



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे बालकाण्डम्

॥ तृतीयः सर्गः ॥

॥ tr̥tīyaḥ sargaḥ ॥

कौसल्योवाच

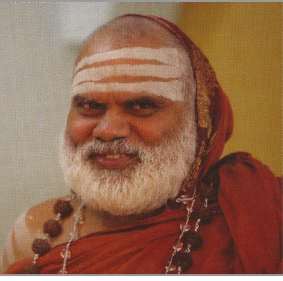
देवदेव नमस्तेऽस्तु शङ्खचक्रगदाधर ।
 परमात्माच्युतोऽनन्तः पूर्णस्त्वं पुरुषोत्तमः ॥ २० ॥
 वदन्त्यगोचरं वाचां बुद्ध्यादीनामतीन्द्रियम् ।
 त्वां वेदवादिनः सत्तामात्रं ज्ञानैकविग्रहम् ॥ २१ ॥
 त्वमेव मायया विश्वं सृजस्यवसि हन्सि च ।
 सत्त्वादिगुणसंयुक्तस्तुर्य एवामलः सदा ॥ २२ ॥
 करोषीव न कर्ता त्वं गच्छसीव न गच्छसि ।
 शृणोषि न शृणोषीव पश्यसीव न पश्यसि ॥ २३ ॥
 अप्राणो हयमनाः शुद्ध इत्यादि श्रुतिरब्रवीत् ।
 समः सर्वेषु भूतेषु तिष्ठन्नपि न लक्ष्यसे ॥ २४ ॥
 अज्ञानध्वान्तचित्तानां व्यक्त एव सुमेधसाम् ।
 जठरे तव दृश्यन्ते ब्रह्माण्डाः परमाणवः ॥ २५ ॥
 त्वं ममोदरसम्भूत इति लोकान् विडम्बसे ।
 भक्तेषु पारवश्यं ते दृष्टं मेऽद्य रघूत्तम ॥ २६ ॥
 संसारसागरे मग्ना पतिपुत्रधनादिषु ।
 भ्रमामि मायया तेऽद्य पादमूलमुपागता ॥ २७ ॥
 देव त्वद्रूपमेतन्मे सदा तिष्ठतु मानसे ।
 आवृणोतु न मां माया तव विश्वविमोहिनी ॥ २८ ॥
 उपसंहर विश्वात्मन्नदो रूपमलौकिकम् ।
 दर्शयस्व महानन्दबालभावं सुकोमलम् ।
 ललितालिङ्गनालापैस्तरिष्याम्युत्कटं तमः ॥ २९ ॥

kausalyovāca

devadeva namaste'stu śaṅkhacakraḡadādhara |

paramātmācyuto'nantaḡ pūrṇastvaḡ puruṣottamaḡ || 20||

vadantyagocaraḡ vācāḡ buddhyādīnāmatīndriyam |

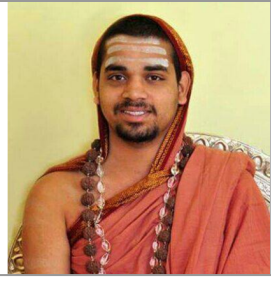


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tvam vedavādinah sattāmātram jñānaikavigraham || 21||

tvameva māyayā viśvaṃ sṛjasyavasi hansi ca |

sattvādiguṇasaṃyuktasturya evāmalaḥ sadā || 22||

karoṣīva na kartā tvam gacchasīva na gacchasi |

śarṇoṣi na śarṇoṣīva paśyasīva na paśyasi || 23||

aprāṇo hyamanāḥ śuddha ityādi śrutirabravīt |

samaḥ sarveṣu bhūteṣu tiṣṭhannapi na lakṣyase || 24||

ajñānadvāntacittānām vyakta eva sumedhasām |

jaṭhare tava dṛśyante brahmāṇḍāḥ paramāṇavaḥ || 25||

tvam mamodarasambhūta iti lokān viḍambase |

bhakteṣu pāraśyaṃ te dṛṣṭaṃ me'dya raghūttama || 26||

saṃsārasāgare magnā patiputradhanādiṣu |

bhramāmi māyayā te'dya pādamūlamupāgatā || 27||

deva tvadrūpametanne sadā tiṣṭhatu mānase |

āvṛnotu na māṃ māyā tava viśvavimohinī || 28||

upasaṃhara viśvātmannado rūpamalaukikam |

darśayasva mahānandabālabhāvaṃ sukomalam |

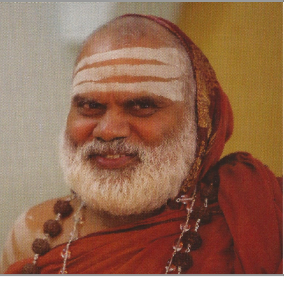
lalitālīṅganālāpaistariṣyāmyutkaṭaṃ
tamaḥ || 29||



Kausalya said: Salutations to the Lord over all divinities and the wearer of divine emblems like conch, discus and mace! O My Lord, art the Supreme Spirit, the Highest of all beings, eternal, all-pervading and limitless. The knowers of the Vedas declare that you are to be indescribable by words, and invisible by the conceptual process of the intellect.

Transcending the understanding of the senses, are the art of the Essence of all beings as pure Existence, and The form is of Pure Consciousness.

The Power known as Maya, in association with the Gunas of Rajas, Sattva and Tamas, created, sustained and destroyed the universe. But the art is the Pure Being, the Fourth transcending the three states of waking, dream and sleep. Though you appearest to be doing, you are not a doer; though you appearest to be moving, you are not moving; though you appearest to be hearing, you are not hearing; and though you appearest to be seeing, you're not seeing.

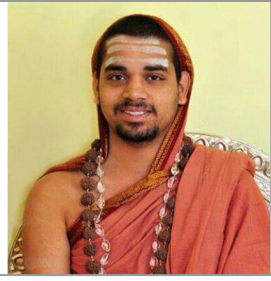


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Without Prana, without mind, untainted such is the declaration of the Vedas about You. Though you put up with all beings alike as unmodified beings, You are outside the ken of all. Though thus outside the range of persons whose mind is overcast with the darkness of ignorance, those endowed with a pure mind perceive very clearly. All the world systems included in the cosmos are but minute atoms in the abdomen.

Following the ways of the world, you are born of my womb. O My Lord, the noblest one of Raghu's lines! Today, by this condescension of Thine, I have come to understand how you subject yourself to the devotees. Today I have attained to the holy feet -I am submerged in the ocean of Samsara, the migratory cycle, and who am by the illusory Power forced into a charming involvement with husband, children, wealth and other worldly concerns. O Lord! May this form of Thine remain ever impressed in my mind, and let not the Maya, the Power that is in love with the whole world, affect and overpower me. Soul of the universe Deign to withdraw this deep form of Thine, and reveal the charming form as an infant that confers bliss on all who see it. I shall overcome the horrible darkness of ignorance by lovingly touching and talking with you as an infant.

श्रीभगवानुवाच

यद्यदिष्टं तवास्त्यम्ब तत्तद्भवतु नान्यथा ॥ ३० ॥

अहं तु ब्रह्मणा पूर्वं भूमेर्भारापनुत्तये ।

प्रार्थितो रावणं हन्तुं मानुषत्वमुपागतः ॥ ३१ ॥

त्वया दशरथेनाहं तपसाराधितः पुरा ।

मत्पुत्रत्वाभिकाङ्क्षिण्या तथा कृतमनिन्दिते ॥ ३२ ॥

रूपमेतत्त्वया दृष्टं प्राक्तनं तपसः फलम् ।

मद्दर्शनं विमोक्षाय कल्पते ह्यन्यदुर्लभम् ॥ ३३ ॥

संवादमावयोर्यस्तु पठेद्वा शृणुयादपि ।

स याति मम सारूप्यं मरणे मत्स्मृतिं लभेत् ॥ ३४ ॥

इत्युक्त्वा मातरं रामो बालो भूत्वा रुरोद ह ।

बालत्वेऽपीन्द्रनीलाभो विशालाक्षोऽतिसुन्दरः ॥ ३५ ॥

बालारुणप्रतीकाशो लालिताखिललोकपः ।

अथ राजा दशरथः श्रुत्वा पुत्रोद्भवोत्सवम् ।

आनन्दार्णवमग्नोऽसावाययौ गुरुणा सह ॥ ३६ ॥

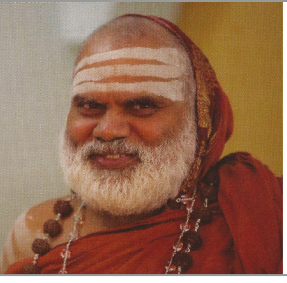
रामं राजीवपत्राक्षं दृष्ट्वा हर्षाश्रुसम्प्लुतः ।

गुरुणा जातकर्माणि कर्तव्यानि चकार सः ॥ ३७ ॥

कैकेयी चाथ भरतमसूत कमलेक्षणा ।

सुमित्रायां यमौ जातौ पूर्णन्दुसदृशाननौ ॥ ३८ ॥

तदा ग्रामसहस्राणि ब्राह्मणेभ्यो मुदा ददौ ।

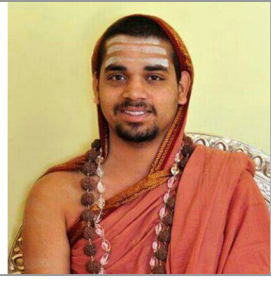


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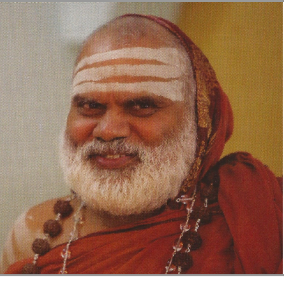
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सुवर्णानि च रत्नानि वासांसि सुरभीः शुभाः ॥ ३९ ॥
 यस्मिन् रमन्ते मुनयो विद्यया ज्ञानविप्लवे ।
 तं गुरुः प्राह रामेति रमणाद्राम इत्यपि ॥ ४० ॥
 भरणाद्भरतो नाम लक्ष्मणं लक्षणान्वितम् ।
 शत्रुघ्नं शत्रुहन्तारमेवं गुरुरभाषत ॥ ४१ ॥
 लक्ष्मणो रामचन्द्रेण शत्रुघ्नो भरतेन च ।
 द्वन्द्वीभूय चरन्तौ तौ पायसांशानुसारतः ॥ ४२ ॥
 रामस्तु लक्ष्मणेनाथ विचरन् बाललीलया ।
 रमयामास पितरौ चेष्टितैर्मुग्धभाषितैः ॥ ४३ ॥
 भाले स्वर्णमयाश्वत्थपर्णमुक्ताफलप्रभम् ।
 कण्ठे रत्नमणित्रातमध्यद्वीपिनखाञ्चितम् ॥ ४४ ॥
 कर्णयोः स्वर्णसम्पन्नरत्नार्जुनसटालुकम् ।
 शिञ्जानमणिमञ्जीरकटिसूत्राङ्गदैवृतम् ॥ ४५ ॥
 स्मितवक्त्राल्पदशनमिन्द्रनीलमणिप्रभम् ।
 अङ्गणे रिङ्गमाणं तं तर्णकाननु सर्वतः ।
 दृष्ट्वा दशरथो राजा कौसल्या मुमुदे तदा ॥ ४६ ॥
 भोक्ष्यमाणो दशरथो राममेहीति चासकृत् ।
 आहवयत्यतिहर्षेण प्रेम्णा नायाति लीलया ॥ ४७ ॥
 आनयेति च कौसल्यामाह सा सस्मिता सुतम् ।
 धावत्यपि न शक्नोति स्प्रष्टुं योगिमनोगतिम् ॥ ४८ ॥
 प्रहसन् स्वयमायाति कर्दमाङ्कितपाणिना ।
 किञ्चिद्गृहीत्वा कवलं पुनरेव पलायते ॥ ४९ ॥
 कौसल्या जननी तस्य मासि मासि प्रकुर्वती ।
 वायनानि विचित्राणि समलङ्कृत्य राघवम् ॥ ५० ॥
 अपूपान् मोदकान् कृत्वा कर्णशङ्कुलिकास्तथा ।
 कर्णपूरान्श्च विविधान् वर्षवृद्धौ च वायनम् ॥ ५१ ॥
 गृहकृत्यं तया त्यक्तं तस्य चापल्यकारणात् ।
 एकदा रघुनाथोऽसौ गतो मातरमन्तिके ॥ ५२ ॥
 भोजनं देहि मे मातर्न श्रुतं कार्यसक्तया ।
 ततः क्रोधेन भाण्डानि लगुडेनाहनत्तदा ॥ ५३ ॥
 शिक्यस्थं पातयामास गव्यं च नवनीतकम् ।

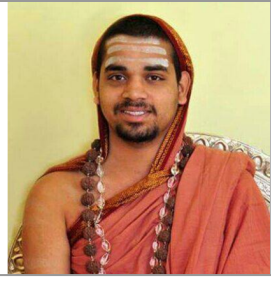


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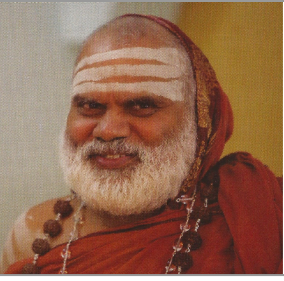
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लक्ष्मणाय ददौ रामो भरताय यथाक्रमम् ॥ ५४ ॥
 शत्रुघ्नाय ददौ पश्चाद्दधि दुग्धं तथैव च ।
 सूदेन कथिते मात्रे हास्यं कृत्वा प्रधावति ॥ ५५ ॥
 आगतां तां विलोक्याथ ततः सर्वैः पलायितम् ।
 कौसल्या धावमानापि प्रस्खलन्ती पदे पदे ॥ ५६ ॥
 रघुनाथं करे धृत्वा किञ्चिन्नोवाच भामिनी ।
 बालभावं समाश्रित्य मन्दं मन्दं रुरोद ह ॥ ५७ ॥
 ते सर्वे लालिता मात्रा गाढमालिङ्ग्य यत्नतः ।
 एवमानन्दसन्दोहजगदानन्दकारकः ॥ ५८ ॥
 मायाबालवपुर्धृत्वा रमयामास दम्पती ।
 अथ कालेन ते सर्वे कौमारं प्रतिपेदिरे ॥ ५९ ॥

śrībhagavānuvāca

yadyadiṣṭaṃ tavāstyamba tattadbhavatu nānyathā ॥ 30॥
 ahaṃ tu brahmaṇā pūrvam bhūmerbhārāpanuttaye |
 prārthito rāvaṇaṃ hantaṃ mānuṣatvamupāgataḥ ॥ 31॥
 tvayā daśarathenaḥaṃ tapasārādhitaḥ purā |
 matputratvābhikāṅkṣiṇyā tathā kṛtamanindite ॥ 32॥
 rūpametattvayā dṛṣṭaṃ prāktanaṃ tapasaḥ phalam |
 maddarśanaṃ vimokṣāya kalpate hyanyadurlabham ॥ 33॥
 saṃvādamāvayoryastu paṭhedvā śaṇṇuyādapi |
 sa yāti mama sārūpyaṃ maraṇe matsmṛtiṃ labhet ॥ 34॥
 ityuktvā mātaraṃ rāmo bālo bhūtvā ruroda ha |
 bālatve'pīndranīlābho viśālākṣo'tisundaraḥ ॥ 35॥
 bālāruṇapratīkāśo lālitākḥilalokapaḥ |
 atha rājā daśarathaḥ śrutvā putrodbhavotsavam |
 ānandārṇavamagno'sāvāyayau guruṇā saha ॥ 36॥
 rāmaṃ rājīvapatrākṣaṃ dṛṣṭvā harṣāśrusamplutaḥ |
 guruṇā jātakarmāṇi kartavyāni cakāra saḥ ॥ 37॥
 kaikeyī cātha bharatamasūta kamalekṣaṇā |
 sumitrāyāṃ yamau jātau pūrṇendusadr̥śānanau ॥ 38॥
 tadā grāmasahasrāṇi brāhmaṇebhyo mudā dadau |

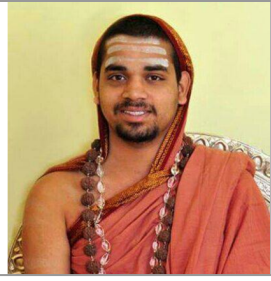


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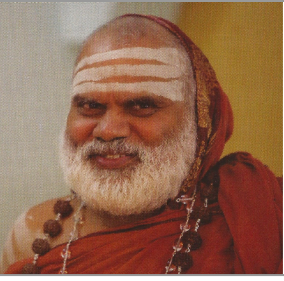
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suvarṇāni ca ratnāni vāsāṃsi surabhīḥ śubhāḥ || 39||
yasmin ramante munayo vidyayā jñānaviplave |
taṃ guruḥ prāha rāmeti ramaṇādrāma ityapi || 40||
bharaṇādbharato nāma lakṣmaṇaṃ lakṣaṇānvitam |
śatrughnaṃ śatruhantāramevaṃ gururabhāṣata || 41||
lakṣmaṇo rāmacandreṇa śatrughno bharatena ca |
dvandvībhūya carantau tau pāyasāṃśānusārataḥ || 42||
rāmastu lakṣmaṇenātha vicaran bālalīlayā |
ramayāmāsa pitarau ceṣṭitairmugdhabhāṣitaiḥ || 43||
bhāle svarṇamayāśvatthapaṇamuktāphalaprabham |
kaṇṭhe ratnamaṇivṛātamadhyadvīpinakhāñcitam || 44||
karṇayoḥ svarṇasampannaratnārjunasaṭālukam |
śiñjānamaṇimañjīrakaṭisūtrāṅgadairvṛtam || 45||
smitavaktrālpadaśanamindranīlamaniprabham |
aṅgaṇe riṅgamāṇaṃ taṃ tarṇakānanu sarvataḥ |
drṣṭvā daśaratho rājā kausalyā mumude tadā || 46||
bhokṣyamāṇo daśaratho rāmamehīti cāsakṛt |
āhvayatyatiharṣeṇa premṇā nāyāti līlayā || 47||
ānayeti ca kausalyāmāha sā sasmitā sutam |
dhāvatyapi na śaknoti spraṣṭuṃ yogimanogatim || 48||
prahasan svayamāyāti kardamāṅkitapāṇinā |
kiñcidgrhītvā kavalaṃ punareva palāyate || 49||
kausalyā janantī tasya māsi māsi prakurvati |
vāyanāni vicitrāṇi samalaṅkṛtya rāghavam || 50||
apūpān modakān kṛtvā karṇaśaṣkulikāstathā |
karṇapūrānśca vividhān varṣavṛddhau ca vāyanam || 51||
grhākṛtyaṃ tayā tyaktaṃ tasya cāpalyakāraṇāt |
ekadā raghunātho'sau gato mātaramantike || 52||
bhojanaṃ dehi me mātarna śrutam kāryasaktayā |
tataḥ krodhena bhāṇḍāni laguḍenāhanattadā || 53||
śikyasthaṃ pātayāmāsa gavyaṃ ca navanītakam |
lakṣmaṇāya dadau rāmo bharatāya yathākramam || 54||
śatrughnāya dadau paścāddadhi dugdhaṃ tathaiva ca |

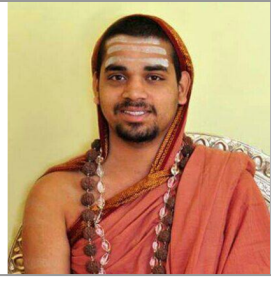


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sūdena kathite māt্রে hāsyam kṛtvā pradhāvati || 55||

āgatām tām vilokyātha tataḥ sarvaiḥ palāyitam |

kausalyā dhāvamānāpi praskhalantī pade pade || 56||

raghunātham kare dhṛtvā kiñcinnovāca bhāminī |

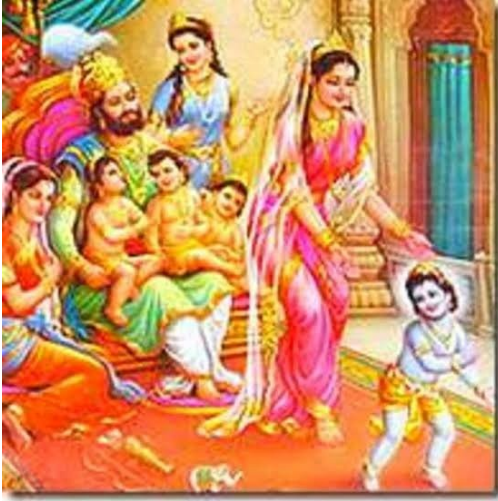
bālabhāvaṃ samāśritya mandam mandam ruroda ha || 57||

te sarve lālītā mātṛā gāḍhamāliṅgya yatnataḥ |

evamānandasandohajagadānandakāraḥ || 58||

māyābālavapurdhṛtvā ramayāmāsa dampaṭī |

atha kālena te sarve kaumāraṃ pratipedire || 59||

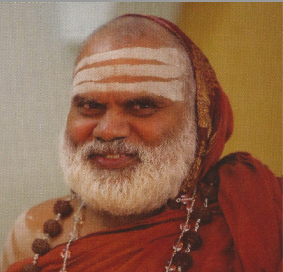


Lord Krishna said: "O mother! Let every one of your wishes take its own place. It will never be otherwise. "I have been entreated in the past by Brahma to relieve the earth of its burdens by destroying Ravana. For this purpose I have now assumed a human form. Besides, my mother, you and Dasaratha had in days of old performed severity, praying that you should get Me as your son. This form of Mine which you have seen is a vision permit to you as the fruit of the severity you have performed before. It is impossible for any one to experience this form otherwise. For, My vision bestows liberation on those who get it. Those who study this dialogue between us or even hear it read, will have remembrance of Me at the time of death and attain

Sarupya, liberation consisting in the attainment of My form.

Saying so to the mother, Rama adopted the form of an infant and cried like a newly born baby. Even in that infant's form, he was extremely handsome, blue in complexion like the Indra-neela gem, and having very broad eyes. He shone like the early sun, and all the protecting divinities of the quarters rejoiced at his birth. On hearing the heartwarming news of a son's birth, King Dasaratha came running in great delight to see his son, accompanied by his family priest Vasishtha.

With eyes overflowing with tears of joy at the sight of the infant Rama, having eyes resembling lotus petals, Dasaratha performed all the birth ceremonies for him as directed by his Guru. Afterwards handsome Kaikeyi gave birth to Bharata, and Sumitra to a set of twins with faces resembling the full moon Lakshmana and Shatrughna. Overflowing with delight, Dasaratha made gifts of numerous villages, auspicious cows and dresses, besides gold and precious gems, to holy men in honour of the birth of his sons. The Guru Vasishtha gave the name of Rama to Kausalya's son, meaning the one in whom the sages, whose ignorance has been driven away by Vidya, take delight. Because he delights all, he was called Rama-this also can be another meaning of the name.

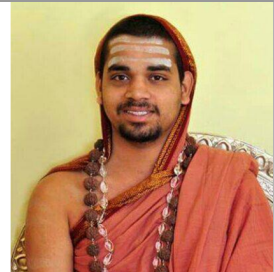


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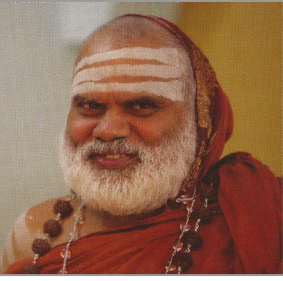
The others were named as follows by the Guru: Kaikeyi's son was named Bharata, because he would come to have great administrative skill (bharanat), and of Sumitra's two sons, one was named Lakshmana because he was endowed with marks indicative of auspiciousness (laksananvitam), and the other Satrughna, because he would be a destroyer of all enemies (satruhanantaram). In accordance with the parts of Payasa that Sumitra received from Kausalya and Kaikeyi, these two moved about in pairs, Lakshmana with Rama, and Satrughna with Bharatha. Rama and Lakshmana, Bharata and Satrughna were playing childish horseplay, delighted their parents by their gestures and artless prattle. Armed on the forehead with a golden Tilaka shaped like a banyan leaf studded in the center with a pearl spreading its sheen all over the forehead; comely with necklaces of precious gems having a leopard claw in the center; with cheeks illumined by the rays coming from ear ornaments made of gold and studded with precious gems; wearing anklets of gold giving out a jingling sound, besides a golden girdle and bracelets; and revealing the just sprouting teeth in his mouth- Rama of the blue luster of an Indra-necla gem delighted his parents, as they witnessed him sporting with the calves in the inner quadrangle of the palace.

King Dasaratha, at the time of taking food, would call Rama with great affection and joy several times to eat with him. Being absorbed in play he would refuse to respond. So the King, with a smile on his face, would ask Kausalya to fetch him; but even after much chasing, she could never get hold of him who could be anticipated only by the mind of the Yogi. Afterwards with a smile on his lips, Rama would go to the father of his own accord, and receiving in his mud-smeared hand, a ball of rice, run away to play, once again.

Every month His mother Kausalya used to observe vows and offer worship to remedy all evil influences on the child, whom she would decorate well. She would also make elaborate preparations of various sweets and other pastry as offerings. On account of the playful movements of Rama, she would often be required to abandon her household duties. One day Rama went to his mother's side and said, "Oh mother! I am very hungry. Give me something to eat." But being absorbed in her work, she did not hear it. Extremely angry at this, Rama took a stick and with that broke all the vessels. He broke the vessels in which milk and butter were hung in slings and distributed their contents between Lakshmana and Bharata. Afterwards he gave that curd and milk to Satrughna also. When the cook reported this to the mother, she came running and laughing, to catch hold of Rama.

Seeing her approaching, all the brothers ran away, with Kausalya out for them in spite of her feet stumbling against obstructions. She at last caught hold of Rama, the Lord of the Raghus, and holding him in her hand, that she could only keep on looking at his face without showing anything like anger or annoyance. But Rama in his childish mood began to weep. Embraced by the mother, all of them were touched affectionately intensely by her. Thus did Rama, the embodiment of bliss and the source of joy for all the worlds, entertain Dasaratha and Kausalya with that assumed form of his as a child. In this way they passed from the stage of childhood to that of boyhood.

(Will Continue...)

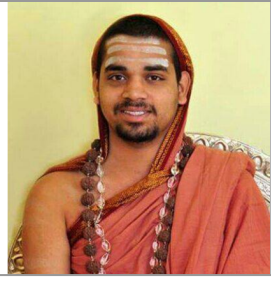


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

Chapter 6 - Dhyānayogaḥ

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

36



असंयतात्मना योगः दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥३६॥

asaṁyatātmanā yogaḥ duṣprāpa iti me matiḥ |

vaśyātmanā tu yatatā śakyo'vāptumupāyataḥ ||36||

Uncontrolled self: the antah-karana not controlled by means of constant practice and by indifference to worldly gain. Self-controlled: who has subdued the mind. On engaging in the practice of Yoga, all works which are the means of attaining success in this world in the other world have been renounced, while the right knowledge, which is the result of perfection in Yoga and which is the means to moksha, has not yet been attained; and the Yogin's mind strays away from the path of Yoga at the time of death. Arjuna

thought that such a man would meet destruction and therefore asked:

37

अर्जुन उवाच-

अयतिः श्रद्धयोपेतः योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥

arjuna uvāca-

ayatiḥ śraddhayopetaḥ yogāccalitamānasaḥ |

aprāpya yogasaṁsiddhiṁ kām gatiṁ kṛṣṇa gacchāti ||37||

He has faith in the efficacy of Yoga but does not strive in the path of Yoga; and during the last moments of life his mind wanders away from Yoga, with memory lost. Having failed to attain the fruition of Yoga-namely, right know- ledge-what end does such a man meet?

38

कच्चिन्नोभयविभ्रष्टः छिन्नाभ्रमिव नश्यति ।

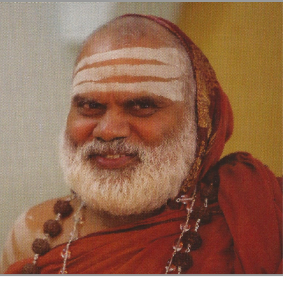
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथिः ॥३८॥

kaccinnobhayavibhraṣṭaḥ chinnābhramiva naśyati |

apraṭiṣṭho mahābāho vimūḍho brahmaṇaḥ pathiḥ ||38||

Both the path of Karma and the path of Yoga. The path to Brahman: the path by which Brahman can be reached.

39

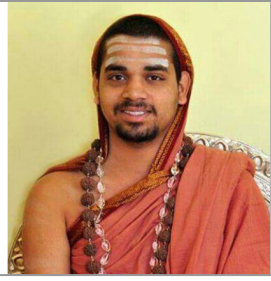


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एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

etanme saṁśayaṁ kṛṣṇa chettumarhasyaśeṣataḥ |

tvadanyaḥ saṁśayasyāśya chettā na hyupapadyate ||39||

None other: be he a Rishi or Deva. Thou alone canst destroy this doubt.

40

श्रीभगवानुवाच-

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति ॥४०॥

śrībhagavānuvāca-

pārtha naiveha nāmutra vināśastasya vidyate |

na hi kalyāṇakṛtkaścid durgatiṁ tāta gacchatī ||40||

He who has failed in Yoga will not be subject to a lower birth than the present one either here or hereafter. My son : [Sk. 'tata' is translated into 'son']. 'Tata' in Sanskrit means 'father' because the father propagates (Sk. root 'tan') himself in the form of his son. Since thus the father himself is the son, the son also is called tata. Even a disciple, though not a son, is addressed as son because he is like a son.

41

प्राप्य पुण्यकृतां लोकान् उषित्वा शाश्वतीः समाः । शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

prāpya puṇyakṛtāṁ lokān uṣitvā śāśvatīḥ samāḥ | śucīnāṁ śrīmatāṁ gehe
yogabhraṣṭo'bhijāyate ||41||

This is said, as the context shows, of a samnyasin engaged in the path of (Dhyana) Yoga. The righteous: those who worship by the asva-medha or horse-sacrifice, &c. Having completely enjoyed the pleasure (he is entitled to) in such a world, he is reborn in a house of the pure and wealthy. The pulre: acting according to the prescribed rules. (See the meaning for the slokas in 2022_May Main Voice of Jagadguru e magazine)

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