

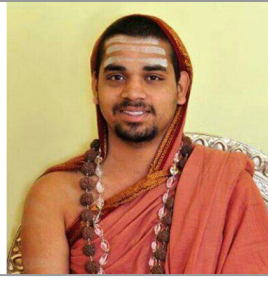


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ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे बालकाण्डम्

॥ पञ्चमः सर्गः ॥

॥ pañcamah sargaḥ ॥

एवं वर्षसहस्रेषु ह्यनेकेषु गतेषु च ।

रामो दाशरथिः श्रीमानागमिष्यति सानुजः ॥ ३० ॥

यदा त्वदाश्रयशिलां पादाभ्यामाक्रमिष्यति ।

तदैव धूतपापा त्वं रामं सम्पूज्य भक्तिततः ॥ ३१ ॥

परिक्रम्य नमस्कृत्य स्तुत्वा शापाद्विमोक्ष्यसे ।

पूर्ववन्मम शुश्रूषां करिष्यसि यथासुखम् ॥ ३२ ॥

इत्युक्त्वा गौतमः प्रागाद्धिमवन्तं नगोत्तमम् ।

तदाद्यहल्या भूतानामदृश्या स्वाश्रमे शुभे ॥ ३३ ॥

तव पादरजःस्पर्शं काङ्क्षते पवनाशना ।

आस्तेऽद्यापि रघुश्रेष्ठ तपो दुष्करमास्थिता ॥ ३४ ॥

पावयस्व मुनेर्भार्यामहल्यां ब्रह्मणः सुताम् ।

इत्युक्त्वा राघवं हस्ते गृहीत्वा मुनिपुङ्गवः ॥ ३५ ॥

दर्शयामास चाहल्यामुग्रेण तपसा स्थिताम् ।

रामः शिलां पदा स्पृष्ट्वा तां चापश्यत्तपोधनाम् ॥ ३६ ॥

ननाम राघवोऽहल्यां रामोऽहमिति चाब्रवीत् ।

ततो दृष्ट्वा रघुश्रेष्ठं पीतकौशेयवाससम् ॥ ३७ ॥

चतुर्भुजं शङ्खचक्रगदापङ्कजधारिणम् ।

धनुर्बाणधरं रामं लक्ष्मणेन समन्वितम् ॥ ३८ ॥

स्मितवक्त्रं पद्मनेत्रं श्रीवत्साङ्कितवक्षसम् ।

नीलमाणिक्यसङ्काशं द्योतयन्तं दिशो दश ॥ ३९ ॥

दृष्ट्वा रामं रमानाथं हर्षविस्फारितेक्षणा ।

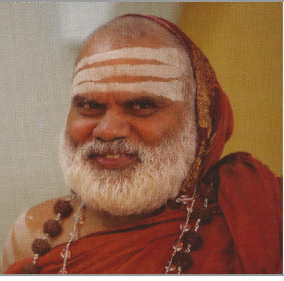
गौतमस्य वचः स्मृत्वा ज्ञात्वा नारायणं वरम् ॥ ४० ॥

सम्पूज्य विधिवद्राममर्घ्यादिभिरनिन्दिता ।

हर्षाश्रुजलनेत्रान्ता दण्डवत्प्रणिपत्य सा ॥ ४१ ॥

उत्थाय च पुनर्दृष्ट्वा रामं राजीवलोचनम् ।

पुलकाङ्कितसर्वाङ्गा गिरा गद्गदयैलत ॥ ४२ ॥

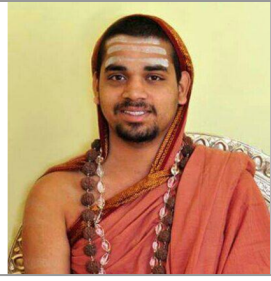


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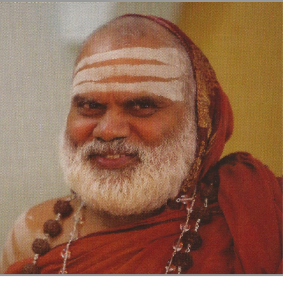


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evaṃ varṣasahasreṣu hyanekeṣu gateṣu ca |
 rāmo dāśarathih śrīmānāgamiṣyati sānujaḥ || 30||
 yadā tvadāśrayaśilāṃ pādābhyāmākramiṣyati |
 tadaiva dhūtapāpā tvam rāmaṃ sampūjya bhaktitaḥ || 31||
 parikramya namaskṛtya stutvā śāpādvimokṣyase |
 pūrvavanmama śuśrūṣāṃ kariṣyasi yathāsukham || 32||
 ityuktvā gautamaḥ prāgāddhimavantam nagottamam |
 tadādyahalyā bhūtānāmadṛśyā svāśrame śubhe || 33||
 tava pādarajaḥsparśam kāṅkṣate pavanāśanā |
 āste'dyāpi raghuśreṣṭha tapo duṣkaramāsthita || 34||
 pāvayasva munerbhāryāmahalyām brahmaṇaḥ sutām |
 ityuktvā rāghavam haste grhītvā munipuṅgavaḥ || 35||
 darśayāmāsa cāhalyāmugreṇa tapasā sthitām |
 rāmaḥ śilāṃ padā sprṣtvā tāṃ cāpaśyattapodhanām || 36||
 nanāma rāghavo'halyām rāmo'hamiti cābravīt |
 tato drṣtvā raghuśreṣṭham pītakaśeyavāsasam || 37||
 caturbhujam śaṅkhacakraḡadāpaṅkajadhāriṇam |
 dhanurbāṇadharam rāmaṃ lakṣmaṇena samanvitam || 38||
 smitavaktram padmanetram śrīvatsāṅkitavakṣasam |
 nīlamāṇikyasaṅkāśam dyotayantam diśo daśa || 39||
 drṣtvā rāmaṃ ramānātham harṣavisphāritekṣaṇā |
 gautamasya vacaḥ smṛtvā jñātvā nārāyaṇam varam || 40||
 sampūjya vidhivadrāmamarghyādibhiraninditā |
 harṣāśrujalandetrāntā daṇḍavatpraṇipatya sā || 41||
 utthāya ca punardṛṣtvā rāmaṃ rājīvalocanam |
 pulakāṅkitasarvāṅgā girā gadgadayailata || 42||

“Without any food and drink day and night, and subjected to all the exactness of weather like rain, sun, wind etc., you will be stationed here in the practice of severe austerity, meditating on the Supreme Being Sri Rama dwelling in the hearts of all. This place, which has been my ashram, will hereafter be without any living creature. After you have spent several thousand years in this condition, Sri Rama, the son of Dasaratha, along with his brother Sri Lakshmana will be coming to this place. When he places his feet on the rock, with which you will now gain identity by my curse, you will be freed from sin. You will then votary Rama with great devotion, circumambulating him

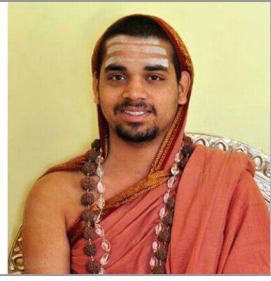


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and surrendering yourself before him. Liberated from the effects of the curse, you will have the opportunity to serve me again."



Saying so, Sage Gautama went away and took his residence on that greatest of mountains, the Himalayas. From that day, O Rama, unseen by any living being, Ahalya has been till this present moment observing severe penance, sobering all food, and ever awaiting the holy contact of the dust of your feet. Now permit to purify Ahalya, the daughter of Brahma and the wife of Gautama."

Saying so, Sage Viswamitra took Sri Rama by the hand to the place where Ahalya was standing as a stone and observing the most rigorous penance. On Sri Rama placing his feet on the stone, he saw Ahalya coming out of it and

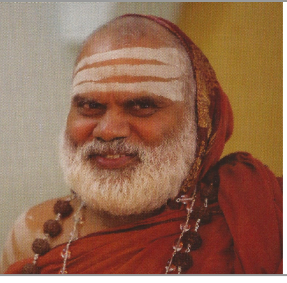
standing before him.

Sri Rama of Raghu's line thereupon prostrated Ahalya, and announced himself to her in a very humble way. Then did Ahalya see Sri Rama, the best of Raghu's line, along with Lakshmana, in his form as Mahavishnu-wearing a yellow silk sporting in His four arms the conch, discus, mace and lotus: equipped with bow and arrows; revealing a face with lotus-like eyes and a comely smile playing on his lips; bearing the Srivatsa mark on His chest; and illuminating the ten quarters with the lustre of his blue emerald-like splendor. Such was the form of Sri Rama that Ahalya now saw.

Seeing Sri Rama, the consort of Sri Rama, Ahalya started to shed tears of joy. Remembering the words of her husband Sage Gautama, she recognised Sri Rama to be Lord Sri Mahavishnu Himself. Ahalya, with her eyes brimming with tears, worshiped Sri Rama in due form with Arghya and other significance. Then falling before him in full prostration and getting up, Ahalya saw the lotus-eyed Sri Rama once again, and with goose bumps all over her body, and voice choking with emotion, began to praise Lord Sri Rama with a hymn.

अहल्योवाच

अहो कृतार्थास्मि जगन्निवास ते पादाब्जसंलग्नरजःकणादहम् ।
स्पृशामि यत्पद्मजशङ्करादिभिर्विमृग्यते रन्धितमानसैः सदा ॥ ४३ ॥
अहो विचित्रं तव राम चेष्टितं मनुष्यभावेन विमोहितं जगत् ।
चलस्यजस्रं चरणादिवर्जितः सम्पूर्ण आनन्दमयोऽतिमायिकः ॥ ४४ ॥
यत्पादपङ्कजपरागपवित्रगात्रा भागीरथी भवविरिञ्चिमुखान् पुनाति ।
साक्षात्स एव मम दृग्विषयो यदास्ते किं वर्ण्यते मम पुराकृतभागधेयम् ॥ ४५ ॥
मर्त्यावतारे मनुजाकृतिं हरिं रामाभिधेयं रमणीयदेहिनम् ।

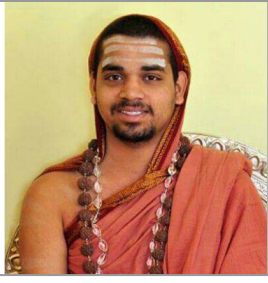


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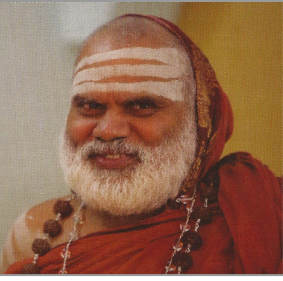
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धनुर्धरं पद्मविशाललोचनं भजामि नित्यं न परान् भजिष्ये ॥ ४६ ॥
 यत्पादपङ्कजरजः श्रुतिभिर्विमृग्यं यन्नाभिपङ्कजभवः कमलासनश्च ।
 यन्नामसाररसिको भगवान् पुरारिस्तं रामचन्द्रमनिशं हृदि भावयामि ॥ ४७ ॥
 यस्यावतारचरितानि विरिञ्चिलोके गायन्ति नारदमुखा भवपद्मजाद्याः ।
 आनन्दजाश्रुपरिषिक्तकुचाग्रसीमा वागीश्वरी च तमहं शरणं प्रपद्ये ॥ ४८ ॥
 सोऽयं परात्मा पुरुषः पुराण एकः स्वयञ्ज्योतिरनन्त आद्यः ।
 मायातनुं लोकविमोहनीयां धत्ते परानुग्रह एष रामः ॥ ४९ ॥
 अयं हि विश्वोद्भवसंयमानामेकः स्वमायागुणबिम्बितो यः ।
 विरिञ्चिविष्णुवीश्वरनामभेदान् धत्ते स्वतन्त्रः परिपूर्ण आत्मा ॥ ५० ॥
 नमोऽस्तु ते राम तवाङ्घ्रिपङ्कजं श्रिया धृतं वक्षसि लालितं प्रियात् ।
 आक्रान्तमेकेन जगत्त्रयं पुरा ध्येयं मुनीन्द्रैरभिमानवर्जितैः ॥ ५१ ॥
 जगतामादिभूतस्त्वं जगत्त्वं जगदाश्रयः ।
 सर्वभूतेष्वसंयुक्त एको भाति भवान् परः ॥ ५२ ॥
 ओङ्कारवाच्यस्त्वं राम वाचामविषयः पुमान् ।
 वाच्यवाचकभेदेन भवानेव जगन्मयः ॥ ५३ ॥
 कार्यकारणकर्तृत्वफलसाधनभेदतः ।
 एको विभासि राम त्वं मायया बहुरूपया ॥ ५४ ॥
 त्वन्मायामोहितधियस्त्वां न जानन्ति तत्त्वतः ।
 मानुषं त्वाभिमन्यन्ते मायिनं परमेश्वरम् ॥ ५५ ॥
 आकाशवत्त्वं सर्वत्र बहिरन्तर्गतोऽमलः ।
 असङ्गो ह्यचलो नित्यः शुद्धो बुद्धः सदव्ययः ॥ ५६ ॥
 योषिन्मूढाहमज्ञा ते तत्त्वं जाने कथं विभो ।
 तस्मात्ते शतशो राम नमस्कर्यामनन्यधीः ॥ ५७ ॥
 देव मे यत्र कुत्रापि स्थिताया अपि सर्वदा ।
 त्वत्पादकमले सक्ता भक्तिरेव सदास्तु मे ॥ ५८ ॥
 नमस्ते पुरुषाध्यक्ष नमस्ते भक्तवत्सल ।
 नमस्तेऽस्तु हृषीकेश नारायण नमोऽस्तुते ॥ ५९ ॥
 भवभयहरमेकं भानुकोटिप्रकाशं
 करधृतशरचापं कालमेघावभासम् ।
 कनकरुचिरवस्त्रं रत्नवत्कुण्डलाढ्यं
 कमलविशदनेत्रं सानुजं राममीडे ॥ ६० ॥

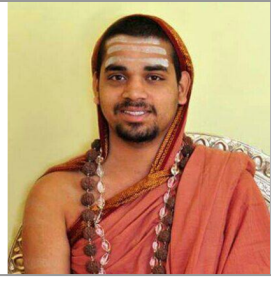


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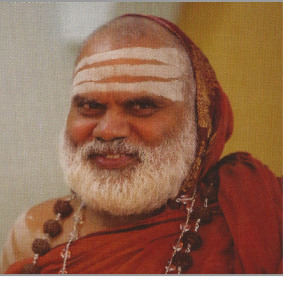
स्तुत्वैवं पुरुषं साक्षाद्राघवं पुरतः स्थितम् ।
 परिक्रम्य प्रणम्याशु साऽनुज्ञाता ययौ पतिम् ॥ ६१ ॥
 अहल्यया कृतं स्तोत्रं यः पठेद्भक्तिसंयुतः ।
 स मुच्यतेऽखिलैः पापैः परं ब्रह्माधिगच्छति ॥ ६२ ॥
 पुत्राद्यर्थे पठेद्भक्त्या रामं हृदि निधाय च ।
 संवत्सरेण लभते वन्ध्या अपि सुपुत्रकम् ॥ ६३ ॥
 सर्वान् कामानवाप्नोति रामचन्द्रप्रसादतः ॥ ६४ ॥

ब्रह्मघ्नो गुरुतल्पगोऽपि पुरुषः स्तेयी सुरापोऽपि वा मातृभ्रातृविहिंसकोऽपि सततं भोगैकबद्धातुरः ।
 नित्यं स्तोत्रमिदं जपन् रघुपतिं भक्त्या हृदिस्थं स्मरन् ध्यायन्मुक्तिमुपैति किं पुनरसौ स्वाचारयुक्तो नरः
 ॥ ६५ ॥

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे बालकाण्डे
 अहल्योद्धरणं नाम पञ्चमः सर्गः ॥ ५ ॥

ahalyovāca

aho kṛtārthāsmi jagannivāsa te pādābjaśaṁlagnarajaḥkaṇḍādam |
 spr̥śāmi yatpadmajaśaṅkarādibhi-rvimrgyate randhitamānasaiḥ sadā || 43||
 aho vicitraṁ tava rāma ceṣṭitaṁ manuṣyabhāvena vimohitaṁ jagat |
 calasyajasraṁ caraṇādivarjitaḥ sampūrṇa ānandamayo'timāyikaḥ || 44||
 yatpādapaṅkajaparāgapavitragātrā bhāgīrathī bhavavirīñcimukhān punāti |
 sāksātsa eva mama dṛgviśayo yadāste kiṁ varṇyate mama purākṛtabhāgadheyam || 45||
 martyāvatāre manuḥjākṛtiṁ hariṁ rāmābhidheyam ramaṇīyadehinam |
 dhanurdharaṁ padmaviśālalocaṇaṁ bhajāmi nityaṁ na parān bhajiṣye || 46||
 yatpādapaṅkajarajaḥ śrutibhirvimrgyaṁ yannābhipaṅkajabhavaḥ kamalāsanaśca |
 yannāmasārarasiko bhagavān purāristaṁ rāmacandramaniśaṁ hr̥di bhāvayāmi || 47||
 yasyāvatāracaritāni virīñciloke gāyanti nāradamukhā bhavapadmajādyāḥ |
 ānandajāśrupariṣiktakucāgrasīmā vāgīśvarī ca tamahaṁ śaraṇaṁ prapadye || 48||
 so'yaṁ parātmā puruṣaḥ purāṇa ekaḥ svayaṇjyotirananta ādyaḥ |
 māyātanuṁ lokavimohanīyaṁ dhatte parānugraha eṣa rāmaḥ || 49||
 ayaṁ hi viśvodbhavasamyaṁmānāmekāḥ svamāyāguṇabimbito yaḥ |
 virīñciviṣṇvīśvaranāmabhedān dhatte svatantraḥ paripūrṇa ātmā || 50||
 namo'stu te rāma tavāṅghripaṅkajaṁ śriyā dhṛtaṁ vakṣasi lāliṭaṁ priyāt |
 ākrāntamekena jagattrayaṁ purā dhyeyaṁ munīndrairabhimānavarjitaiḥ || 51||

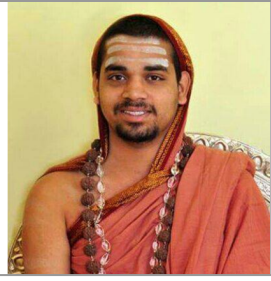


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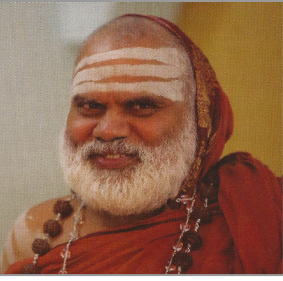
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jagatāmādhībhūtaśtvaṃ jagattvaṃ jagadāśrayaḥ |
sarvabhūteṣvasaṃyukta eko bhāti bhavān paraḥ || 52||
oṅkāravācyastvaṃ rāma vācāmaṣayaḥ pumān |
vācyavācakabhedenā bhavāneva jaganmayaḥ || 53||
kāryakāraṇakartṛtvaphalasādhanabhedataḥ |
eko vibhāsi rāma tvaṃ māyayā bahurūpayā || 54||
tvaṃ māyā mohitadhiyastvaṃ na jānanti tattvataḥ |
mānuṣaṃ tvābhimanyante māyinaṃ parameśvaram || 55||
ākāśavattvaṃ sarvatra bahirantargato'malaḥ |
asaṅgo hyacalo nityaḥ śuddho buddhaḥ sadavyayaḥ || 56||
yoṣiṇmūḍhāhamajñā te tattvaṃ jāne kathaṃ vibho |
tasmātte śataśo rāma namaskuryāmananyadhīḥ || 57||
deva me yatra kutrāpi sthitāyā api sarvadā |
tvaṃ pādakamale saktā bhaktireva sadāstu me || 58||
namaste puruṣādhyakṣa namaste bhaktavatsala |
namaste'stu hr̥ṣīkeśa nārāyaṇa namo'stute || 59||
bhavabhayaḥ haramekaṃ bhānukoṭiprakāśaṃ
karadhṛtaśaracāpaṃ kālameghābhāsaṃ |
kanakaruciravastraṃ ratnavatkuṇḍalāḍhyaṃ
kalamāviśadanetraṃ sānujaṃ rāmamīde || 60||
stutvaivaṃ puruṣaṃ sāḁśādrāghavaṃ purataḥ sthitam |
parikramya praṇamyāśu sā'nujñātā yayau patim || 61||
ahalyayā kṛtaṃ stotraṃ yaḥ paṭhedbhaktisaṃyutaḥ |
sa mucyate'khilaiḥ pāpaiḥ paraṃ brahmādhigacchati || 62||
putrādyarthe paṭhedbhaktyā rāmaṃ hr̥di nidhāya ca |
saṃvatsareṇa labhate vandhyā api suputrakam || 63||
sarvān kāmānavāpnoti rāmacandraprasādataḥ || 64||
brahmagho gurutaḥ pāgo'pi puruṣaḥ steyī surāpo'pi vā
mātr̥bhṛtr̥vīhimsako'pi satataṃ bhogaikabaddhāturaḥ |
nityaṃ stotramidaṃ japaṃ raghupatiṃ bhaktyā hr̥disthaṃ smaran
dhyāyanmuktimupaiti kiṃ punarasau svācārayukto naraḥ || 65||
iti śrīmadadhyātmārāmāyaṇe umāmaheśvarasaṃvāde bālakāṇḍe
ahalyoddharaṇaṃ nāma pañcamaḥ sargaḥ || 5||

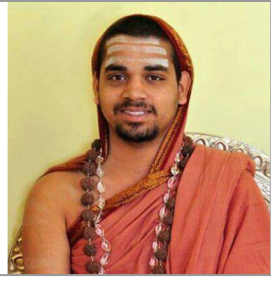


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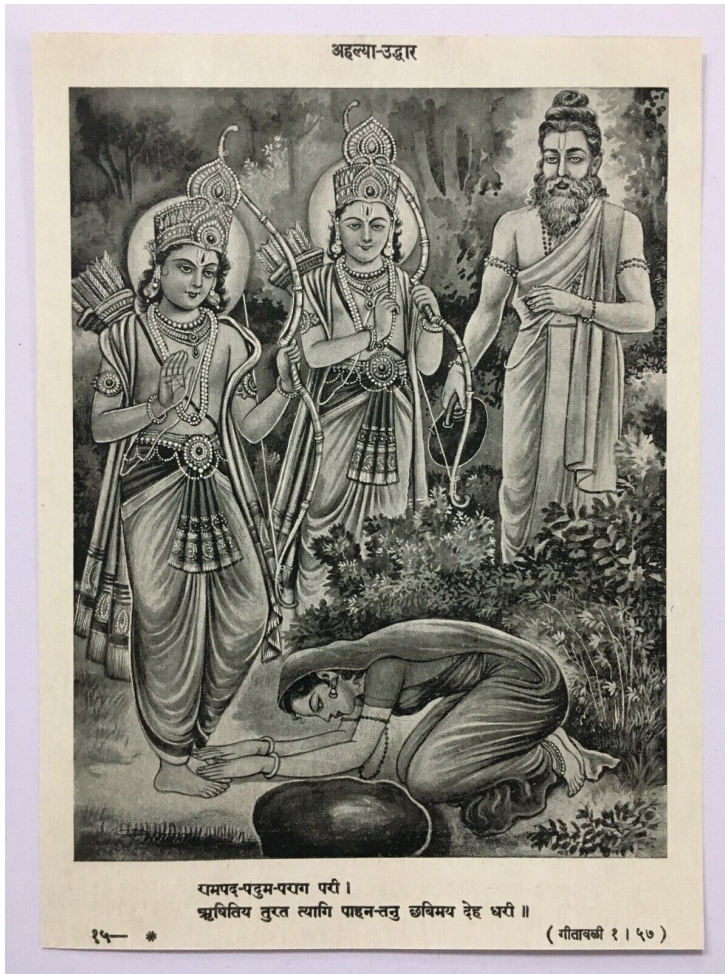
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Ahalya said: O Thou Indweller of the whole universe! Blessed am I with the contact I have had with the particles of dust sticking to your lotus-feet-the feet which form only an object of adventure for Brahma and Sri Sankara with concentrated minds, but which I have now been fortunate to contact even with the physical body. Everything about You is wonderful indeed O My Rama! The human form only fools the world. For, Thou, the super-magician immersed in the fruitfulness of Bliss and infilling the whole universe with The presence, art without any particular form having hands and feet: but yet as the Incarnate Thou art none the less moving about as a man with a particular form.

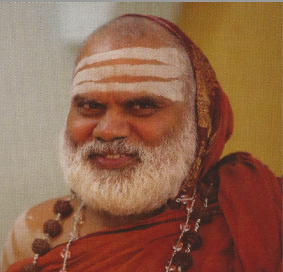


He who the dust of whose lotus-feet rendered the waters of the Ganga sacred enough to sanctify even great beings like Brahma, even He is now present here for my materialized eyes to see. This indeed is a rare good fortune, indescribable by words, arising from some meritorious deeds of mine in the past. To none else is the intense love of my heart directed than to Sri Hari now embodied in a human form in His incarnation as Sri Rama revealing a body of elegance, beauty, having broad eyes like lotus-petals and holding a bow in hand.

He whose lotus-feet. are always the object of research for the Srutis, He whose navel-lotus is the birthplace of Brahma the Creator; He whose holy name of Sri Rama is the dearest among His thousand names to Lord Shiva, the destroyer of cities- on that Sri Ramachandra I think about seriously in my heart. He whose deeds in His incarnations are glorified in Brahma-loka by sages like Narada and

Divinities like Bhava (Siva) and the lotus-born Brahma as also by Maa Saraswati the goddess of learning with outbursts of bliss-inspired streams of tears, wetting her breasts-in that Sri Rama I take refuge.

Sri Rama, the adorable is the supreme Self; He is the eternal and all-pervading Being, the Self-luminous Consciousness by whom everything is exposed He is the First Cause who is without an end. For the blessing of the world He has now assumed a form of heart-attractive beauty. He is the One Being that forms the cause of the creation, sustentation and dissolution of the universe.

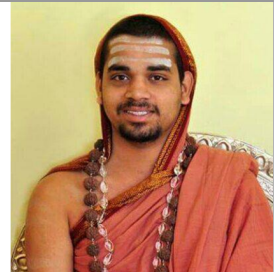


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The free and the perfect being that He is, He assumes: the different names of Sri Brahma, Sri MahaVishnu and Sri Maheswara when He reflects Himself in the three Gunas of His Maya, namely Rajas, Sattva and Tamas, respectively.

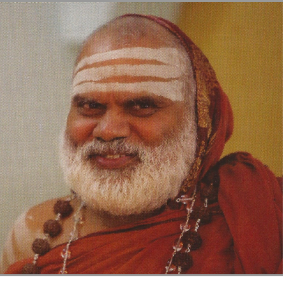
Obeisance to You, O Rama! The Lotus feet are ever held by Sri on her breast and fondled. It was with a single one of those feet that You measured the three worlds in ancient times. Again those feet are holy enough to be observed upon by sages who have left alone identification with the narrow self. The origin of all the worlds, not only so but, The world itself, in its totality, and the support - of the worlds as well. Unrelated to any second existence, Thou art the transcendent and entire Being.

Oh My Rama! You are denoted by the sound symbol Om, but you are also the all-pervading Being transcending the scope of any verbal description. Thou who dost comprehend the totality of existence in Thyself, art both the object and the idea. By The Power of Maya which is capable of projecting this multiplicity, Thou, the complete Being, seems to be manifested as the all- Prakriti the Root Cause, its evolutes known as the categories, the worlds forming their products, sufferings and enjoyments forming the fruits of creative activity, and the various types of rites and deeds that yield such fruits. Those who are deluded by The Maya do not recognise the identity with the Supreme Lord of Maya, and consider he is only 'to be a human being. Like the sky which is all-pervading, being both within and without and everywhere. Pure, unattached and unchanging, the eternal, immaculate, and underlying Being who can be described only as Pure Consciousness and Pure Existence.

O All- pervading Sri Hari! The senseless and ignorant woman that I am, how can I know You in truth and in reality? Hey, O Rama, So I bow to You a hundred times with whole- hearted devotion. O Lord! Wherever I might be and at all times, may I have non obstructed devotion to Your lotus feet. Salutations to You, the Supreme Spirit directing all! Salutations to You, the lover of all devotees! Salutations to You, the master of all the senses! Salutations to You, who dwellest in all Jivas. Adoration to Rama in the company of his brother Lakshmana-Rama who is the savior of the Jivas from the cycle of Samsara, who is the One without a second, who is brilliant like a million suns, who sports a bow and an arrow in his hands, who has the lustre of a blue cloud, who is dressed in a cloth of attractive golden color, who bears ear- pendants studded with precious gems and who has eyes broad and beautiful like the petals of the lotus flower.

In this way, praising, wandering and prostrating before Rams, the Eternal Being embodied as a heir of the Raghu's line, she stood before him; and on being permitted by Sri Rama, she went away to join her husband, the sage Gautama. He who studies with devotion this hymn of Ahalya will be free from all sins. He will attain the Supreme Brahman. By studying this hymn with a mind concentrated on Sri Rama, a woman, even if she is unfit bearing children, will have an issue within one year.. By the grace of Sri Rama all one's desires will be fulfilled. Even a person who is guilty of various sinful acts like murder of holy men, indulgence in immorality, theft and drink, of cruel conduct towards parents and brothers, for indulgence in fleshy enjoyments always-even such a one will attain liberation if he recites this hymn every day concentrating his mind on Sri Rama, and meditating upon him with devotion. What then to speak of a man of good conduct!

(Will Continue...)

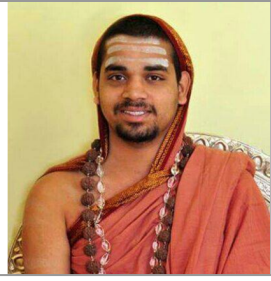


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

Chapter 7 - ज्ञानविज्ञानयोगः jñānavijñānayoga:

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

16,17&18

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
 आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥
 तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
 प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥
 उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
 आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥
 caturvidhā bhajante mām janāḥ sukr̥tino'rjuna |
 ārto jijñāsurarthārthī jñānī ca bharatarṣabha || 16 ||
 teṣāṃ jñānī nityayukta ekabhaktirviśiṣyate |
 priyo hi jñānino'tyarthamaham sa ca mama priyaḥ || 17 ||
 udārāḥ sarva evaite jñānī tvātmaiva me matam |
 āsthitaḥ sa hi yuktātmā māmevānuttamām gatim || 18 ||

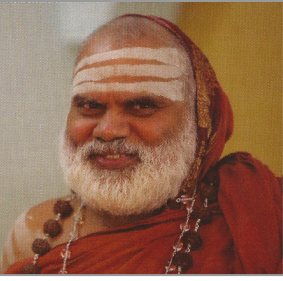
The distressed : he who is in distress, overpowered robber, a tiger, illness or the like.
Knowledge : of the real nature of the Lord. The wise man: he who knows the real nature of Vishnu.
Of the four, the wise man, as knowing the truth, is ever steadfast, and devoted to the One, finding no other object of worship. Thus, he who is devoted to the One is superior to all others. Since I am his very Self, I am excessively dear to the wise man.-It is well-known to all in this world that the Self is dear to every one. Therefore Vasudeva, as the Self of the wise man, is dear to him.-And the wise man is My very Self and is therefore very dear to Me.

Then the three others, the distressed and the rest, are not dear to Vasudeva ?-Not so.-What then?

These are all noble indeed; i.e., those three also are dear to Me. There is no devotee of Mine but is dear to Me, Vasudeva. There is, however, this difference: the wise man is excessively dear to Me.-Why so?-It is my conviction that the wise man is the very Self, not different from Me- The wise man strives to reach Me, firm in the faith that he himself is the Lord Vasudeva and is no other than He. He seeks Me only, the Supreme Brahman, as the highest goal to be reached.

19,20 & 21

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
 वासुदेवः सर्वमिति स महात्मा सुदुर्लभः॥१९॥

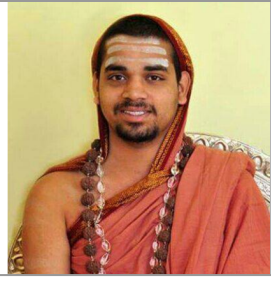


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कामैस्तैस्तैर्हतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
 तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥
 यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
 तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

bahūnāṃ janmanāmante jñānavānmāṃ prapadyate |
vāsudevaḥ sarvamiti sa mahātmā sudurlabha: ||19||

kāmaistaistairhatajñānāḥ
prapadyante'nyadevatāḥ |

taṃ taṃ niyamamāsthāya prakṛtyā
niyatāḥ svayā || 20 ||

yo yo yāṃ yāṃ tanuṃ bhaktaḥ
śraddhayārcitumicchati |

tasya tasyācalāṃ śraddhāṃ tāmeva
vidadhāmyaham || 21 ||



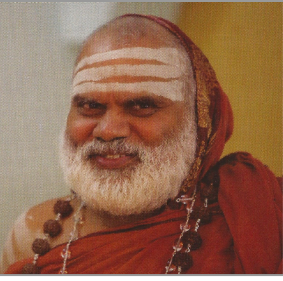
At the end of many births occupied in spiritual regeneration as preparatory to the attainment of wisdom, the man of mature wisdom resorts to Me, Vasudeva, the innermost Self (Pratyagatman). How?-Realising that

Vasudeva is the All. He who thus comes to Me, Narayana, the Self of All, is a Mahatman, a man of high soul; there is no other either equal to him or superior to him. Therefore such a man is very hard to find; it has indeed been said that "among thousands of men, one perchance strives for perfection" .

Their desires for progeny, cattle, svarga and the like deprive them of their power of discrimination, and they resort to other Gods (Devatas), other than Vasudeva, the Self. They engage in rites peculiar to the worship of these Gods; they being constrained to do so by their own nature (prakriti), by that peculiar tendency (samskara) which they acquired in the previous births. Whatever form of God (Devata) a man of desire worships in devotion and faith, I confirm his faith in the worship of that same form. By whatever faith a man is naturally actuated and seeks to worship a particular form of Devata,

22,23&24

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
 लभते च ततः कामान्मयैव विहितान्हि तान् ॥ २२ ॥
 अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
 देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

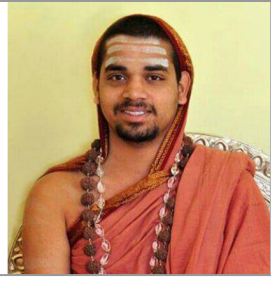


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अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

sa tayā śraddhayā yuktastasyārāadhanamīhate |

labhate ca tataḥ kāmānmayaiva vihitānhi tāt || 22 ||

antavattu phalaṁ teṣāṁ tadbhavatyalpamedhasām |

devān devayajo yānti madbhaktā yānti māmapi || 23 ||

avyaktaṁ vyaktimāpannaṁ manyante māmabuddhayaḥ |

paraṁ bhāvamajānanto mamāvyayamanuttamam || 24 ||

Possessed of that faith ordained by Me, he engages in the worship of that form of God. From the God worshipped in this form he obtains the objects of his desire as ordained by Me, the Supreme Lord, the Omniscient, as I alone know the precise relation between actions and their fruits. Because their desires are all ordained by the Lord Himself, therefore the devotees are sure to obtain them. Another interpretation is also given which would make the last part of the verse mean that desires are beneficial. But desires can be beneficial only in a secondary sense; for, strictly speaking, they are beneficial to nobody. Because they are unwise and full of desires and resort to the means of attaining finite results, therefore,

Though there is the same amount of exertion (in the two kinds of worship), people do not resort to Me so that they may attain infinite results. Alas! It is very miserable. Thus does the Lord express His regret.

Why do they not come unto Me ?-it may be asked. The answer follows:

Not knowing my higher nature as the Supreme Self, the ignorant think that I have just now come into manifestation, having been unmanifested hitherto, though I am the ever luminous Lord.

To what is their ignorance due ? -Listen:

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

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