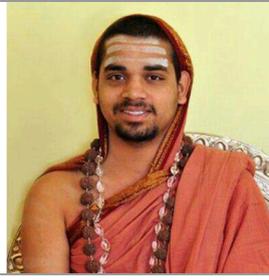


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ADHYATMA RAMAYAN

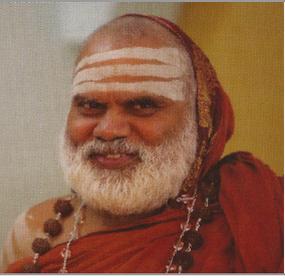
By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ पञ्चमः सर्गः ॥

॥ pañcamah sargah ॥

अयोध्याभिमुखं गत्वा किञ्चिद्दूरं ततो ययुः ।
 तेऽपि राममदृष्ट्वैव प्रातरुत्थाय दुःखिताः ॥ ५७ ॥
 रथनेमिगतं मार्गं पश्यन्तस्ते पुरं ययुः ।
 हृदि रामं ससीतं ते ध्यायन्तस्तस्थुरन्वहम् ॥ ५८ ॥
 सुमन्त्रोऽपि रथं शीघ्रं नोदयामास सादरम् ।
 स्फीतान् जनपदान् पश्यन् रामः सीतासमन्वितः ॥ ५९ ॥
 गङ्गातीरं समागच्छच्छृङ्गवेराविदूरतः ।
 गङ्गां दृष्ट्वा नमस्कृत्य स्नात्वा सानन्दमानसः ॥ ६० ॥
 शिंशपावृक्षमूले स निषसाद रघूत्तमः ।
 ततो गुहो जनैः श्रुत्वा रामागममहोत्सवम् ॥ ६१ ॥
 सखायं स्वामिनं द्रष्टुं हर्षात्पूर्णं समापतत् ।
 फलानि मधुपुष्पादि गृहीत्वा भक्तिसंयुतः ॥ ६२ ॥
 रामस्याग्रे विनिक्षिप्य दण्डवत्प्रापतद्भुवि ।
 गुहमुत्थाप्य तं तूर्णं राघवः परिष्वजे ॥ ६३ ॥
 सम्पृष्टकुशलो रामं गुहः प्राञ्जलिरब्रवीत् ।
 धन्योऽहमद्य मे जन्म नैषादं लोकपावन ॥ ६४ ॥
 बभूव परमानन्दः स्पृष्ट्वा तेऽङ्गं रघूत्तम ।
 नैषादराज्यमेतत्ते किङ्करस्य रघूत्तम ॥ ६५ ॥
 त्वदधीनं वसन्नत्र पालयास्मान् रघूद्वह ।
 आगच्छ यामो नगरं पावनं कुरु मे गृहम् ॥ ६६ ॥
 गृहाण फलमूलानि त्वदर्थं सञ्चितानि मे ।
 अनुगृहणीष्व भगवन् दासस्तेऽहं सुरोत्तम ॥ ६७ ॥
 रामस्तमाह सुप्रीतो वचनं शृणु मे सखे ।
 न वेक्ष्यामि गृहं ग्रामं नव वर्षाणि पञ्च च ॥ ६८ ॥
 दत्तमन्येन नो भुञ्जे फलमूलादि किञ्चन ।

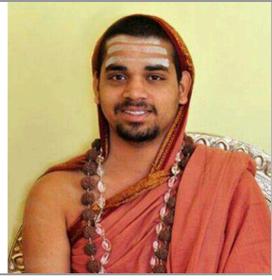


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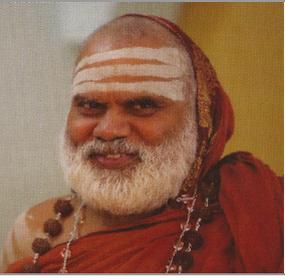


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राज्यं ममैतते सर्वं त्वं सखा मेऽतिवल्लभः ॥ ६९ ॥
 वटक्षीरं समानाय्य जटामुकुटमादरात् ।
 बबन्ध लक्ष्मणेनाथ सहितो रघुनन्दनः ॥ ७० ॥
 जलमात्रं तु सम्प्राश्य सीतया सह राघवः ।
 आस्तृतं कुशपर्णाद्यैः शयनं लक्ष्मणेन हि ॥ ७१ ॥
 उवास तत्र नगरप्रासादाग्रे यथा पुरा ।
 सुष्वाप तत्र वैदेह्या पर्यङ्क इव संस्कृते ॥ ७२ ॥
 ततोऽविदूरे परिगृह्य चापं सबाणतूणीरधनुः स लक्ष्मणः ।
 ररक्ष रामं परितो विपश्यन् गुहेन सार्धं सशरासनेन ॥ ७३ ॥
 इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे
 अयोध्याकाण्डे पञ्चमः सर्गः ॥ ५ ॥

ayodhyābhimukhaṃ gatvā kiñciddūraṃ tato yayuḥ |
 te'pi rāmamadr̥ṣṭvaiva prātarutthāya duḥkhitāḥ || 57||
 rathanemigataṃ mārgaṃ paśyantaste puraṃ yayuḥ |
 ḥṛdi rāmaṃ sasītaṃ te dhyāyantastasthuranvahaṃ || 58||
 sumantro'pi rathaṃ śīghraṃ nodayāmāsa sādaram |
 sphītān janapadān paśyan rāmaḥ sītāsamanvitaḥ || 59||
 gaṅgātīraṃ samāgacchacchr̥ṅgaverāvidūrataḥ |
 gaṅgāṃ dr̥ṣṭvā namaskṛtya snātvā sānandamānasaḥ || 60||
 śiṃśapāvṛkṣamūle sa niṣasāda raghūttamaḥ |
 tato guho janaiḥ śrutvā rāmāgamamahotsavam || 61||
 sakhāyaṃ svāminaṃ draṣṭuṃ harṣāttūrṇaṃ samāpatat |
 phalāni madhupuṣpādi gr̥hītvā bhaktisaṃyutaḥ || 62||
 rāmasyāgre vinikṣipyā daṇḍavatprāpatadbhuvi |
 guhamutthāpya taṃ tūrṇaṃ rāghavaḥ pariśasvaje || 63||
 sampr̥ṣṭakuśalo rāmaṃ guhaḥ prāñjalirabravīt |
 dhanyo'hamadya me janma naiṣādaṃ lokapāvana || 64||
 babhūva paramānandaḥ spr̥ṣṭvā te'ṅgaṃ raghūttama |
 naiṣādarājyametatte kiñkarasya raghūttama || 65||
 tvadadhīnaṃ vasannatra pālayāsmān raghūdvaḥ |
 āgaccha yāmo nagaraṃ pāvanaṃ kuru me gr̥ham || 66||

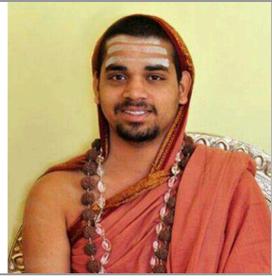


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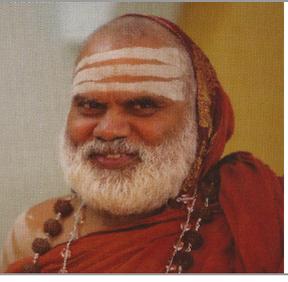


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grhāṇa phalamūlāni tvadartham sañcitāni me |
anugrṇhīṣva bhagavan dāsaste'haṃ surottama || 67||
rāmastamāha supṛīto vacanaṃ śarṇu me sakhe |
na vekṣyāmi grhaṃ grāmaṃ nava varṣāṇi pañca ca || 68||
dattamanyena no bhuñje phalamūlādi kiñcana |
rājyaṃ mamaitatte sarvaṃ tvaṃ sakhā me'tivallabhaḥ || 69||
vaṭakṣīraṃ samānāyya jaṭāmukuṭamādarāt |
babandha lakṣmaṇenātha sahito raghunandanaḥ || 70||
jalamātraṃ tu samprāśya sītayā saha rāghavaḥ |
āstrṭaṃ kuśaparnādyaiḥ śayanaṃ lakṣmaṇena hi || 71||
uvāsa tatra nagaraprāsādāgre yathā purā |
suṣvāpa tatra vaidehyā paryaṅka iva saṃskṛte || 72||
tato'vidūre parigrhya cāpaṃ sabāṇatūñīradhanuḥ sa lakṣmaṇaḥ |
rarakṣa rāmaṃ parito vipaśyan guhena sārḍhaṃ saśarāsanena || 73||
iti śrīmadadhyātmarāmāyaṇe umāmaheśvarasaṃvāde
ayodhyākāṇḍe pañcamaḥ sargaḥ || 5||

The chariot was taken in the direction of Ayodhya for some distance and from there turned back to the forest. The citizens, waking up in the morning, were terribly grief stricken to notice the absence of Rama there. They, however, tried to trace him, following the mark made by the chariot wheels. But that took them only back to the city. And so resigning themselves to their fate, they continued to stay in the city, constantly thinking of Rama and Sita. Sumantra now drove the chariot very fast. Moving through prosperous villages, Rama reached the banks of the Ganga where the Ashrama known as Sringavera was situated. Seeing the holy river Ganga and bathing in it, Rama was highly delighted to stay under a Simsapa tree. Now Guha, a local chieftain (handman), knowing about the advent of Rama from his people, proceeded to meet him, who was both his friend and master. Carrying fruits, honey, flowers and the like in hand, he went quickly in a mood of high bliss. Offering all these things to Rama, he made a full prostration at his feet, stretching his whole body on the ground. Rama lifted him up immediately and embraced him. After Rama had made kind enquiries of his welfare, Guha said to him with his palms joined in bow: "Oh My Lord, the sanctifier of the worlds! Today I am really fortunate and my birth in the tribe of hunters has come to its fulfilment. Oh the noblest among the Raghus! I have had the thrill of spiritual joy by contacting your body today. This country of the hunters belongs to me, your servant. Therefore these places are under your jurisdiction. Oh noble successor of Raghu's line! Be pleased to stay on here and rule over us. Let us go to the town, and be pleased to purify my house by your presence after accepting this offering of all the fruits and roots that I collected for you my lord -O respected one! Be kind and bless your servant." Rama, who was delighted with Guha, said to him,

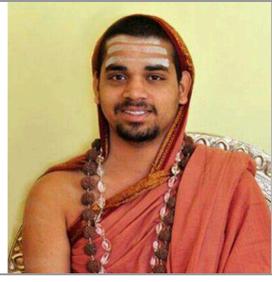


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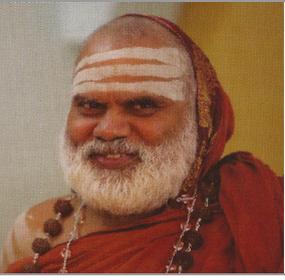


"O friend! Hear my words. For fourteen years, I shall not enter a village or a house, nor shall I eat fruits and roots offered by others. True it is that all this kingdom is mine. You are indeed dear to my heart." Rama next had some sap of banyan tree brought, and with it he and Lakshmana had their hair matted and tied on their head like crowns. That prince of Raghu's line, taking only water as his food, spent the night along with Sita on a bed of grass made for them by Lakshmana. On such beds, he and Sita slept as comfortably as they used to do on luxurious cots in the upper floor of the palace. And Lakshmana, equipped with bow, arrow and quiver, along with the fully armed Guha, stood guard over Rama in the premises.

॥ षष्ठः सर्गः ॥

॥ ṣaṣṭhaḥ sargaḥ ॥

श्रीमहादेव उवाच । (श्रीपरमेश्वर उवाच ।)
सुप्तं रामं समालोक्य गुहः सोऽश्रुपरिप्लुतः ।
लक्ष्मणं प्राह विनयाद् भ्रातः पश्यसि राघवम् ॥ १ ॥
शयानं कुशपत्रौघसंस्तरे सीतया सह ।
यः शेते स्वर्णपर्यङ्के स्वास्तीर्णे भवनोत्तमे ॥ २ ॥
कैकेयी रामदुःखस्य कारणं विधिना कृता ।
मन्थराबुद्धिमास्थाय कैकेयी पापमाचरत् ॥ ३ ॥
तच्छ्रुत्वा लक्ष्मणः प्राह सखे शृणु वचो मम ।
कः कस्य हेतुर्दुःखस्य कश्च हेतुः सुखस्य च ॥ ४ ॥
स्वपूर्वार्जितकर्मैव कारणं सुखदुःखयोः ॥ ५ ॥
सुखस्य दुःखस्य न कोऽपि दाता परो ददातीति कुबुद्धिरेषा ।
अहं करोमीति वृथाभिमानः स्वकर्मसूत्रग्रथितो हि लोकः ॥ ६ ॥
सुहृन्मित्रार्युदासीनद्वेष्यमध्यस्थबान्धवाः ।
स्वयमेवाचरन् कर्म तथा तत्र विभाव्यते ॥ ७ ॥
सुखं वा यदि वा दुःखं स्वकर्मवशगो नरः ।
यद्यद्यथागतं तत्तद् भुक्त्वा स्वस्थमना भवेत् ॥ ८ ॥
न मे भोगागमे वाञ्छा न मे भोगविवर्जने ।
आगच्छत्वथ मागच्छत्वभोगवशगो भवेत् ॥ ९ ॥
स्वस्मिन् देशे च काले च यस्माद्वा येन केन वा ।
कृतं शुभाशुभं कर्म भोज्यं तत्र नान्यथा ॥ १० ॥
अलं हर्षविषादाभ्यां शुभाशुभफलोदये ।

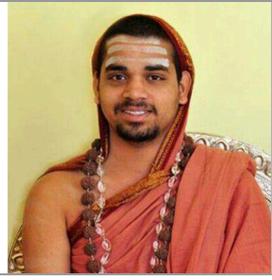


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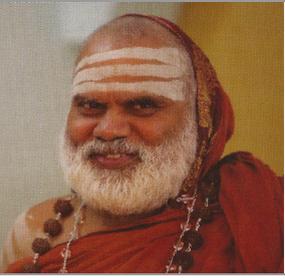


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विधात्रा विहितं यद्यत्तदलङ्घ्यं सुरासुरैः ॥ ११ ॥
 सर्वदा सुखदुःखाभ्यां नरः प्रत्यवरुध्यते ।
 शरीरं पुण्यपापाभ्यामुत्पन्नं सुखदुःखवत् ॥ १२ ॥
 सुखस्यानन्तरं दुःखं दुःखस्यानन्तरं सुखम् ।
 द्वयमेतद्धि जन्तूनामलङ्घ्यं दिनरात्रिवत् ॥ १३ ॥
 सुखमध्ये स्थितं दुःखं दुःखमध्ये स्थितं सुखम् ।
 द्वयमन्योन्यसंयुक्तं प्रोच्यते जलपङ्कवत् ॥ १४ ॥
 तस्माद्धैर्येण विद्वांस इष्टानिष्टोपपत्तिषु ।
 न हृष्यन्ति न मुह्यन्ति समं मायेति भावनात् ॥ १५ ॥
 गुहलक्ष्मणयोरेवं भाषतोर्विमलं नभः ।
 बभूव रामः सलिलं स्पृष्ट्वा प्रातः समाहितः ॥ १६ ॥
 उवाच शीघ्रं सुदृढं नावमानय मे सखे ।
 श्रुत्वा रामस्य वचनं निषादाधिपतिर्गुहः ॥ १७ ॥
 स्वयमेव दृढं नावमानिनाय सुलक्षणाम् ।
 स्वामिन्नारुह्यतां नौकां सीतया लक्ष्मणेन च ॥ १८ ॥
 वाहये ज्ञातिभिः सार्धमहमेव समाहितः ।
 तथेति राघवः सीतामारोप्य शुभलक्षणाम् ॥ १९ ॥
 गुहस्य हस्तावालम्ब्य स्वयं चारोहदच्युतः ।
 आयुधादीन् समारोप्य लक्ष्मणोऽप्यारूरोह च ॥ २० ॥

śrīmahādeva uvāca | (śrīparameśvara uvāca |)
 suptaṃ rāmaṃ samālokya guhaḥ so'śrupariplutaḥ |
 lakṣmaṇaṃ prāha vinayād bhrātaḥ paśyasi rāghavam || 1||
 śayānaṃ kuśapatraughasaṃstare sītayā saha |
 yaḥ śete svarṇaparyāṅke svāstīrṇe bhavanottame || 2||
 kaikeyī rāmaduḥkhasya kāraṇaṃ vidhinā kṛtā |
 mantharābuddhimāsthāya kaikeyī pāpamācarat || 3||
 tacchrutvā lakṣmaṇaḥ prāha sakhe śarṇu vaco mama |
 kaḥ kasya heturduḥkhasya kaśca hetuḥ sukhasya ca || 4||
 svapūrvārjitakarmaiva kāraṇaṃ sukhaduḥkhayoḥ || 5||
 sukhasya duḥkhasya na ko'pi dātā paro dadātīti kubuddhiresā |
 ahaṃ karomīti vṛthābhimānaḥ svakarmasūtragrathito hi lokaḥ || 6||

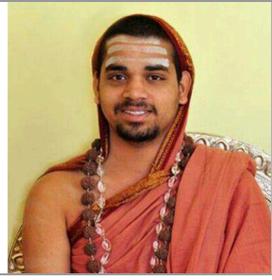


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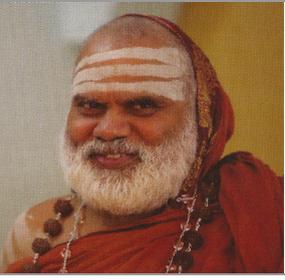


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suhṛṇmitrāryudāsīnadveṣyamadhyasthabāndhavāḥ |
svayamevācaran karma tathā tatra vibhāvvyate || 7||
sukhaṃ vā yadi vā duḥkhaṃ svakarmavaśago naraḥ |
yadyadyathāgataṃ tattad bhuktvā svasthamanā bhavet || 8||
na me bhogāgame vāñchā na me bhogavivarjane |
āgacchatvatha māgacchatvabhogavaśago bhavet || 9||
svasmin deśe ca kāle ca yasmādvā yena kena vā |
kṛtaṃ śubhāśubhaṃ karma bhojyaṃ tattatra nānyathā || 10||
alam harṣaviśādābhyāṃ śubhāśubhaphalodaye |
vidhātrā vihitāṃ yadyattadalaṅghyaṃ surāsuraiḥ || 11||
sarvadā sukhaduḥkhābhyāṃ naraḥ pratyavarudhyate |
śarīraṃ puṇyapāpābhyāmutpannaṃ sukhaduḥkhavat || 12||
sukhasyānantaraṃ duḥkhaṃ duḥkhasyānantaraṃ sukham |
dvayametaddhi jantūnāmalaṅghyaṃ dinarātrivat || 13||
sukhamadhye sthitaṃ duḥkhaṃ duḥkhamadhye sthitaṃ sukham |
dvayamanyonyasaṃyuktaṃ procyate jalapaṅkavat || 14||
tasmāddhairyeṇa vidvāṃsa iṣṭāniṣṭopapattiṣu |
na hṛṣyanti na muhyanti samaṃ māyeti bhāvanāt || 15||
guhalaḥṣmaṇayorevaṃ bhāṣatorvimalaṃ nabhaḥ |
babhūva rāmaḥ salilaṃ sprṣṭvā prātaḥ samāhitaḥ || 16||
uvāca śīghraṃ sudṛḍhaṃ nāvamānaya me sakhe |
śrutvā rāmasya vacanaṃ niṣādādhipatirguhaḥ || 17||
svayameva dṛḍhaṃ nāvamānināya sulakṣaṇām |
svāminnāruhyatāṃ naukāṃ sītayā lakṣmaṇena ca || 18||
vāhaye jñātibhiḥ sārdhamahameva samāhitaḥ |
tatheti rāghavaḥ sītāmāropya śubhalakṣaṇām || 19||
guhasya hastāvālambya svayaṃ cārohadacyutaḥ |
āyudhādīn samāropya lakṣmaṇo'pyāruroha ca || 20||

After Rama had fallen asleep, Guha, looking at him with eyes brimming with tears, said to Lakshmana in all humility, "Oh my brother! Don't you see this prince of Raghu's line, who has been accustomed to sleep only on golden cots with excellent mattresses, now lying on a bed of grass along with Sita! It was destiny that made Kaikeyi bring about this sad condition for Rama. But this was done indirectly through Manthara, whose evil advice Kaikeyi accepted and so committed this

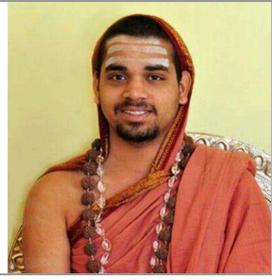


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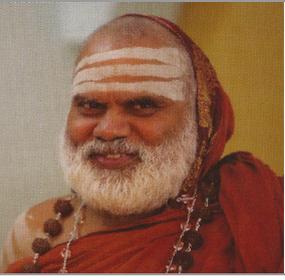
sinful act." Hearing this, Lakshmana replied, "Oh respected friend! Listen to me. In this world who is the cause of whose sorrow, and who is the cause of whose happiness too? The cause of one's enjoyment and suffering is one's own actions (Karmas) of past lives. There is none external to



oneself causing one happiness and misery. It is a perverted intelligence that attributes these experiences as caused by another. It is vain pride that makes one think that 'I am doing' such an act. The world is strung, as it were, on the thread of one's own action. In this world, men think of others as friends, relatives, enemies, neutrals etc. But the responsibility for one's actions is entirely on oneself. We wrongly attribute them to the others mentioned. Man, who is subject to his own Karma, should submit himself to the happiness and the misery that befall him as a result of his own Karma. He should remain unperturbed

while experiencing these, the fruits of one's own actions. Let him think, 'I have neither desire for Bhoga (enjoyments), nor do I avoid them. Let them come or let them go.' Thinking in this way, one should liberate oneself from slavery to enjoyments. The fruits of one's own good and evil actions, accruing from whomever or in whatever manner and in whatever place and time, have to be experienced then and there. There is no remedy against this. One should not feel overjoyed when happiness is experienced, nor depressed when misery overcomes one. What Destiny has accorded to one according to one's Karma cannot be overcome by anyone, be he a Deva or an Asura. This body of ours, which is a product of our virtuous and sinful actions, is always subject to happiness and misery. The life of man is a bundle of such experiences. Just as day and night follow each other irreversibly, so do men experience happiness. Now and after that misery, and after misery, happiness once again. In the midst of happiness, misery can occur, and in the midst of misery, happiness too can occur. As water and mire are mixed together intimately, so are happiness and misery. So, enlightened men, considering these favourable, and unfavourable experiences as Maya or mere appearances, remain unperturbed without yielding to elation or depression."

As Guha and Lakshmana conversed in this way, a flash of light began to spread in the sky. It was now dawn, when Rama, getting up from sleep, bathed in the water of the river and performed his morning rites. Next Rama said to Guha, "Get me a good boat." And Guha, the king of the hunters, accordingly brought a well-constructed boat, himself rowing it. He now said to Rama, "Oh my Lord! Please get into the boat along with Sita and Lakshmana. I shall myself row it with perfect ability." Agreeing to the words of Guha, Rama helped Sita to get into and himself followed, holding the hands of Guha. Next Lakshmana put all the weapons in the boat and himself got into it. (Will Continue) Our Mail ID : Info@voiceofjagadguru.com

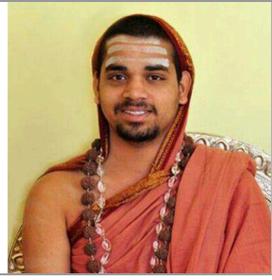


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

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

Chapter 10 Vibhūti yoga:

7

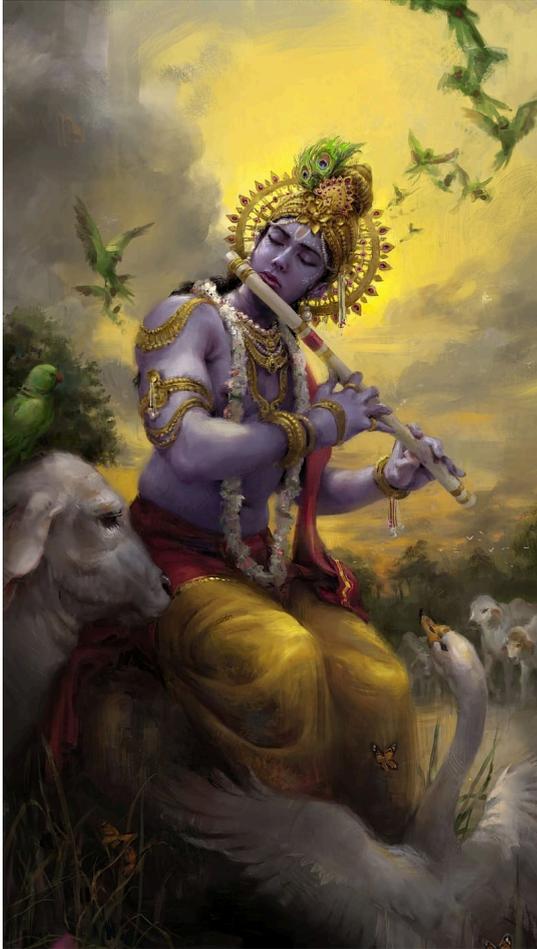
एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥७॥

etāṃ vibhūtiṃ yogaṃ ca, mama yo vetti tattvataḥ ।

so'vikampena yogena, yujyate nātra saṃśayaḥ

॥7॥



He who knows in truth this vast extent of My being (He who knows Me as infinite) and My achievement (Yoga) — Yoga may here stand for what is born of Yoga, viz., the power of achieving and controlling mighty things as well as Omniscience (i.e., he who knows the fact that the Great Rishis and the Manus possessed their power and wisdom, as partaking of a very small portion of the Lord's power and wisdom.) he is endowed with unshaken Yoga, i.e., with steadiness in right knowledge. (The knowledge of the Conditioned is the doorway leading to the knowledge of the Unconditioned.)

What is that unshaken Yoga with which they are endowed? The answer follows:

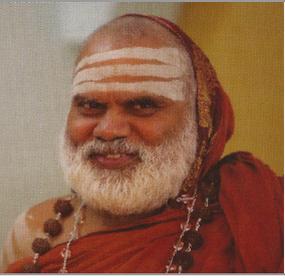
8

अहं सर्वस्य प्रभवः मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥

I, the Supreme Brahman, termed Vasudeva, am the source of the whole world. From Me (Controlled and impelled by Me as the Inner Regulator, every thing moves on in accordance with the Law) alone

evolves the whole universe in all its changes, including existence and disappearance, action, effect and enjoyment. Thus thinking, the wise who know the Supreme Reality (It is only those who see the emptiness of the worldly life that are fit for a life of devotion to the Lord. When men know the Lord as the Self of all, the Cause of all, the Omniscient Lord of all, they become devoted to Me.

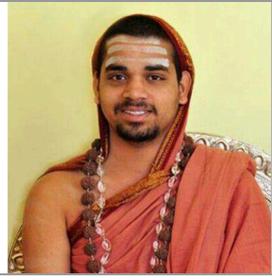


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The knowledge of the Supreme Reality leads to love, regard and earnestness, and these lead to devotion to the Lord) worship Me, ardently engaged in the contemplation of the Supreme Reality.

Moreover

9

मञ्चिता मद्गतप्राणाः बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

mañcittā madgataprāṇāḥ bodhayantaḥ parasparam ।

kathayantaśca māṃ nityaṃ tuṣyanti ca ramanti ca ॥9॥

All their senses (pranas) such as the eye are absorbed in Me. Or-according to another interpretation-their very life (prana) is devoted to Me. They ever speak of Me as possessed of supreme wisdom, power, might and other qualities. They thus obtain satisfaction and are delighted as if in the company of the beloved.

As to those who worship Me devoutly in the ways men-tioned above,

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०॥

teṣāṃ satatayuktānāṃ bhajatāṃ prītipūrvakam ।

dadāmi buddhiyogaṃ taṃ yena māmupayānti te ॥10॥

To them who are ever devout, worshipping Me, not for any purpose of their own, but out of love for Me. to them I give that devotion of right knowledge (buddhi-yoga) of My essential nature by which they (Those alone who are thus devoted to the Lord can attain to Buddhi-Yoga that exteremely superior condition of the antahkarana produced by Dhyana, by which they reach that form of the Lord which is devoid of all limitations.) those who worship Me "with their thoughts on Me" (x. 9) and so on-know Me, the Supreme Lord, the Self, as their own Self.

Why do you give the devotion of knowledge (buddhi-yoga) to your devotees? And what is that obstacle in the path leading to you which the devotion of knowledge that you give to your devotees serves to remove?-In answer to this question, the Lord Krishna says:

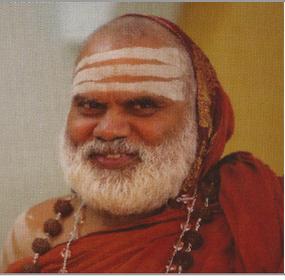
तेषामेवानुकम्पार्थम् अहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थः ज्ञानदीपेन भास्वता ॥११॥

teṣāmevānukampārtham ahamajñānajaṃ tamaḥ ।

nāśayāmyātmabhāvasthaḥ jñānadīpena bhāsvatā ॥11॥

Out of mere compassion: out of mercy, anxious as to how they may attain bliss. I dwell in their antah-karana (*ie., in the antah-karana functioning on the plane of Spirit exclusively. Darkness here includes both the beginningless nescience and the illusory perception resulting from that nescience. It cannot be removed by matter or any material phenomenon, belonging as it does to

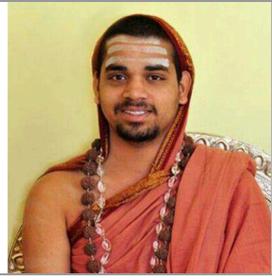


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the same class as darkness; therefore the Lord has said that He Himself destroys darkness. But



the Spirit (Chaitanya) cannot directly remove darkness. It is only an intellectual state that is found to illumine an object unknown before. Hence it is that the Spirit removes ignorance by itself shining through a state of the intellect such as the one induced by the teaching of the Sastra. It is either the Spirit manifesting itself through an intellectual state, or an intellectual state pervaded by the Spirit, that can destroy nescience and illusory knowledge.) which is engaged in thinking exclusively of the Self and destroy the darkness of ignorance,-that illusory knowledge which is caused by the absence of discrimination, by the lamp of wisdom, by the lamp of discriminatory knowledge, fed by the oil of pure Devotion (Bhakti-prasada), fanned by the wind of earnest meditation on Me, furnished with the wick of right intuition purified by the cultivation of

piety, chastity and other virtues, held in the antah-karana which is completely detached from all worldly concerns, placed in the wind-sheltered enclosure of the mind which is withdrawn from the sense-objects and untainted by attachment and aversion, and shining with the light of right knowledge generated by incessant practice of concentration and meditation.

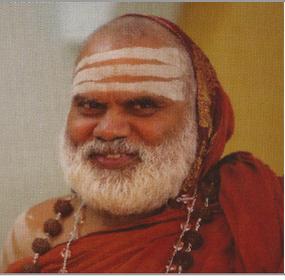
Having heard of the Lord's Glory and His mysterious power, Arjuna says:

12 & 13

अर्जुन उवाच

arjuna uvāca

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यम् आदिदेवमजं विभुम् ॥१२॥
आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

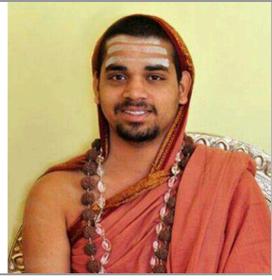


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असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ||१३||
 paraṃ brahma paraṃ dhāma pavitraṃ paramaṃ bhavān |
 puruṣaṃ śāśvataṃ divyam ādidevamajaṃ vibhum ||12||
 āhustvāmṛṣayaḥ sarve devarṣirnāradastathā |
 asito devalo vyāsaḥ svayaṃ caiva bravīṣi me ||13||

The Supreme Brahman: the Highest Self. The Primal God: the God who existed before all other Gods. Rishis: such as Vasishtha.

(Will Continue...)

(See the meaning for the slokas in 2025_June Main Voice of Jagadguru e magazine)

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