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ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे बालकाण्डम्

॥ षष्ठः सर्गः ॥

॥ ṣaṣṭhaḥ sargaḥ ॥

ईषदाकर्षयामास पाणिना दक्षिणेन सः ।

बभञ्जाखिलहृत्सारो दिशः शब्देन पूरयन् ॥ २५॥

दिशश्च विदिशश्चैव स्वर्गं मर्त्यं रसातलम् ।

तदद्भुतमभूत्तत्र देवानां दिवि पश्यताम् ॥ २६॥

आच्छादयन्तः कुसुमैर्देवाः स्तुतिभिरीडिरे ।

देवदुन्दुभयो नेदुर्ननृतुश्चाप्सरोगणाः ॥ २७॥

द्विधा भग्नं धनुर्दृष्ट्वा राजालिङ्ग्य रघूद्वहम् ।

विस्मयं लेभिरे सीतामातरोऽन्तःपुराजिरे ॥ २८॥

सीता स्वर्णमयीं मालां गृहीत्वा दक्षिणे करे ।

स्मितवक्त्रा स्वर्णवर्णा सर्वाभरणभूषिता ॥ २९॥

मुक्ताहारैः कर्णपत्रैः क्वणच्चरणनूपुरा ।

दुकूलपरिसंवीता वस्त्रान्तर्व्यञ्जितस्तनी ॥ ३०॥

रामस्योपरि निक्षिप्य स्मयमाना मुदं ययौ ।

ततो मुमुदिरे सर्वे राजदाराः स्वलङ्कृतम् ॥ ३१॥

गवाक्षजालरन्ध्रेभ्यो दृष्ट्वा लोकविमोहनम् ।

ततोऽब्रवीन्मुनिं राजा सर्वशास्त्रविशारदः ॥ ३२॥

भो कौशिक मुनिश्रेष्ठ पत्रं प्रेषय सत्वरम् ।

राजा दशरथः शीघ्रमागच्छतु सपुत्रकः ॥ ३३॥

विवाहार्थं कुमाराणां सदारः सहमन्त्रिभिः ।

तथेति प्रेषयामास दूतान्स्त्वरितविक्रमान् ॥ ३४॥

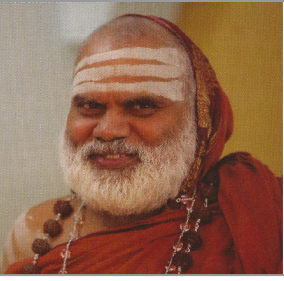
ते गत्वा राजशार्दूलं रामश्रेयो न्यवेदयन् ।

श्रुत्वा रामकृतं राजा हर्षेण महताप्लुतः ॥ ३५॥

मिथिलागमनार्थाय त्वरयामास मन्त्रिभिः ।

गच्छन्तु मिथिलां सर्वे गजाश्वरथपत्तयः ॥ ३६॥

रथमानय मे शीघ्रं गच्छाम्यद्यैव मा चिरम् ।

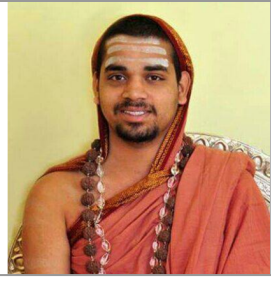


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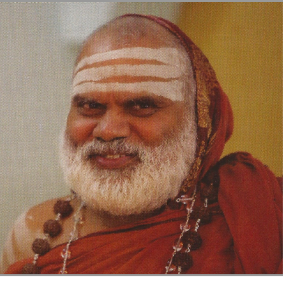
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वसिष्ठस्त्वग्रतो यातु सदारः सहितोऽग्निभिः ॥ ३७ ॥
 राममातृः समादाय मुनिर्मे भगवान् गुरुः ।
 एवं प्रस्थाप्य सकलं राजर्षिर्विपुलं रथम् ॥ ३८ ॥
 महत्या सेनया सार्धमारुह्य त्वरितो ययौ ।
 आगतं राघवं श्रुत्वा राजा हर्षसमाकुलः ॥ ३९ ॥
 प्रत्युज्जगाम जनकः शतानन्दपुरोधसा ।
 यथोक्तपूजया पूज्यं पूजयामास सत्कृतम् ॥ ४० ॥
 ṭṣadākaraṣayāmāsa pāṇinā dakṣiṇena saḥ |
 babhañjākhilahṛtsāro diśaḥ śabdena pūrayan || 25||
 diśaśca vidiśaścaiva svargaṃ martyaṃ rasātaḥ |
 tadadbhutamabhūttatra devānāṃ divi paśyatām || 26||
 ācchādayantaḥ kusumairdevāḥ stutibhirīdṛe |
 devadundubhayo nedurnanṛtuścāpsarogaṇāḥ || 27||
 dvidhā bhagaṇaṃ dhanurdr̥ṣṭvā rājāliṅgya raghūdvaḥam |
 vismayaṃ lebhire sītāmātaro'ntaḥpurājire || 28||
 sītā svarṇamayīm mālāṃ gṛhītvā dakṣiṇe kare |
 smitavaktrā svarṇavarṇā sarvābharaṇabhūṣitā || 29||
 muktāhārāiḥ kaṇapatraiḥ kvaṇaccaraṇanūpurā |
 dukūlapariśaṃvītā vastrāntarvyañjitastanī || 30||
 rāmasyopari nikṣipyā smayamānā mudam yayau |
 tato mumudire sarve rājadārāḥ svalaṅkṛtam || 31||
 gavākṣajālarandhrebhyo dr̥ṣṭvā lokavimohanam |
 tato'bravīnmuniṃ rājā sarvaśāstraviśāradaḥ || 32||
 bho kauśika muniśreṣṭha patraṃ preṣaya satvaram |
 rājā daśarathaḥ śīghramāgacchatu saputrakaḥ || 33||
 vivāhārthaṃ kumārāṇāṃ sadāraḥ sahamantribhiḥ |
 tatheti preṣayāmāsa dūtānsvaritavikramān || 34||
 te gatvā rājaśārdūlaṃ rāmaśreyo nyavedayan |
 śrutvā rāmakṛtaṃ rājā harṣeṇa mahatāplutaḥ || 35||
 mithilāgamanārthāya tvarayāmāsa mantribhiḥ |
 gacchantu mithilāṃ sarve gajāśvarathapattayaḥ || 36||
 rathamānaya me śīghraṃ gacchāmyadyaiva mā ciram |

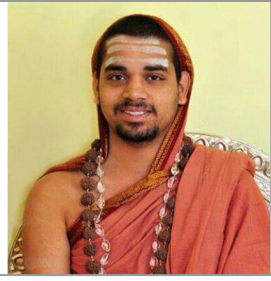


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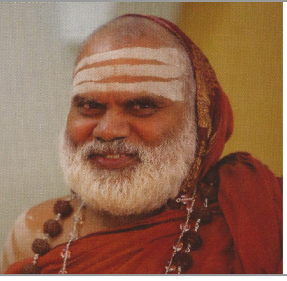
vasiṣṭhastvagrato yātu sadāraḥ sahito'gnibhiḥ || 37||
 rāmamātrīḥ samādāya munirme bhagavān guruh |
 evaṃ prasthāpya sakalaṃ rājarṣirvipulaṃ ratham || 38||
 mahatyā senayā sārdhamāruhya tvarito yayau |
 āgataṃ rāghavaṃ śrutvā rājā harṣasamākulah || 39||
 pratyujjagāma janakah śatānandapurodhasā |
 yathoktapūjayā pūjyaṃ pūjayāmāsa satkṛtam || 40||



Holding the bow in his left hand and pulling the string by the right. Rama, who embodied in himself the energy of the whole universe, broke the bow producing a tremendous sound that resounded from all the quarters. That sound got through physically into all the worlds-those of celestials, of men, and of the Titans. With wonder, the celestials, stationing themselves in the sky, looked at the scene. They covered the earth with a rain of flowers, recited songs in praise of Rama and sounded their kettle-drums, while the celestial artistes danced in joy. Then Sita arrived on the scene in all her natural splendor enhanced by her decorations. She was adorned with various kinds of ornaments like pearl necklaces and ear-pendants. On her feet she had anklets that produced a delightful tinkling sound.

Dressed in a silken wearing-cloth and in a thin upper cloth that simply disclosed the curves of her breasts, the golden-hued Sita advanced towards Rama with a smiling face, and put on his neck a golden necklace which she held in her right hand. - Her face, rounded in smiles, revealed the supreme joy of her heart. Viewing through the windows of the galleries, the ladies of the royal household saw with great delight the forms of Rama and Sita whose excellent beauty charmed the whole world. Now King Janaka, versed in all scriptures, said to sage Viswamitra as follows:

Seeing the bow broken, King Janaka embraced Rama-the noblest of Raghu's line, while the womenfolk, stationed themselves in the courtyards of their quarters, looked on in great amazement. The King said, "O great sage Viswamitra! Send letters soon announcing this news to King Dasaratha, so that he may go over here soon with his sons. Let him be pleased to come with

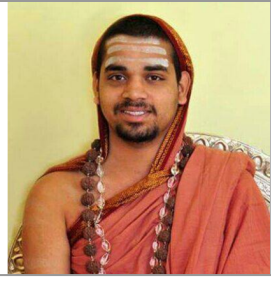


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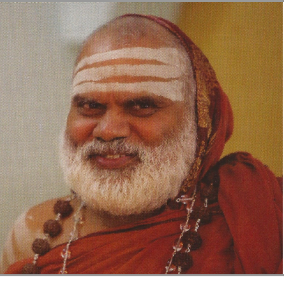
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his wives and ministers to attend the marriage ceremony of the princes." Accordingly speedy messengers were dispatched immediately. Reaching Ayodhya quickly, they communicated the news of Rama's great success to the valiant King Dasaratha, who received the news with overwhelming joy. He ordered his ministers to make quick preparations for going to Mithila. He said, "Let army divisions consisting of elephant regiments, cavalry and chariots be ordered to proceed to that city of Mithila in advance. Order my chariot to be made ready so that I may start even today. Let there be no delay on any account. Arrange for my Guru Vasishta to proceed in advance with his consort and his sacred fires. So also let the queens, the mothers of Rama, proceed in advance." Thus, after arranging for the journey of all others, Dasaratha got into his great chariot, and accompanied by a grand army proceeded to Mithila in all haste. The news of his arrival at Mithila reached the ears of King Janaka filling the mind of that Rajarshi with only great joy.

Accompanied by his Guru Satyananda, King Janaka hurried to receive the august guest, and arranged for a reception ceremony according to the programmes prescribed by custom and scriptural texts for such occasions.

रामस्तु लक्ष्मणेनाशु ववन्दे चरणौ पितुः ।
ततो हृष्टो दशरथो रामं वचनमब्रवीत् ॥ ४१ ॥
दिष्ट्या पश्यामि ते राम मुखं फुल्लाम्बुजोपमम् ।
मुनेरनुग्रहात्सर्वं सम्पन्नं मम शोभनम् ॥ ४२ ॥
इत्युक्त्वाघ्राय मूर्धानमालिङ्ग्य च पुनः पुनः ।
हर्षेण महताविष्टो ब्रह्मानन्दं गतो यथा ॥ ४३ ॥
ततो जनकराजेन मन्दिरे सन्निवेशितः ।
शोभने सर्वभोगाद्ये सदारः ससुतः सुखी ॥ ४४ ॥
ततः शुभे दिने लग्ने सुमुहूर्ते रघूत्तमम् ।
आनयामास धर्मज्ञो रामं सभ्रातृकं तदा ॥ ४५ ॥
रत्नस्तम्भसुविस्तारे सुविताने सुतोरणे ।
मण्डपे सर्वशोभाद्ये मुक्तापुष्पफलान्विते ॥ ४६ ॥
वेदविद्भिः सुसम्बाधे ब्राह्मणैः स्वर्णभूषितैः ।
सुवासिनीभिः परितो निष्ककण्ठीभिरावृते ॥ ४७ ॥
भेरीदुन्दुभिनिर्घोषैर्गीतनृत्यैः समाकुले ।
दिव्यरत्नाञ्जिते स्वर्णपीठे रामं न्यवेशयत् ॥ ४८ ॥
वसिष्ठं कौशिकं चैव शतानन्दः पुरोहितः ।
यथाक्रमं पूजयित्वा रामस्योभयपार्श्वयोः ॥ ४९ ॥
स्थापयित्वा स तत्राग्निं ज्वालयित्वा यथाविधि ।
सीतामानीय शोभाद्यां नानारत्नविभूषिताम् ॥ ५० ॥

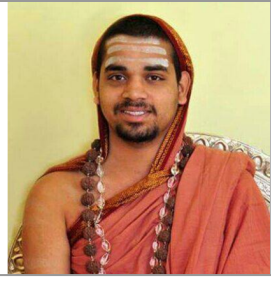


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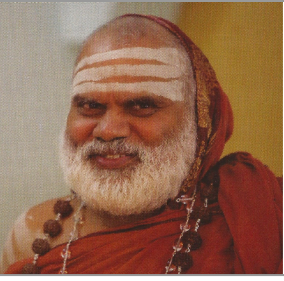


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सभार्यो जनकः प्रायाद्रामं राजीवलोचनम् ।
पादौ प्रक्षाल्य विधिवत्तदपो मूढ्न्यधारयत् ॥ ५१ ॥
या धृता मूर्ध्नि शर्वेण ब्रह्मणा मुनिभिः सदा ।
ततः सीतां करे धृत्वा साक्षतोदकपूर्वकम् ॥ ५२ ॥
रामाय प्रददौ प्रीत्या पाणिग्रहविधानतः ।
सीता कमलपत्राक्षी स्वर्णमुक्तादिभूषिता ॥ ५३ ॥
दीयते मे सुता तुभ्यं प्रीतो भव रघूत्तम ।
इति प्रीतेन मनसा सीतां रामकरेऽर्पयन् ॥ ५४ ॥
मुमोद जनको लक्ष्मीं क्षीराब्धिरिव विष्णवे ।
उर्मिलां चौरसीं कन्यां लक्ष्मणाय ददौ मुदा ॥ ५५ ॥
तथैव श्रुतिकीर्तिं च माण्डवीं भ्रातृकन्यके ।
भरताय ददावेकां शत्रुघ्नायापरां ददौ ॥ ५६ ॥
चत्वारो दारसम्पन्ना भ्रातरः शुभलक्षणाः ।
विरेजुः प्रजया सर्वे लोकपाला इवापरे ॥ ५७ ॥
ततोऽब्रवीद्वसिष्ठाय विश्वामित्राय मैथिलः ।
जनकः स्वसुतोदन्तं नारदेनाभिभाषितम् ॥ ५८ ॥
यज्ञभूमिविशुद्ध्यर्थं कर्षतो लाङ्गलेन मे ।
सीतामुखात्समुत्पन्ना कन्यका शुभलक्षणा ॥ ५९ ॥
तामद्राक्षमहं प्रीत्या पुत्रिकाभावभाविताम् ।
अर्पिता प्रियभार्यायै शरच्चन्द्रनिभानना ॥ ६० ॥

rāmastu lakṣmaṇenāśu vavande caraṇau pituḥ |
tato hr̥ṣṭo daśaratho rāmaṁ vacanamabravīt || 41||
diṣṭyā paśyāmi te rāma mukhaṁ phullāmbujopamam |
muneranugrahātsarvaṁ sampannaṁ mama śobhanam || 42||
ityuktvāghrāya mūrdhānamāliṅgya ca punaḥ punaḥ |
harṣeṇa mahatāviṣṭo brahmānandaṁ gato yathā || 43||
tato janakarājena mandire sanniveśitaḥ |
śobhane sarvabhogāḍhye sadāraḥ sasutaḥ sukhī || 44||
tataḥ śubhe dine lagne sumuhūrte raghūttamam |
ānayāmāsa dharmajño rāmaṁ sabhrāṭṛkaṁ tadā || 45||
ratnastambhasuvistāre suvitāne sutoraṇe |
maṇḍape sarvaśobhāḍhye muktāpuṣpaphalānvite || 46||

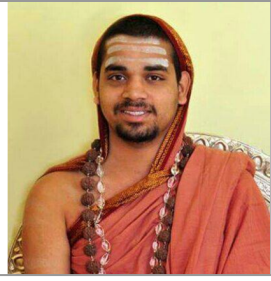


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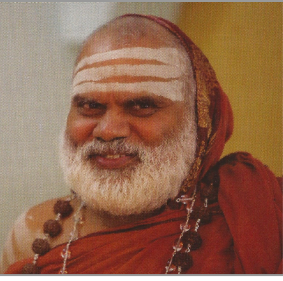


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vedavidbhiḥ susambādhe brāhmaṇaiḥ svarṇabhūṣitaiḥ |
 suvāsinībhiḥ parito niṣkakaṇṭhībhirāvṛte || 47||
 bherīdundubhinirghoṣairgītānṛtyaiḥ samākule |
 divyaratnāñcite svarṇapīṭhe rāmaṃ nyaveśayat || 48||
 vasiṣṭhaṃ kauśikaṃ caiva śatānandaḥ purohitaḥ |
 yathākramaṃ pūjayitvā rāmasyobhayapārśvayoḥ || 49||
 sthāpayitvā sa tatrāgniṃ jvālayitvā yathāvidhi |
 sītāmānīya śobhāḍhyāṃ nānāratnavibhūṣitām || 50||
 sabhāryo janakaḥ prāyādrāmaṃ rājīvalocanam |
 pādau prakṣālya vidhivattadapo mūrdhnyadhārayat || 51||
 yā dhṛtā mūrdhni śarveṇa brahmaṇā munibhiḥ sadā |
 tataḥ sītāṃ kare dhṛtvā sākṣatodakapūrvakam || 52||
 rāmāya pradadau prītyā pāṇigrahavidhānataḥ |
 sītā kamalapatrākṣī svarṇamuktāḍibhūṣitā || 53||
 dīyate me sutā tubhyaṃ prīto bhava raghūttama |
 iti prītena manasā sītāṃ rāmakare'rpayan || 54||
 mumoda janako lakṣmīṃ kṣīrābhdhīva viṣṇave |
 urmilāṃ caurasīṃ kanyāṃ lakṣmaṇāya dadau mudā || 55||
 tathaiva śrutikīrtiṃ ca māṇḍavīṃ bhrāṭṛkanyake |
 bharatāya dadāvekāṃ śatrughnāyāparāṃ dadau || 56||
 catvāro dārasampannā bhrāṭaraḥ śubhalakṣaṇāḥ |
 virejuḥ prajayā sarve lokapālā ivāpare || 57||
 tato'bravīdvasiṣṭhāya viśvāmitrāya maithilāḥ |
 janakaḥ svasutodantaṃ nāradenābhībhāṣitam || 58||
 yajñabhūmiviśuddhyartham karṣato lāṅgalena me |
 sītāmukhātsamutpannā kanyakā śubhalakṣaṇā || 59||
 tāmadrākṣamahaṃ prītyā putrikābhāvabhāvitām |
 arpitā priyabhāryāyai śaraccandranibhānanā || 60||

Then Rama and Lakshmana prostrated at the feet of their father in salutation. Dasaratha who was all joy, now spoke to Rama. He said, "O Rama! I am fortunate to see your lotus- like face again. Due to the grace of the sage Viswamitra, all circumstances have turned in our favour, bringing great good fortune to us." With these words he embraced Rama and smelt the crown of his head again and again, and thereby attained to the peak of joy like one enjoying the bliss of Brahman.

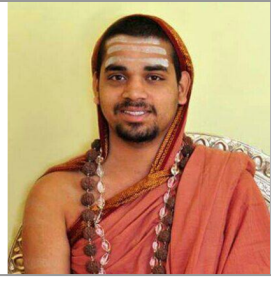


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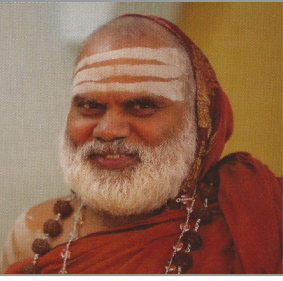
Next Dasaratha with his wives and sons was provided accommodation by Janaka in a spacious palace which had arrangements at for every form of comfort and enjoyment



Soon after, on an auspicious day at an auspicious hour, King Janaka, who was well aware of Dharma, led Rama and his brothers to a specially erected marriage pavilion, which was supported by columns studded with precious gems. The hall was spacious, splendid, and well- decorated with hangs, flags and canopies and a profusion of pearl strings, fruits and flowers. Crowds of Brahmanas, learned in Vedas and wearing golden ornaments, were present there, while womenfolk, dressed in their best attire,

and adorned with shining jewels, stood on all sides. Dancing, music and playing on percussion instruments added to the holiday atmosphere. Into such a splendid marriage pavilion Rama was brought and seated on a golden pedestal decorated with every kind of rare jewels. The Guru Satananda honoured the sages Vasishtha and Viswamitra with all due ceremony and seated them on either side of Rama. He then lighted the sacred fire before which the marriage ceremony was to be performed. Now Sita, resplendent with all jewellery and other decorations, was ushered into the marriage pavilion. Next, King Janaka with his consort went near Rama, washed his feet, and sprinkled that water on their own heads. That water from the feet of Rama the Incarnate is identical with the water with which Mahavishnu's feet were washed and which Brahma and Siva consider holy enough to bear on their heads.

Next, holding Sita's hand Janaka gifted her to Rama along with offerings of water and Akshata (unbroken grains of rice), according to the rites of Panigrahana (marriage symbolised by the holding of the spouse's hand by the bridegroom). He said: "With this I am handing over to you my daughter Sita, lotus-eyed and bedecked with pearls and gold. O Rama, the greatest of the Raghus! May you be pleased with this offering." Uttering these words, Janaka now placed the hand of Sita in Rama's to symbolise his having given her over to him with a heart overflowing with joy, just like that of the deity of the milk-ocean when he gave away Lakshmi in marriage to Mahavishnu. On this occasion Janaka gave away his own daughter Urmila in marriage to Lakshmana, and his brother's daughters Srutikirti and Mandavi to Bharata and Satrugna respectively. United with their wives, the handsome princes shone glorious like another set of Lokapalas (the celestial guardians of the quarters). Now that the marriage ceremony was over, Janaka narrated to the sages Vasishtha and Viswamitra, an account about Sita's past, which he happened to hear from Narada. Janaka "While I was once ploughing a field with the idea of making it into a holy site for a sacrifice, I got a beautiful female child from one of the furrows in the field (Sita-mukhāt). Looking lovingly upon that moon-like infant as my own daughter, I handed her over to the care of my consort. (Will Continue...)

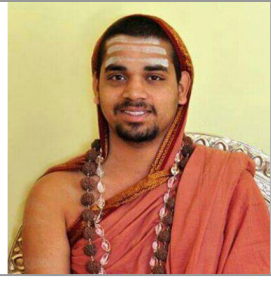


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

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

Śrī Ādi Śankara Bhāṣya

Chapter 8 akṣara-brahma-yoga:

1, 2 & 3

अर्जुन उवाच ।

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥
अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

श्रीभगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

arjuna uvāca |

kiṃ tadbrahma kimadhyātmaṃ
kiṃ karma puruṣottama |
adhibhūtaṃ ca kiṃ
proktamadhidaivaṃ kimucyate || 1

||

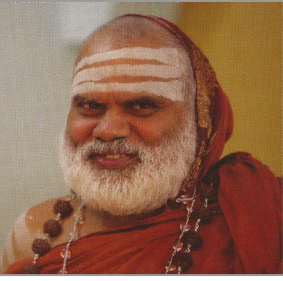
adhiyajñaḥ kathaṃ ko'tra
dehe'sminmadhusūdana |
prayāṇakāle ca kathaṃ jñeyo'si
niyatātmabhiḥ || 2||

śrībhagavānuvāca |

akṣaraṃ brahma paramaṃ
svabhāvo'dhyātmamucyate |
bhūtabhāvodbhavaakaro visargaḥ
karmasaṃjñitaḥ || 3||



Brahman is the Imperishable (Akshara), the Supreme the Supreme Self (Paramatman); the sruti says "O Gargi, it is at the command of this Akshara, the imperishable Paramatman, that heaven and earth remain, held in their places." (Bri. Upanishad, 3-8-9). 'Akshara' does not here mean the syllable "Om"; for, the latter is subsequently specified thus:- "Uttering the syllable 'Om,' the Brahman" (viii. 13). And the epithet 'supreme' applies better to Brahman, the Im- perishable, who transcends all, (than to the syllable Om).

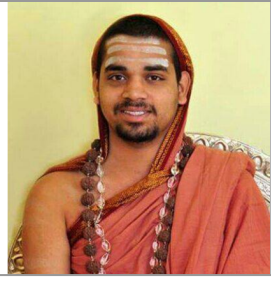


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The same Supreme Brahman existing as the Ego, as the Innermost Self, as the Pratyagatman, in every individual body, is said to be Adhyatma: that which first shows itself as the Innermost Self in the body and turns out in the end to be identical with the Supreme Reality, the Brahman, is known by the term 'Adhyatma'.

The sacrificial act which consists in offering cooked rice, cakes and the like to the Gods (Devatas). and which causes the origin of all creatures, is known by the term 'Karma'; for, it forms the seed as it were of all beings; it is in virtue of this act that all beings, animate and inanimate, come into existence, after passing through rain and other regions of life

4, 5 & 6

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

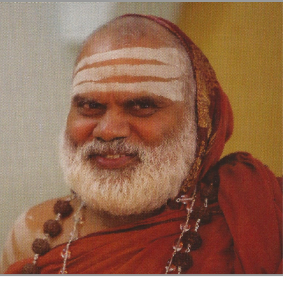
यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

adhibhūtaṃ kṣaro bhāvaḥ puruṣaścādhidaivatam |

adhiyajño'hamevātra dehe dehabhṛtām vara || 4 ||

antakāle ca māmeva smaranmuktṛvā kalevaram |

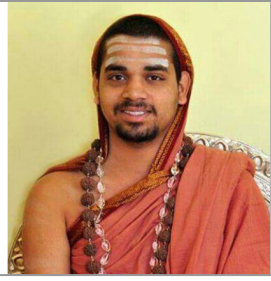


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yaḥ prayāti sa madbhāvaṃ yāti nāstyatra saṃśayaḥ || 5 ||

yaṃ yaṃ vāpi smaranbhāvaṃ tyajatyante kalevaram |

taṃ tamevaiti kaunteya sadā tadbhāvabhāvitāḥ || 6 ||

The Adhibhuta is that which gathers itself round the whole animated creation and is composed of the whole perishable existence, ie, of everything that has birth.

Purusha is, literally, that by which every thing is filled, (pri = to fill) or that which lies in the body (pur), i.e., the Hiranyagarbha, the Universal Soul abiding in the Sun (Aditya), the Sustainer and the Stimulator of the sense-organs of all living beings.

The Adhiyajna is He who identifies himself with all acts of sacrifice, the Deity named Vishnu; the sruti says: "Yajna (Sacrifice) is verily Vishnu" (Taittiriya-Samhita, 1-7-4). He is verily Myself. I am the Deity concerned with all acts of sacrifice in the body.-As an act of sacrifice (yajna) has to be performed by the body, it is said to be inherent in it, and as such it may be said to rest in the body.

Me: Vishnu, the Supreme Lord. My being: My real being as Vishnu. In this: as to whether he reaches or not.

Constant meditation of the Divine is necessary. Not to Me alone does this rule apply; but also:

Being a particular Devata or Diety, At the end: at the time of life's departure. Him alone: Only the Being thought of, and no other. Dwelt upon: constantly meditated. Because thus the final thought determines the character of the body to be attained next

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

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