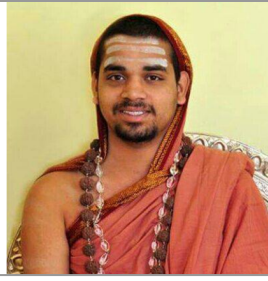


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## ADHYATMA RAMAYAN

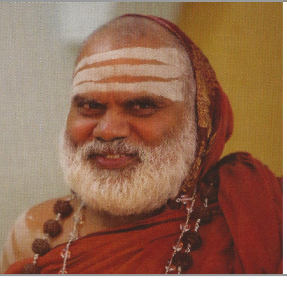
By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ तृतीयः सर्गः ॥

॥ tṛtīyaḥ sargaḥ ॥

नेदानीमुत्थितो राजा किमर्थं चेति चिन्तयन् ।  
 सुमन्त्रः शनकैः प्रायाद्यत्र राजाऽवतिष्ठते ॥ ४२ ॥  
 वर्धयन् जयशब्देन प्रणमन् शिरसा नृपम् ।  
 अतिखिन्नं नृपं दृष्ट्वा कैकेयीं समपृच्छत ॥ ४३ ॥  
 देवि कैकेयि वर्धस्व किं राजा दृश्यतेऽन्यथा ।  
 तमाह कैकेयी राजा रात्रौ निद्रां न लब्धवान् ॥ ४४ ॥  
 रामरामेति रामेति राममेवानुचिन्तयन् ।  
 प्रजागरेण वै राजा हयस्वस्थ इव लक्ष्यते ।  
 राममानय शीघ्रं त्वं राजा द्रष्टुमिहेच्छति ॥ ४५ ॥  
 अश्रुत्वा राजवचनं कथं गच्छामि भामिनि ।  
 तच्छ्रुत्वा मन्त्रिणो वाक्यं राजा मन्त्रिणमब्रवीत् ॥ ४६ ॥  
 सुमन्त्र रामं द्रक्ष्यामि शीघ्रमानय सुन्दरम् ।  
 इत्युक्तस्त्वरितं गत्वा सुमन्त्रो राममन्दिरम् ॥ ४७ ॥  
 अवारितः प्रविष्टोऽयं त्वरितं राममब्रवीत् ।  
 शीघ्रमागच्छ भद्रं ते राम राजीवलोचन ॥ ४८ ॥  
 पितुर्गेहं मया सार्धं राजा त्वां द्रष्टुमिच्छति ।  
 इत्युक्तो रथमारुह्य सम्भ्रमात्त्वरितो ययौ ॥ ४९ ॥  
 रामः सारथिना सार्धं लक्ष्मणेन समन्वितः ।  
 मध्यकक्षे वसिष्ठादीन् पश्यन्नेव त्वरान्वितः ॥ ५० ॥  
 पितुः समीपं सङ्गम्य ननाम चरणौ पितुः ।  
 राममालिङ्गितुं राजा समुत्थाय ससम्भ्रमः ॥ ५१ ॥  
 बाहू प्रसार्य रामेति दुःखान्मध्ये पपात ह ।  
 हा हेति रामस्तं शीघ्रमालिङ्ग्याङ्के न्यवेशयत् ॥ ५२ ॥  
 राजानं मूर्च्छितं दृष्ट्वा चुक्रुशुः सर्वयोषितः ।  
 किमर्थं रोदनमिति वसिष्ठोऽपि समाविशत् ॥ ५३ ॥

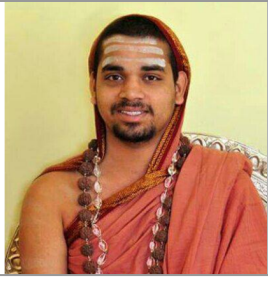


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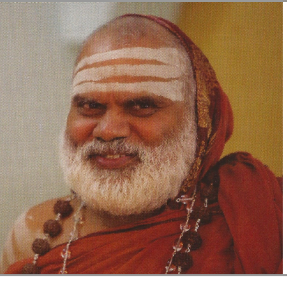
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रामः पप्रच्छ किमिदं राजो दुःखस्य कारणम् ।  
 एवं पृच्छति रामे सा कैकेयी राममब्रवीत् ॥ ५४ ॥  
 त्वमेव कारणं ह्यत्र राजो दुःखोपशान्तये ।  
 किञ्चित्कार्यं त्वया राम कर्तव्यं नृपतेर्हितम् ॥ ५५ ॥  
 कुरु सत्यप्रतिज्ञस्त्वं राजानं सत्यवादिनम् ।  
 राजा वरद्वयं दत्तं मम सन्तुष्टचेतसा ॥ ५६ ॥  
 त्वदधीनं तु तत्सर्वं वक्तुं त्वां लज्जते नृपः ।  
 सत्यपाशेन सम्बद्धं पितरं त्रातुमर्हसि ॥ ५७ ॥  
 पुत्रशब्देन चैतद्धि नरकात्त्रायते पिता ।  
 रामस्तयोदितं श्रुत्वा शूलेनाभिहतो यथा ॥ ५८ ॥  
 व्यथितः कैकेयीं प्राह किं मामेवं प्रभाषसे ।  
 पित्रर्थं जीवितं दास्ये पिबेयं विषमुल्बणम् ॥ ५९ ॥  
 सीतां त्यक्ष्येऽथ कौसल्यां राज्यं चापि त्यजाम्यहम् ।  
 अनाज्ञप्तोऽपि कुरुते पितुः कार्यं स उत्तमः ॥ ६० ॥  
 उक्तः करोति यः पुत्रः स मध्यम उदाहृतः ।  
 उक्तोऽपि कुरुते नैव स पुत्रो मल उच्यते ॥ ६१ ॥  
 अतः करोमि तत्सर्वं यन्मामाह पिता मम ।  
 सत्यं सत्यं करोम्येव रामो द्विर्नाभिभाषते ॥ ६२ ॥  
 इति रामप्रतिज्ञां सा श्रुत्वा वक्तुं प्रचक्रमे ।  
 राम त्वदभिषेकार्थं सम्भाराः सम्भृताश्च ये ॥ ६३ ॥  
 तैरेव भरतोऽवश्यमभिषेच्यः प्रियो मम ।  
 अपरेण वरेणाशु चीरवासा जटाधरः ॥ ६४ ॥  
 वनं प्रयाहि शीघ्रं त्वमद्यैव पितुराज्ञया ।  
 चतुर्दश समास्तत्र वस मुन्यन्नभोजनः ॥ ६५ ॥  
 एतदेव पितुस्तेऽद्य कार्यं त्वं कर्तुमर्हसि ।  
 राजा तु लज्जते वक्तुं त्वामेवं रघुनन्दन ॥ ६६ ॥  
 श्रीराम उवाच  
 भरतस्यैव राज्यं स्यादहं गच्छामि दण्डकान् ।  
 किन्तु राजा न वक्तीह मां न जानेऽत्र कारणम् ॥ ६७ ॥  
 श्रुत्वैतद्रामवचनं दृष्ट्वा रामं पुरः स्थितम् ।  
 प्राह राजा दशरथो दुःखितो दुःखितं वचः ॥ ६८ ॥

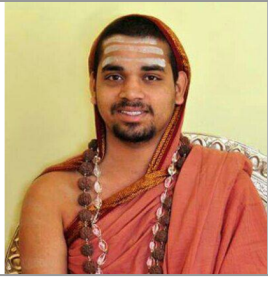


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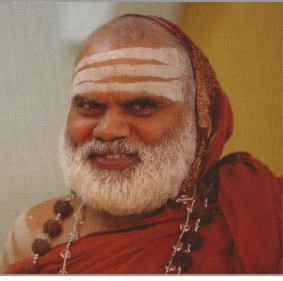


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स्त्रीजितं भ्रान्तहृदयमुन्मार्गपरिवर्तिनम् ।  
 निगृह्य मां गृहाणेदं राज्यं पापं न तदभवेत् ॥ ६९ ॥  
 एवं चेदनृतं नैव मां स्पृशेद्रघुनन्दन ।  
 इत्युक्त्वा दुःखसन्तप्तो विललाप नृपस्तदा ॥ ७० ॥  
 हा राम हा जगन्नाथ हा मम प्राणवल्लभ ।  
 मां विसृज्य कथं घोरं विपिनं गन्तुमर्हसि ॥ ७१ ॥  
 इति रामं समालिङ्ग्य मुक्तकण्ठो रुरोद ह ।  
 विमृज्य नयने रामः पितुः सजलपाणिना ॥ ७२ ॥  
 आश्वासयामास नृपं शनैः स नयकोविदः ।  
 किमत्र दुःखेन विभो राज्यं शासतु मेऽनुजः ॥ ७३ ॥  
 अहं प्रतिज्ञां निस्तीर्य पुनर्यास्यामि ते पुरम् ।  
 राज्यात्कोटिगुणं सौख्यं मम राजन् वने सतः ॥ ७४ ॥  
 त्वत्सत्यपालनं देव कार्यं चापि भविष्यति ।  
 कैकेय्याश्च प्रियो राजन् वनवासो महागुणः ॥ ७५ ॥  
 इदानीं गन्तुमिच्छामि व्येतु मातुश्च हज्ज्वरः ।  
 सम्भारश्चोपहीयन्तामभिषेकार्थमाहताः ॥ ७६ ॥  
 मातरं समनुश्वास्य अनुनीय च जानकीम् ।  
 आगत्य पादौ वन्दित्वा तव यास्ये सुखं वनम् ॥ ७७ ॥  
 इत्युक्त्वा तु परिक्रम्य मातरं द्रष्टुमाययौ ।  
 कौसल्यापि हरेः पूजां कुरुते रामकारणात् ॥ ७८ ॥  
 होमं च कारयामास ब्राह्मणेभ्यो ददौ धनम् ।  
 ध्यायते विष्णुमेकाग्रमनसा मौनमास्थिता ॥ ७९ ॥  
 अन्तःस्थमेकं घनचित्प्रकाशं निरस्तसर्वातिशयस्वरूपम् ।  
 विष्णुं सदानन्दमयं हृदब्जे सा भावयन्ती न ददर्श रामम् ॥ ८० ॥  
 इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे  
 अयोध्याकाण्डे तृतीयः सर्गः ॥ ३ ॥

nedānīmutthito rājā kimarthaṃ ceti cintayan |  
 sumantraḥ śanakaiḥ prāyādyatra rājā'vatiṣṭhate || 42||  
 vardhayan jayaśabdena praṇaman śirasā nṛpam |  
 atikhinnaṃ nṛpaṃ dr̥ṣṭvā kaikeyīṃ samapṛcchata || 43||  
 devi kaikeyi vardhasva kiṃ rājā dr̥śyate'nyathā |

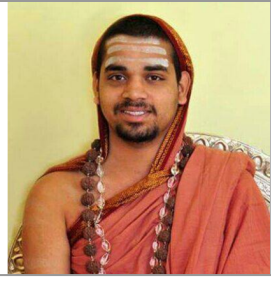


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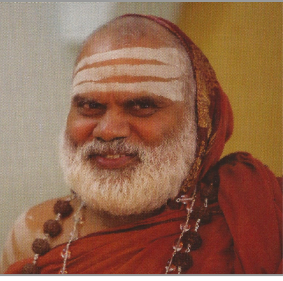
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tamāha kaikeyī rājā rātrau nidrām na labdhavān || 44||  
rāmarāmeti rāmeti rāmamevānucintayan |  
prajāgareṇa vai rājā hyasvastha iva lakṣyate |  
rāmamānaya śīghraṃ tvam rājā draṣṭumihecchati || 45||  
āsrutvā rājavacanam katham gacchāmi bhāmini |  
tacchrutvā mantriṇo vākyaṃ rājā mantriṇamabravīt || 46||  
sumantra rāmaṃ draṣṭyāmi śīghramānaya sundaram |  
ityuktastvaritam gatvā sumantro rāmamandiram || 47||  
avāritaḥ praviṣṭo'yaṃ tvaritam rāmamabravīt |  
śīghramāgaccha bhadraṃ te rāma rājīvalocana || 48||  
piturgehaṃ mayā sārdhaṃ rājā tvam draṣṭumicchati |  
ityukto rathamāruhya sambhramāttvarito yayau || 49||  
rāmaḥ sārathinā sārdhaṃ lakṣmaṇena samanvitaḥ |  
madhyakakṣe vasiṣṭhādīn paśyanneva tvarānvitaḥ || 50||  
pituḥ samīpaṃ saṅgamyā nanāma caraṇau pituḥ |  
rāmamālīngitum rājā samutthāya sasambhramaḥ || 51||  
bāhū prasārya rāmeti duḥkhānmadhye papāta ha |  
hā hetī rāmastaṃ śīghramālīngyāṅke nyaveśayat || 52||  
rājānaṃ mūrccitaṃ drṣṭvā cukruśuḥ sarvayoṣitaḥ |  
kimarthaṃ rodanamiti vasiṣṭho'pi samāviśat || 53||  
rāmaḥ papraccha kimidaṃ rājño duḥkhasya kāraṇam |  
evaṃ prcchati rāme sā kaikeyī rāmamabravīt || 54||  
tvameva kāraṇaṃ hyatra rājño duḥkhopaśāntaye |  
kiñcitkāryaṃ tvayā rāma kartavyaṃ nṛpaterhitam || 55||  
kuru satyapratijñastvaṃ rājānaṃ satyavādinam |  
rājñā varadvayaṃ dattaṃ mama santuṣṭacetasā || 56||  
tvadadhīnaṃ tu tatsarvaṃ vaktum tvam lajjate nṛpaḥ |  
satyapāśena sambaddhaṃ pitaraṃ trātumarhasi || 57||  
putraśabdena caitaddhi narakāttrāyate pitā |  
rāmastayoditaṃ śrutvā śūlenābhihato yathā || 58||  
vyathitaḥ kaikeyīm prāha kiṃ māmevaṃ prabhāṣase |  
pitrarthe jīvitaṃ dāsyē pibeyaṃ viṣamulbaṇam || 59||  
sītāṃ tyakṣye'tha kausalyāṃ rājyaṃ cāpi tyajāmyaham |

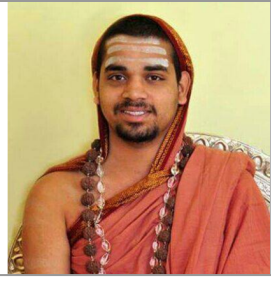


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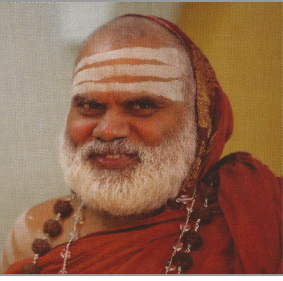
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anājñapto'pi kurute pituḥ kāryaṃ sa uttamaḥ || 60||  
uktaḥ karoti yaḥ putraḥ sa madhyama udāhṛtaḥ |  
ukto'pi kurute naiva sa putro mala ucyate || 61||  
ataḥ karomi tatsarvaṃ yanmāmāha pitā mama |  
satyaṃ satyaṃ karomyeva rāmo dvirnābhibhāṣate || 62||  
iti rāmapratijñāṃ sā śrutvā vaktuṃ pracakrame |  
rāma tvadabhiṣekārthaṃ sambhārāḥ sambhṛtāśca ye || 63||  
taireva bharato'vaśyamabhiṣecyaḥ priyo mama |  
apareṇa vareṇāśu cīravāsā jaṭādharāḥ || 64||  
vanaṃ prayāhi śīghraṃ tvamadyaiva piturājñayā |  
caturdaśa samāstatra vasa munyannabhojanaḥ || 65||  
etadeva pituste'dya kāryaṃ tvaṃ kartumarhasi |  
rājā tu lajjate vaktuṃ tvāmevaṃ raghunandana || 66||  
śrīrāma uvāca  
bharatasyaiva rājyaṃ syādahaṃ gacchāmi daṇḍakān |  
kintu rājā na vaktīha mām na jāne'tra kāraṇam || 67||  
śrutvaitadrāmavacanāṃ drṣṭvā rāmaṃ puraḥ sthitam |  
prāha rājā daśaratho duḥkhito duḥkhitaṃ vacaḥ || 68||  
strījitaṃ bhrāntaḥṛdayamunmārgaparivartinam |  
nigṛhya mām gṛhāṇedaṃ rājyaṃ pāpaṃ na tadbhavet || 69||  
evaṃ cedanṛtaṃ naiva mām sprṣedraghunandana |  
ityuktvā duḥkhasantapto vilalāpa nṛpastadā || 70||  
hā rāma hā jagannātha hā mama prāṇavallabha |  
mām visṛjya kathaṃ ghoraṃ vipinaṃ gantumarhasi || 71||  
iti rāmaṃ samālīṅgya muktakaṇṭho ruroda ha |  
vimṛjya nayane rāmaḥ pituḥ sajalapāṇinā || 72||  
āśvāsayāmāsa nṛpaṃ śanaiḥ sa nayakovidāḥ |  
kimatra duḥkhena vibho rājyaṃ śāsatu me'nujaḥ || 73||  
ahaṃ pratijñāṃ nistīrya punaryāsyāmi te puram |  
rājyātkoṭiguṇaṃ saukhyaṃ mama rājan vane sataḥ || 74||  
tvatsatyapālanaṃ deva kāryaṃ cāpi bhaviṣyati |  
kaikeyyāśca priyo rājan vanavāso mahāguṇaḥ || 75||  
idānīm gantumicchāmi vyetu mātuśca hrījvaraḥ |

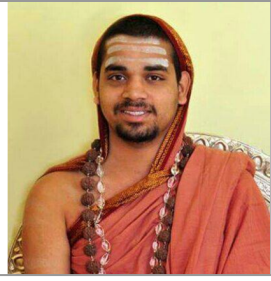


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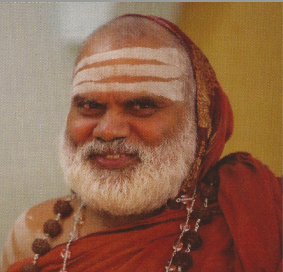


sambhāraścopahrīyantāmabhiṣekārthamāhṛtāḥ || 76||  
 mātaraṃ samanuśvāsyā anunīya ca jānakīm |  
 āgatya pādaṃ vanditvā tava yāsyē sukhaṃ vanam || 77||  
 ityuktvā tu parikramya mātaraṃ draṣṭumāyayau |  
 kausalyāpi hareḥ pūjāṃ kurute rāmakāraṇāt || 78||  
 homaṃ ca kārayāmāsa brāhmaṇebhyo dadau dhanam |  
 dhyāyate viṣṇumekāgramanasā maunamāsthitā || 79||  
 antaḥsthamekaṃ ghanacitprakāśaṃ nirastasarvātīśayasvarūpam |  
 viṣṇuṃ sadānandamayaṃ hṛdabje sā bhāvayantī na dadarśa rāmam || 80||  
 iti śrīmadadhyātmārāmāyaṇe umāmaheśvarasaṃvāde  
 ayodhyākāṇḍe tṛtīyaḥ sargaḥ || 3||

Seeing that the king had not yet awakened from sleep, the Minister Sumantra hurried to the palace where he was living. On greeting the king with good wishes and prostrations, Sumantra noticed him extremely grief-stricken. He addressed Kaikeyi as follows: Sumantra said: "O honoured lady! May you be prosperous. How is it that I see the King with a sorrow-stricken face?" Kaikeyi replied, "The King had no sleep during the whole night. Uttering the name of Rama, he has been thinking of him alone. For want of sleep, you find him in this distressed condition. You bring Rama to this place quickly. The King desires to meet him."

Sumantra replied, "O my king's lady! Without a word from the King, how can I go and bring Rama here?" Hearing these words of the Minister, King Dasaratha said to him in a very low voice, "O Sumantra! I wish to see Rama immediately. Bring him here quickly." Being so commanded by the king, Sumantra went to Rama's palace in great haste. Without being detained anywhere, he met Rama quickly and said, "O lotus-eyed Rama! Please come with me to your - father's palace immediately. He wants to see you immediately now. May good - befall you!" Saying so, he ascended his chariot together with Rama and Lakshmana and departed immediately in an agitated mood.

Reaching the middle gate of the palace, along with Lakshmana and his charioteer, Rama saw Vasishtha and all others assembled. In great haste, he proceeded to his father's presence and prostrated himself before him. The King then got up and with great affection proceeded to embrace Rama but he slipped before reaching him. But as he lifted his hand for the purpose, he fell down calling the name of Rama in an extremely distressed voice. Surprised at this, Rama immediately supported him, embraced him and stretched him in his own lap. Seeing the King unconscious, all the women there cried out in great agony. In order to ascertain the reason for these cries, sage Vasishtha also immediately rushed into the palace. Now Rama enquired of the persons present there, the cause of his father's sorrow. On his questioning thus, Kaikeyi said to him: "You alone, O Rama, can relieve the King of his sorrow. There is one thing which you have to do to bring him relief. May you, who are yourself truthful, help the King to fulfil his plighted words.

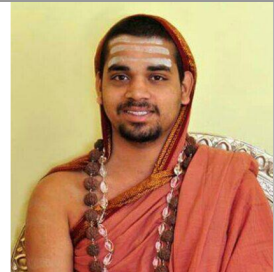


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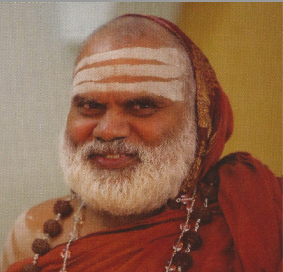
Once, highly pleased with me, the King had given me two boons. The fulfilment of these is in your



hands. The King is hesitant to speak to you about it. Bound as he is by the cord of vow of truthfulness, he has to be saved from this difficult situation by you. For, the word son (Putra) means one who lifts his father from hell." Hearing her words, Rama felt agony like one struck with a blade and he said to Kaikeyi, "There is no need to speak to me in this strain. I am one who is ready to give up my very life for the sake of my father. If necessary, I am ready to give up Sita or Kausalya or the kingdom. The right type of son is the one who fulfils a father's desire even without being asked to do so. The middling type is the one who does so, when requested. And the degenerate one is the son who fails to do so even when asked. Such a son is designated as 'dirt'. So, whatever my father wants me to do, I am prepared to

obey. I swear that I shall do accordingly. Rama never indulges in double-talk." Hearing this vow of Rama, Kaikeyi began to tell him: "O Rama! Whatever preparations have been made for your installation, all that must be utilised without fail for installing my dear son Bharata as the Yuvaraja. This is one of the boons that I have sought. The other is that at the command of your father, you should, wearing tree-bark and matted locks, go to the forest at once and live there for fourteen years subsisting on the diet of ascetics. These are what your father wants you to do. O descendant of Raghu's line! The King is rather ashamed and hesitant to speak to you openly about it."

Thus addressed by Kaikeyi, Rama replied immediately within a second, "Let the kingdom go to Bharata and I shall go to the Dandaka forest. But I do not understand why the King is not ordering me directly while I am standing in his presence." Hearing these words of Rama, standing in front of him, the sorrow-stricken King Dasaratha spoke very sadly. He said, "You take possession of this kingdom, killing or imprisoning me, who is treading the path of injustice, whose mind has lost its balance and who is under the domination of a woman. It will not be sinful of you

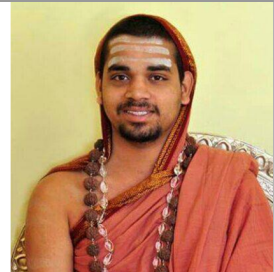


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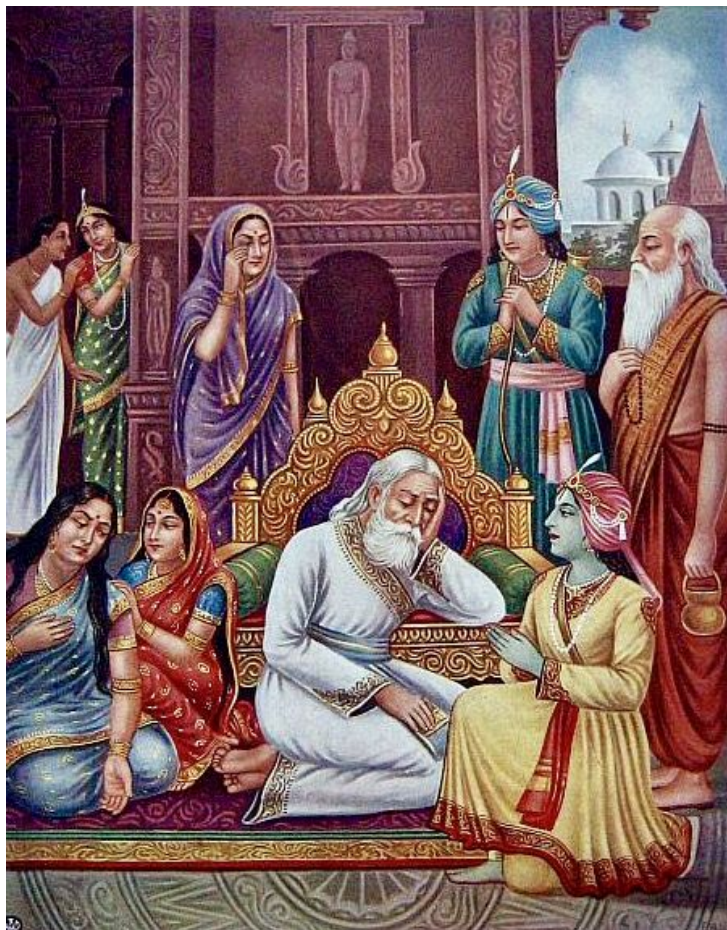
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to do so. If you do like that, O joy of the Raghus, I shall not be corrupted with the stain of untruth."



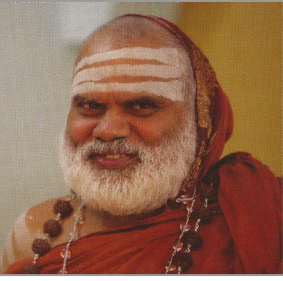
Saying so, the grief-stricken King began to cry aloud, exclaiming: "O Rama! O master of the world! O dearest object of my love! Abandoning me, how will it be possible for you to go to that dense forest!" . With these words the King embraced Rama and began to weep without any restraint. And, alas! Rama took some water in = his hand from a pot, washed the King's - eyes, and the adept in conciliation that he was, he began to console the King saying, "O wise one! Why should you be so down-hearted in this situation? Let my brother rule the kingdom, and as for myself, .after fulfilling your plighted words, I shall - come back to this city. O King! I shall be a hundred times more happy to live in the forest than to rule the kingdom. O great King! By this arrangement your promise will be fulfilled, and Kaikeyi too will be pleased. Thus my departure to the forest will prove highly beneficial. I would, therefore, go away now from here. May the pangs of mother Kaikeyi's heart be

assuaged thereby! Let all the materials brought for the installation be abandoned. I shall now go and console my mother Kausalya and my wife Sita, the daughter of Janaka. After that I shall again come, do obeisance to you, and then depart to the forest with a peaceful mind."

Saying so, Rama circumambulated his father and then went to see his mother Kausalya. At that time Kausalya, after having worshipped Hari for the welfare of Rama, had performed Homas and given gifts to holy men, and was observing silence and meditating in her palace with a concentrated mind. She did not notice Rama stand- ing in front of her, as she was then intently meditating in her heart on Mahavishnu, the one Being who dwells in all, who is ever resplendent with the light of knowledge, who transcends all diversities and whose nature is constituted of Bliss.

(Will Continue...)

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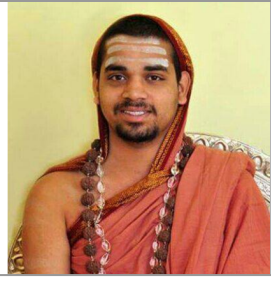


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## Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

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

### Chapter 9 rājavidyā rājyaguhyayoga:

13

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

mahātmānastu mām pārtha daivīm prakṛtimāśritāḥ |

bhajantyananyamanaso jñātvā bhūtādimavyayam || 13 ||



Mahatmans; the high-souled. 16 The nature of the Devas (Gods) consists in their control over the body, mind and the senses, in kindness, in faith and the like. Beings: bhutas, all living creatures as well as all elements of matter.

How (do they worship)?

14

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता  
उपासते ॥ १४ ॥

satataṁ kīrtayanto mām yatantaśca dṛḍhavrataḥ |

namasyantaśca mām bhaktyā nityayuktā upāsate || 14 ||

They always talk of Me, their Lord, the very Brahman. They always strive by way of subjugating the senses, by way of cultivating the virtues of self-control, kindness, innocence, and the like. Firm in their vows, they worship Me in love, Me who am their very Self lying in the heart.

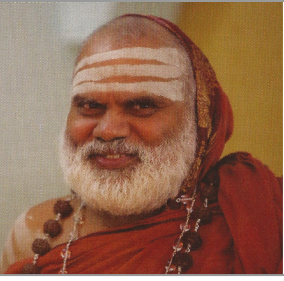
In what different ways do they worship ?-Listen:

15

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

jñānayajñena cāpyanye yajanto māmupāsate |

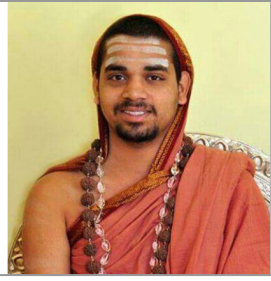


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**ekatvena prthaktvena bahudhā viśvatomukham || 15 ||**

Knowledge of the Lord is itself a sacrifice. Worshipping by this sacrifice of wisdom, others adore Me, having abandoned all other forms of worship. And that knowledge varies thus;-Some worship with the knowledge of the real truth that 'One, verily, is the Para-Brahman' Some worship with the knowledge that the Lord Vishnu Himself exists as different beings, as the sun, the moon and the like. Others worship Him, who exists in all forms-as the All-faced, thinking that the one Lord exists in all the different forms, with his face on all sides.

If they worship in so many different ways, how do they (as Thou sayest) worship Thee only?-The Lord says:

16

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।

मन्त्रोऽहमहमे वाज्यमह मग्निरहं हुतम् ॥ १६ ॥

**aham kraturaham yajñah svadhā'hamahamaushadham |**

**mantra'hamahame vājyamaha magniraham hutam || 16 ||**

Kratu is a class of Vedic sacrifices. Yajna is the worship enjoined in the smriti. Sradha is the food offered to ancestors (Pitris). The aushadha means plants in general, including rice and barley, eaten by all living beings. Or, svadha is food in general, and aushadha is the medical (food) serving to alleviate sickness. I am the mantra, the chant with which the oblation is offered to the Pitris and the Devatas. I am the fire into which the offering is poured.

And,

17

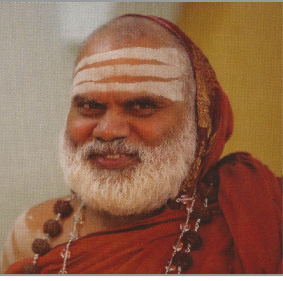
पिताऽहमस्य जगतो माता धाता  
पितामहः ।

वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव  
च ॥ १७ ॥

**pitā'hamasya jagato mātā dhātā pitāmahaḥ |**

**vedyam pavitramoṅkāra ṛk sāma yajureva ca || 17 ||**



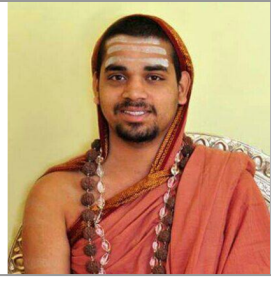


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I am the father of this world, the mother, the dispenser, and grandsire; I am the knowable, the purifier, the syllable Om, and also the Rik, the Saman, and the Yajus also.

18

गतिर्मती प्रमुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

gatirmatī pramuḥ sākṣī nivāsaḥ śaraṇaṁ suhṛt |

prabhavaḥ pralayaḥ sthānaṁ nidhānaṁ bījamavyayam || 18 ||

I am the goal, the fruit of action.....I am the witness of what is done and what is not done by all living beings. I am the abode wherein all living beings dwell. I am the shelter for the distressed; I relieve from distress those who come to Me. I am the Friend: I do good without expecting any return. I am the source of the world. I am that in which it is dissolved, and that in which it stays. I am the treasure house, that which living beings shall enjoy in a future period. I am the imperishable seed, that which causes the growth of all things that germinate, and which endures as long as the world (samsara) endures. Nothing indeed springs up without a seed; and since this growth constant, it is understood that continuity of the seed never fails.

And,

(Will Continue...)

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

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