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ADHYATMA RAMAYAN

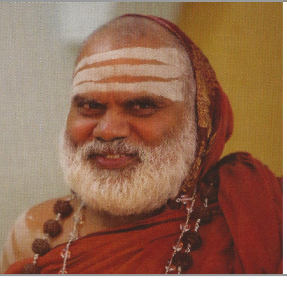
By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ तृतीयः सर्गः ॥

॥ tṛtīyaḥ sargaḥ ॥

ततो दशरथो राजा रामाभ्युदयकारणात् ।
 आदिश्य मन्त्रिप्रकृतीः सानन्दो गृहमाविशत् ॥ १ ॥
 तत्रादृष्ट्वा प्रियां राजा किमेतदिति विह्वलः ।
 या पुरा मन्दिरं तस्याः प्रविष्टे मयि शोभना ॥ २ ॥
 हसन्ती मामुपायाति सा किं नैवादय दृश्यते ।
 इत्यात्मन्येव सञ्चिन्त्य मनसातिविदूयता ॥ ३ ॥
 पप्रच्छ दासीनिकरं कुतो वः स्वामिनी शुभा ।
 नायाति मां यथापूर्वं मत्प्रिया प्रियदर्शना ॥ ४ ॥
 ता ऊचुः क्रोधभवनं प्रविष्टा नैव विद्महे ।
 कारणं तत्र देव त्वं गच्छ निश्चेतुमर्हसि ॥ ५ ॥
 इत्युक्तो भयसन्त्रस्तो राजा तस्याः समीपगः ।
 उपविश्य शनैर्देहं स्पृशन्वै पाणिनाब्रवीत् ॥ ६ ॥
 किं शेषे वसुधापृष्ठे पर्यङ्कादीन् विहाय च ।
 मां त्वं खेदयसे भीरु यतो मां नावभाषसे ॥ ७ ॥
 अलङ्कारं परित्यज्य भूमौ मलिनवाससा ।
 किमर्थं ब्रूहि सकलं विधास्ये तव वाञ्छितम् ॥ ८ ॥
 को वा तवाहितं कर्ता नारी वा पुरुषोऽपि वा ।
 स मे दण्ड्यश्च वध्यश्च भविष्यति न संशयः ॥ ९ ॥
 ब्रूहि देवि यथा प्रीतिस्तदवश्यं ममाग्रतः ।
 तदिदानीं साधयिष्ये सुदुर्लभमपि क्षणात् ॥ १० ॥
 जानासि त्वं मम स्वान्तं प्रियं मां स्ववशे स्थितम् ।
 तथापि मां खेदयसे वृथा तव परिश्रमः ॥ ११ ॥
 ब्रूहि किं धनिनं कुर्यां दरिद्रं ते प्रियङ्करम् ।
 धनिनं क्षणमात्रेण निर्धनं च तवाहितम् ॥ १२ ॥
 ब्रूहि कं वा वधिष्यामि वधार्हो वा विमोक्ष्यते ।

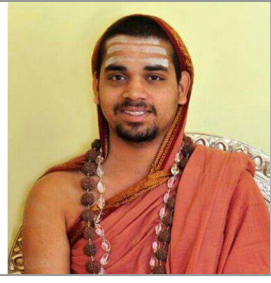


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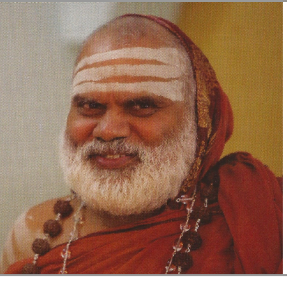
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किमत्र बहुनोक्तेन प्राणान् दास्यामि ते प्रिये ॥ १३ ॥
 मम प्राणात्प्रियतरो रामो राजीवलोचनः ।
 तस्योपरि शपे ब्रूहि त्वद्धितं तत्करोम्यहम् ॥ १४ ॥
 इति ब्रुवाणं राजानं शपन्तं राघवोपरि ।
 शनैर्विमृज्य नेत्रे सा राजानं प्रत्यभाषत ॥ १५ ॥
 यदि सत्यप्रतिज्ञोऽसि शपथं कुरुषे यदि ।
 याच्चां मे सफलां कर्तुं शीघ्रमेव त्वमर्हसि ॥ १६ ॥
 पूर्वं देवासुरे युद्धे मया त्वं परिरक्षितः ।
 तदा वरद्वयं दत्तं त्वया मे तुष्टचेतसा ॥ १७ ॥
 तदद्वयं न्यासभूतं मे स्थापितं त्वयि सुव्रत ।
 तत्रैकेन वरेणाशु भरतं मे प्रियं सुतम् ॥ १८ ॥
 एभिः सम्भृतसम्भारैर्योवराज्येऽभिषेचय ।
 अपरेण वरेणाशु रामो गच्छतु दण्डकान् ॥ १९ ॥
 मुनिवेषधरः श्रीमान् जटावल्कलभूषणः ।
 चतुर्दश समास्तत्र कन्दमूलफलाशनः ॥ २० ॥
 पुनरायातु तस्यान्ते वने वा तिष्ठतु स्वयम् ।
 प्रभाते गच्छतु वनं रामो राजीवलोचनः ॥ २१ ॥
 यदि किञ्चिद्विलम्बेत प्राणान्स्त्यक्ष्ये तवाग्रतः ।
 भव सत्यप्रतिज्ञस्त्वमेतदेव मम प्रियम् ॥ २२ ॥
 श्रुत्वैतद्दारुणं वाक्यं कैकेय्या रोमहर्षणम् ।
 निपपात महीपालो वज्राहत इवाचलः ॥ २३ ॥
 शनैरुन्मील्य नयने विमृज्य परया भिया ।
 दुःस्वप्नो वा मया दृष्टो ह्यथवा चित्तविभ्रमः ॥ २४ ॥
 इत्यालोक्य पुरः पत्नीं व्याघ्रीमिव पुरः स्थिताम् ।
 किमिदं भाषसे भद्रे मम प्राणहरं वचः ॥ २५ ॥
 रामः कमपराधं ते कृतवान् कमलेक्षणः ।
 ममाग्रे राघवगुणान् वर्णयस्यनिशं शुभान् ॥ २६ ॥
 कौसल्यां मां समं पश्यन् शुश्रूषा कुरुते सदा ।
 इति ब्रुवन्ती त्वं पूर्वमिदानीं भाषसेऽन्यथा ॥ २७ ॥
 राज्यं गृहाण पुत्राय रामस्तिष्ठतु मन्दिरे ।
 अनुगृहणीष्व मां वामे रामान्नास्ति भयं तव ॥ २८ ॥

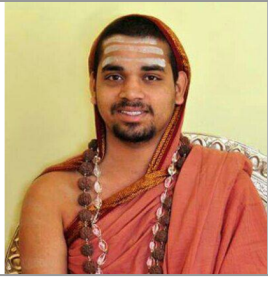


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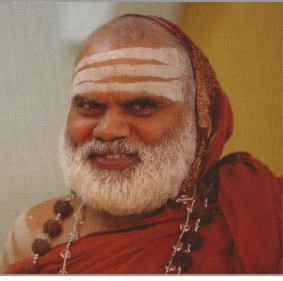


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इत्युक्त्वाश्रुपरीताक्षः पादयोर्निपपात ह ।
 कैकेयी प्रत्युवाचेदं सापि रक्तान्तलोचना ॥ २९ ॥
 राजेन्द्र किं त्वं भ्रान्तोऽसि उक्तं तद्भाषसेऽन्यथा ।
 मिथ्या करोषि चेत्स्वीयं भाषितं नरको भवेत् ॥ ३० ॥
 वनं न गच्छेद्यदि रामचन्द्रः प्रभातकालेऽजिनचीरयुक्तः ।
 उद्बन्धनं वा विषभक्षणं वा कृत्वा मरिष्ये पुरतस्तवाहम् ॥ ३१ ॥
 सत्यप्रतिज्ञोऽहमितीह लोके विडम्बसे सर्वसभान्तरेषु ।
 रामोपरि त्वं शपथं च कृत्वा मिथ्याप्रतिज्ञो नरकं प्रयाहि ॥ ३२ ॥
 इत्युक्तः प्रियया दीनो मग्नो दुःखार्णवे नृपः ।
 मूर्च्छितः पतितो भूमौ विसञ्जो मृतको यथा ॥ ३३ ॥
 एवं रात्रिर्गता तस्य दुःखात्संवत्सरोपमा ।
 अरुणोदयकाले तु वन्दिनो गायका जगुः ॥ ३४ ॥
 निवारयित्वा तान् सर्वान् कैकेयी रोषमास्थिता ।
 ततः प्रभातसमये मध्यकक्षमुपस्थिताः ॥ ३५ ॥
 ब्राह्मणाः क्षत्रिया वैश्या ऋषयः कन्यकास्तथा ।
 छत्रं च चामरं दिव्यं गजो वाजी तथैव च ॥ ३६ ॥
 अन्याश्च वारमुख्या याः पौरजानपदास्तथा ।
 वसिष्ठेन यथाज्ञप्तं तत्सर्वं तत्र संस्थितम् ॥ ३७ ॥
 स्त्रियो बालाश्च वृद्धाश्च रात्रौ निद्रां न लेभिरे ।
 कदा द्रक्ष्यामहे रामं पीतकौशेयवाससम् ॥ ३८ ॥
 सर्वाभरणसम्पन्नं किरीटकटकोज्ज्वलम् ।
 कौस्तुभाभरणं श्यामं कन्दर्पशतसुन्दरम् ॥ ३९ ॥
 अभिषिक्तं समायातं गजारूढं स्मिताननम् ।
 श्वेतच्छत्रधरं तत्र लक्ष्मणं लक्षणान्वितम् ॥ ४० ॥
 रामं कदा वा द्रक्ष्यामः प्रभातं वा कदा भवेत् ।
 इत्युत्सुकधियः सर्वे बभूवुः पुरवासिनः ॥ ४१ ॥

tato daśaratho rājā rāmābhyudayakāraṇāt |
 ādīśya mantriprakṛtiḥ sānando gr̥hamāviśat || 1||
 tatrādr̥ṣṭvā priyāṃ rājā kimetaditi vihvalaḥ |
 yā purā mandiraṃ tasyāḥ praviṣṭe mayi śobhanā || 2||
 hasantī māmupāyāti sā kiṃ naivādya dṛśyate |

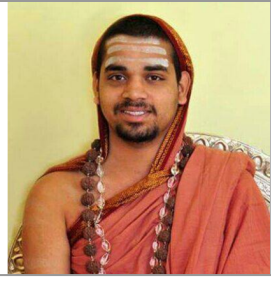


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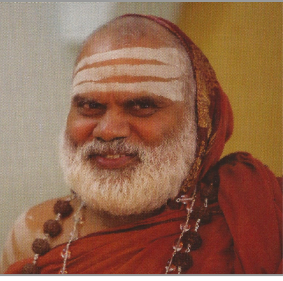
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ityātmanyeva sañcintya manasātividūyatā || 3||
papraccha dāsīnikaraṃ kuto vaḥ svāminī śubhā |
nāyāti māṃ yathāpūrvam matpriyā priyadarśanā || 4||
tā ūcuḥ krodhabhavanam praviṣṭā naiva vidmahe |
kāraṇam tatra deva tvam gaccha nīścetumarhasi || 5||
ityukto bhayasantrasto rājā tasyāḥ samīpagah |
upaviśya śanairdeham sprśanvai pāṇinābravīt || 6||
kiṃ śeṣe vasudhāprṣṭhe paryaṅkādīn vihāya ca |
māṃ tvam khedayase bhīru yato māṃ nāvabhāṣase || 7||
alaṅkāraṃ parityajya bhūmau malinavāsasā |
kimarthaṃ brūhi sakalam vidhāsyē tava vāñchitam || 8||
ko vā tavāhitam kartā nārī vā puruṣo'pi vā |
sa me daṇḍyaśca vadhyaśca bhaviṣyati na saṃśayaḥ || 9||
brūhi devi yathā prītistadavaśyam mamāgrataḥ |
tadidānīm sādhaiṣye sudurlabhamapi kṣaṇāt || 10||
jānāsi tvam mama svāntam priyam māṃ svavaśe sthitam |
tathāpi māṃ khedayase vṛthā tava pariśramaḥ || 11||
brūhi kiṃ dhaninaṃ kuryām daridraṃ te priyaṅkaram |
dhaninaṃ kṣaṇamātreṇa nirdhanaṃ ca tavāhitam || 12||
brūhi kaṃ vā vadhiṣyāmi vadhārho vā vimokṣyate |
kimatra bahunoktena prāṇān dāsyāmi te priye || 13||
mama prāṇātpriyataro rāmo rājīvalocanaḥ |
tasyopari śape brūhi tvaddhitam tatkaromyaham || 14||
iti bruvāṇam rājānam śapantaṃ rāghavopari |
śanairvimrjya netre sā rājānam pratyabhāṣata || 15||
yadi satyapratijño'si śapatham kuruṣe yadi |
yācñām me saphalām kartum śīghrameva tvamarhasi || 16||
pūrvam devāsure yuddhe mayā tvam parirakṣitaḥ |
tadā varadvayaṃ dattaṃ tvayā me tuṣṭacetasā || 17||
tadvayaṃ nyāsabhūtam me sthāpitaṃ tvayi suvrata |
tatraikena vareṇāśu bharaṭam me priyam sutam || 18||
ebhiḥ sambhṛtasambhāiryaauvarāḷje'bhiṣecaya |
apareṇa vareṇāśu rāmo gacchatu daṇḍakān || 19||

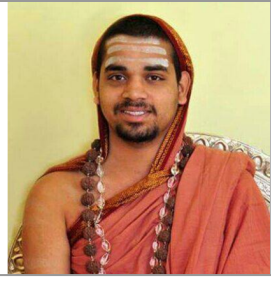


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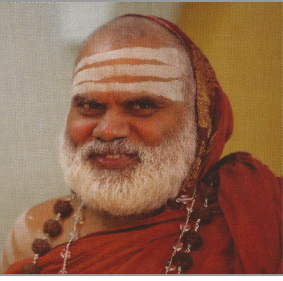
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muniveṣadharah śrīmān jaṭāvalkalabhūṣaṇah |
 caturdaśa samāstatra kandaṁūlaphalāśaṇah || 20||
 punarāyātu tasyānte vane vā tiṣṭhatu svayam |
 prabhāte gacchatu vanaṁ rāmo rājīvalocanaḥ || 21||
 yadi kiñcidvilambeta prāṇānstyakṣye tavāgrataḥ |
 bhava satyapratijñastvameta deva mama priyam || 22||
 śrutvaitaddāruṇaṁ vākyaṁ kaikeyā romaharṣaṇam |
 nipapāta mahīpālo vajrāhata ivācalaḥ || 23||
 śanairunmīlya nayane vimṛjya parayā bhiyā |
 duḥsvapno vā mayā drṣṭo hyathavā cittavibhramah || 24||
 ityālokyā puraḥ patnīm vyāghrīmiva puraḥ sthitām |
 kimidaṁ bhāṣase bhadre mama prāṇaharaṁ vacaḥ || 25||
 rāmaḥ kamaparādhaṁ te kṛtavān kamalekṣaṇah |
 mamāgre rāghavaguṇān varṇayasyaṇiśaṁ śubhān || 26||
 kausalyāṁ mām samaṁ paśyan śuśrūṣā kurute sadā |
 iti bruvantī tvaṁ pūrvamidānīm bhāṣase'nyathā || 27||
 rājyaṁ grhāṇa putrāya rāmastiṣṭhatu mandire |
 anugrḥṇīṣva mām vāme rāmānnāsti bhayaṁ tava || 28||
 ityuktavāśruparītākṣaḥ pādayornipapāta ha |
 kaikeyī pratyuvācedaṁ sāpi raktāntalocanā || 29||
 rājendra kiṁ tvaṁ bhrānto'si uktaṁ tadbhāṣase'nyathā |
 mithyā karoṣi cetsvīyaṁ bhāṣitaṁ narako bhavet || 30||
 vanaṁ na gacchedyadi rāmacandraḥ prabhātakāle'jinacīrayuktaḥ |
 udbandhanaṁ vā viṣabhakṣaṇaṁ vā kṛtvā mariṣye puratastavāham || 31||
 satyapratijño'hamitīha loke viḍambase sarvasabhāntareṣu |
 rāmopari tvaṁ śapathaṁ ca kṛtvā mithyāpratijño narakaṁ prayāhi || 32||
 ityuktaḥ priyayā dīno magno duḥkhārṇave nṛpaḥ |
 mūrccchitaḥ patito bhūmau visañjño mṛtako yathā || 33||
 evaṁ rātrirgatā tasya duḥkhātsaṁvatsaropamā |
 aruṇodayakāle tu vandino gāyakā jaguḥ || 34||
 nivārayitvā tān sarvān kaikeyī roṣamāsthitaḥ |
 tataḥ prabhātasamaye madhyakakṣamupasthitāḥ || 35||
 brāhmaṇāḥ kṣatriyā vaiśyā ṛṣayaḥ kanyakāstathā |

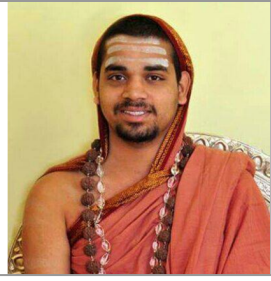


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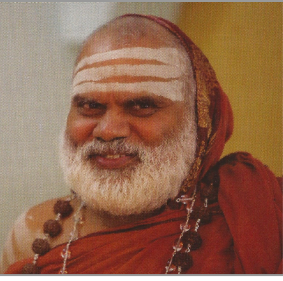


chatraṃ ca cāmaraṃ divyaṃ gajo vājī tathaiva ca || 36||
 anyāśca vāramukhyā yāḥ pauraṅgapadāstathā |
 vasiṣṭhena yathāñāptaṃ tatsarvaṃ tatra samsthitam || 37||
 striyo bālāśca vṛddhāśca rātrau nidrāṃ na lebhire |
 kadā drakṣyāmahe rāmaṃ pītakaśeyavāsasam || 38||
 sarvābharaṇasampannaṃ kirīṭakaṭakojjvalam |
 kaustubhābharaṇaṃ śyāmaṃ kandarpaśatasundaram || 39||
 abhiṣiktaṃ samāyātaṃ gajārūḍhaṃ smitānanam |
 śvetacchatradharaṃ tatra lakṣmaṇaṃ lakṣaṇānvitam || 40||
 rāmaṃ kadā vā drakṣyāmaḥ prabhātaṃ vā kadā bhavet |
 ityutsukadhiyaḥ sarve babhūvuḥ puravāsinaḥ || 41||



King Dasaratha now called all his ministers and leading noble men and ordered them to make all arrangements for the installation of Rama as Yuvaraja. After that he went to his quarters in the palace. On entering his quarters, he was shocked to notice the absence of his dear wife Kaikeyi and thought: "When I return to the palace, my handsome and dear wife usually approaches me smiling. Why is it that today I do not see her at all here?" Thinking like this within himself, he asked the group of attending maids there: "Why is it that your mistress, my most handsome and dear wife, has not come to receive me as usual?" They replied: "She has - shut herself up in the 'chamber of angry = protest!' We do not know why she has done so. It is better that Your Majesty is pleased to go in and ascertain the reason."

Stunned to hear this news, the King - entered the room, and sitting by the side of Kaikeyi and stroking her body, said to her: "Dear one! Why is it that, cancellation cots and other furniture, you are lying on the bare floor? Why is it that you are not talking to me? I am extremely distressed by this conduct of yours, O timid one! Abandoning all your jewellery, and wearing only a soiled cloth, why are you lying on this bare floor? Tell me what is the cause of your dissatisfaction, and I shall fulfill all your demands. Whoever it be that has caused you distress, whether it is man or woman, I am ready to inflict on that person punishment, including capital sentence. Dear one! Whatever it be that you are longing for, appraise me of it, and I shall accomplish it in no time, however difficult it might be. You know me to the core that I am your dear husband completely under your control. When I am thus ever ready to fulfill your

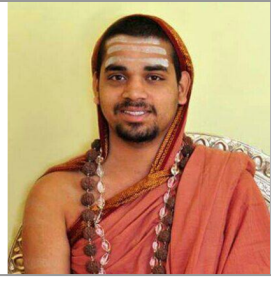


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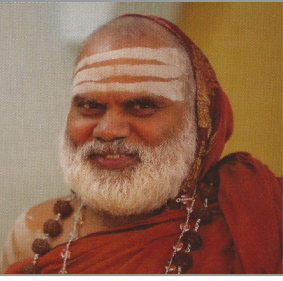
desires, it is needless for you to put yourself to all this trouble. If you want a person dear to you to be enriched, I am ready to enrich him. If you want one inimical to you to be exhausted, I am ready to accomplish that also in no time. Tell me whether you want anyone to be executed. That shall certainly be done. Tell me whose sentence of execution you want to be taken back, that too shall be done. Why talk too much? O dear one! I am willing to offer even my life for your sake. I swear by the lotus-eyed Rama, who is dearer to me than my life itself, that I shall do whatever would give you satisfaction. Tell me what you want and I shall certainly accomplish it."

To him who was speaking thus, swearing by Rama, Kaikeyi replied, after rubbing away the tears from her eyes. She said, "If you are truthful, if you are going to fulfill what you have sworn by, then you are bound to carry out my request immediately. In days of old, when you took part in a battle between the Devas and the Asuras, I happened to save your life in a critical situation. Being highly



pleased with me for it, you offered me two boons. O truthful one! Those two boons which you then offered are still unfulfilled and are in your safe custody. Of those, one boon that I want now is that my dear son Bharata be immediately installed as Yuvaraja, utilizing all these arrangements you have made for Rama's installation as yuvaraja. The second boon I want is that Rama should be immediately sent into exile to the forest of Dandaka right now without any delay. Let Sri Rama, dressed in an ascetic's garb of tree-bark, wearing matted locks, and devoid of all ornaments, live in the forest, subsisting on roots and fruits, for fourteen years. At the end of that period, let him return to the country or stay on in the forest itself if he prefers to do so. The lotus-eyed Rama should depart to the forest by the next sunrise. If there is any delay in carrying out my wish in these respects, I will put an end to my life in your very presence. Be true to your words. This is what I wish to be done."

Hearing these shocking and frightening words of Kaikeyi, King Dasaratha fell on the floor, like a mountain struck by the thunderbolt weapon of Indra. Slowly opening his eyes and rubbing them with his hands, Dasaratha, who was full of fear, felt confused. Was he experiencing an evil dream or had he lost his mind? Looking at his wife Kaikeyi, who was standing in front like a tigress, he said, "Dear one, how is it that you are speaking words that will virtually take my life away? What harm has the lotus-eyed Rama done to you? You have in the past always been

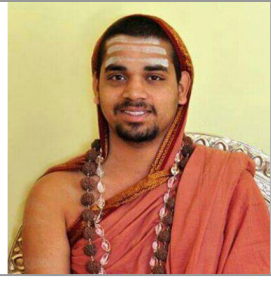


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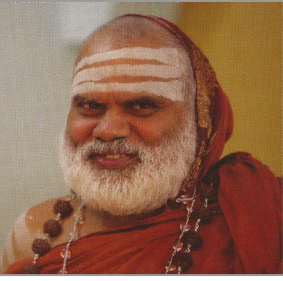
speaking to me about the numerous virtues of Rama. You, who have said in the past that Rama looks on you and Kausalya alike, and that he is always serving you-how is it that you speak now in this strain against him? Let the kingdom go to your son, but let Rama stay on in the palace. Be pleased to favour me by accepting this proposal. What harm could you possibly have from Rama?"

With these words and weeping, he fell at the feet of Kaikeyi; but she with her eyes red with anger said as follows in reply: "O great King! Have you become mad? You are now speaking contrary to what you have spoken a moment before. If you prove false to your words, hell will be your fate. If Rama fails to go next morning to the forest, dressed in deer skin and tree-bark, I will be committing suicide in your very presence by hanging with a rope round my neck or by taking poison. In all assemblies in this world you are mandated as one true to your plighted words; and now after swearing in the name of Rama himself, if you fail to do according to your promise, you are sure to be consigned to hell."

Hearing these words of his wife, the unfortunate king, immersed in the ocean of sorrow, fell unconscious on the floor like one dead. On account of sorrow, he spent that night as if it were one year. When it was sunrise, the bards and the panegyrists began their recitals to the accompaniment of instrumental music to awaken the king. But on Kaikeyi's order, these artistes had to stop their music and recitals. Kaikeyi stood there in a very angry mood. When it was daybreak, there assembled at the central gate all who had been ordered to do so by Vasishtha-citizens of the four classes, maidens, those holding superb ceremonial umbrellas and chowris, elephants and horses, dancing girls, and the general residents of the city and the villages. All the citizens, men and women and children of the place, had no sleep that night. In great expectation, they were waiting for the morning when they could see, after the installation, the blue-complexioned and Cupid-like Rama dressed in yellow silk, decorated with jewellery, and adorned with a crown and shining armlets and the jewel Kaustubha, riding on an elephant along with Lakshmana under the cover of a ceremonial white umbrella.

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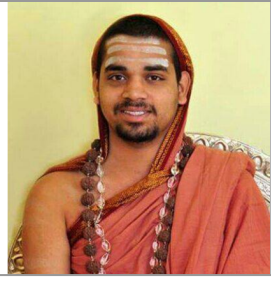


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

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

Chapter 9 rājavidyā rājyaguhyayoga:

7

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

sarvabhūtāni kaunteya prakṛtiṃ yānti māmikām |



kalpakṣaye punastāni
kalpādaṁ visṛjāmyaham
॥ 7 ॥

Prakṛti: the inferior one composed of the three gunas. The end of a kalpa is the time of dissolution (pralaya,) and the beginning of a kalpa is the time of production (utpatti). Thus:

8

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

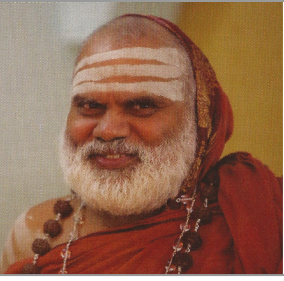
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

prakṛtiṃ svāmavaṣṭabhya visṛjāmi punaḥ punaḥ |

bhūtagrāmamimaṁ kṛtsnamavaśaṁ prakṛtervaśāt || 8 ||

With the help of the Prakṛti, i.e., of Avidya, which is subject to Me, I cause all these beings we now see to emanate again and again from the Prakṛti; all of them being rendered powerless by avidya and other sources of evil under the influence of the Prakṛti, i.e., of Svabhava or Nature-Īśvara is not bound by His acts.

Then as creating this multitude of beings of unequal conditions, Thou, the Supreme Lord, shalt be subject to dharma and adharma arising from that act ? In reply, the Kṛṣṇa says

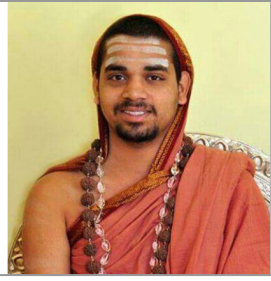


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9

नच मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

naca māṃ tāni karmāṇi nibadhnanti dhanañjaya |

udāsīnavadāsīnamasaktaṃ teṣu karmasu || 9 ||

The acts involved in the unequal creation of the multitudinous beings do not bind Me, the Íśwara. Now, the Kriṣṇa gives the reason why He is not affected by the acts:- I, knowing the immutability of the Self, remain like one who is unconcerned, without attachment for the fruit of the act i.e., without the egotistic feeling 'I do.' Therefore, in the case of others also, the absence of the egotistic feeling of agency and the absence of attachment for results is the cause of freedom (from dharma and adharma) Otherwise, the deluded man is bound by his own acts like the silk-worm in the cocoon.

Now, the statements 'I send forth this multitude of beings (ix. 7) and 'remaining like one unconcerned' involve a self-contradiction. In explanation thereof, the Kriṣṇa says:

10

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ।

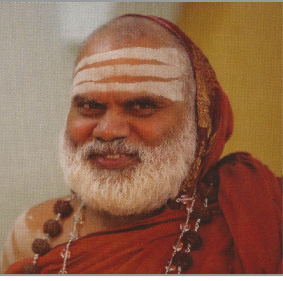
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

mayā'dhyakṣeṇa prakṛtiḥ sūyate sacarācaram |

hetunā'nena kaunteya jagadviparivartate || 10 ||

By Me presiding : as a mere viewer on every side and the immutable witness. My Maya i.e., the Avidya, composed of the three gunas, produces the universe comprising the moving and the unmoving objects. So says the chant: 'The one, the luminous, hidden in all beings, all-pervading, the Inner Self of all, the superintendent of all acts, the abode of all beings, the witness, the perceiver, alone, and free from qualities.'-(Svetasvatara-Up. 6-11).

Because I am the witness, because I preside, this universe comprising the moving and the unmoving objects, the manifested and the unmanifested, moves on through all stages. Indeed, all activity in the world-such as 'I shall enjoy this, 'I see this,' 'I hear this,' 'I feel pleasure,' 'I feel pain,' 'To gain this I shall do it, I shall learn this ' arises by way of forming an object of consciousness; it has its being in consciousness and has its end in consciousness. Such chants as 'Who in the Supreme Heaven (of the heart) is the witness of this; (Tai. Br. 2-8-9) point only to this view. Accordingly (The Íśvara being the creator of the Universe is the mere witness thereof) as there is no conscious entity other than the One Divine Being, there cannot be a separate enjoyer; and it is therefore irrelevant to ask or to answer the question (It is not right to ask or answer the question what is the purpose of Creation? We cannot say that it is meant for the enjoyment of the Supreme; for, the Supreme really enjoys nothing. It is pure consciousness, a mere witness. And there is no other enjoyer, for there is no other conscious entity. The Íśvara is one only; and what is, not

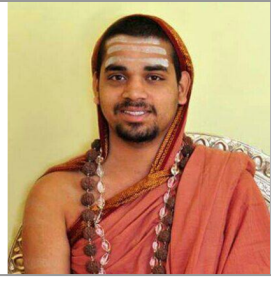


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conscious cannot enjoy. Nor is Creation intended to secure moksha, because it is opposed to moksha. Thus, neither the question nor an answer to it is possible; and there is no occasion for it, as Creation is due to the Maya of the Supreme.), 'Of what purpose is this creation by the One, the Divine, the pure all-witnessing Spirit or Consciousness, having really no concern with any enjoyment whatever? So says the sruti: (This sruti means that it is very hard to know the Supreme Self.)Who could perceive (It) directly, and who could declare hence born and why this variegated creation? '-(Tai, Br. 2-8-9.)



The Kriṣṇa has also said: 'Wisdom is enveloped by unwisdom; thereby mortals are deluded.'*(v. 15).

The life of the impious. : Though I am thus eternal, pure, wise, and free, by nature, Omniscient the Self of all

11

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

avajānanti māṃ mūḍhā mānuṣīṃ tanumāśritam |
paraṃ bhāvamajānanto mama bhūta-maheśvaram ||

11 ||

Fools, unable to discriminate, despise Me living among them with a human body, these fools not understanding My higher being, not knowing that I am the Supreme Self, that I am, like akasa, that I am the Great Lord, the very Self, of all beings. Then by continually despising Me,

these poor creatures are ruined.

How (is their condition pitiable)?

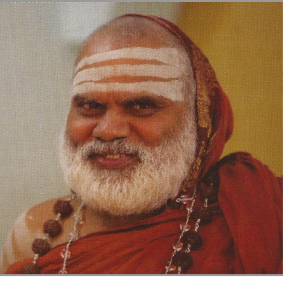
12

मोघाशा मोधकर्माणो मोघज्ञाना विचेतसः ।

राक्षसीमासुरी चैव प्रकृतिं मोहिनीं श्रिताः ॥१२॥

moghāśā modhakarmāṇo moghajñānā vicetasah |
rākṣasīmāsūrī caiva prakṛtiṃ mohinīm śritāḥ ||12||

They cherish vain hopes. The agnihotra and other actions performed by them are fruitless, because they insult the Lord, because they neglect their own Self. Even their knowledge is fruitless. They are devoid of discrimination. They partake of the nature of Rakshasas and Asuras

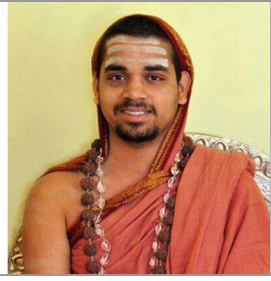


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(After death such people will be born as Rakshasas or Asuras. The nature of Rakshasas consists in committing deeds of cruelty, and that of Asuras in robbing another's property, in the absence of charity and sacrifice) They see no self beyond the body and engage in cruel deeds, their rule of conduct being 'cut, break, drink, devour, rob others' property.'

The ways of the faithful devotees. :But, the faithful who are engaged in devotion (Bhakti) to the Lord, i.e., who walk in the path of moksha,

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

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