu tapaḥsu caiva dāneṣu yatpuṇyaphalaṃ pradiṣṭam|
atyeti tatsarvamideṣaṃ viditvā yogī paraṃ sthānamupaiti cādyam ||28||

Whatever fruit of merit is declared by the scriptures to be attainable when the Vedas are properly studied, when the sacrifices are performed in all their parts, when austerities are well practised, beyond all this multitude of fruits rises the Yogin who rightly understands and follows the

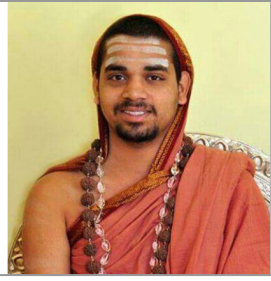


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teaching imparted (by the Lord) in His answers to the seven questions, and he then attains to the highest abode of Isvara-which existed even in the beginning; He attains Brahman, the Cause.

ॐ तत्सत्।

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन- संवादे अक्षर-ब्रह्म-योगो नाम अष्टमोऽध्यायः ॥ ८ ॥

omtatsat.

**iti śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre śrīkṛṣṇārjuna-
saṁvāde akṣara-brahma-yogo nāma aṣṭamo'dhyāyaḥ|| 8||**

Om, Brahman, is the only reality. Thus ends the eighth chapter called akṣara-brahma-yoga-having the topic of imperishable Brahman-in the Bhagavadgita which is in the form of a dialogue between Śrī Kṛṣṇa and Arjuna, which is the essence of the Upanisads, whose subject matter is both the knowledge of Brahman and yoga.

(See the meaning for the slokas in 2024_Feb Main Voice of Jagadguru e magazine)

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