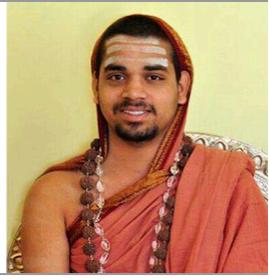


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ADHYATMA RAMAYAN

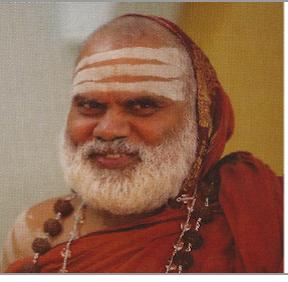
By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ सप्तमः सर्गः ॥

॥ saptamah sargah ॥

अतिवृद्धावन्धदृशौ क्षुत्पिपासार्दितौ निशि ।
नायाति सलिलं गृह्य पुत्रः किं वात्र कारणम् ॥ ३१ ॥
अनन्यगतिकौ वृद्धौ शोच्यौ तृट्परिपीडितौ ।
आवामुपेक्षते किं वा भक्तिमानावयोः सुतः ॥ ३२ ॥
इति चिन्ताव्याकुलौ तौ मत्पादन्यासजं ध्वनिम् ।
श्रुत्वा प्राह पिता पुत्र किं विलम्बः कृतस्त्वया ॥ ३३ ॥
देहावयोः सुपानीयं पिब त्वमपि पुत्रक ।
इत्येवं लपतोर्भित्या सकाशमगमं शनैः ॥ ३४ ॥
पादयोः प्रणिपत्याहमब्रवं विनयान्वितः ।
नाहं पुत्रस्त्वयोध्याया राजा दशरथोऽस्म्यहम् ॥ ३५ ॥
पापोऽहं मृगयासक्तो रात्रौ मृगविहिंसकः ।
जलावताराद्दूरेऽहं स्थित्वा जलगतं ध्वनिम् ॥ ३६ ॥
श्रुत्वाहं शब्दवेधित्वादेकं बाणमथात्यजम् ।
हतोऽस्मीति ध्वनिं श्रुत्वा भयात्तत्राहमागतः ॥ ३७ ॥
जटां विकीर्य पतितं दृष्ट्वाहं मुनिदारकम् ।
भीतो गृहीत्वा तत्पादौ रक्ष रक्षेति चाब्रवम् ॥ ३८ ॥
मा भैषीरिति मां प्राह ब्रह्महत्याभयं न ते ।
मत्पित्रोः सलिलं दत्त्वा नत्वा प्रार्थय जीवितम् ॥ ३९ ॥
इत्युक्तो मुनिना तेन ह्यागतो मुनिहिंसकः ।
रक्षेतां मां दयायुक्तौ युवां हि शरणागतम् ॥ ४० ॥
इति श्रुत्वा तु दुःखार्तौ विलप्य बहु शोच्य तम् ।
पतितो नौ सुतो यत्र नय तत्राविलम्बयन् ॥ ४१ ॥
ततो नीतौ सुतो यत्र मया तौ वृद्धदम्पती ।
स्पृष्ट्वा सुतं तौ हस्ताभ्यां बहुशोऽथ विलेपतुः ॥ ४२ ॥
हाहेति क्रन्दमानौ तौ पुत्र पुत्रेत्यवोचताम् ।

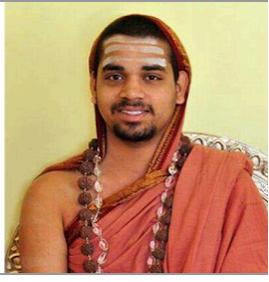


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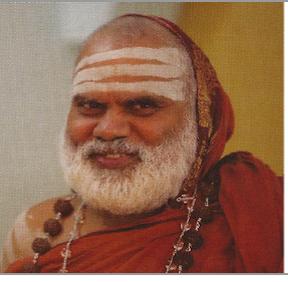
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जलं देहीति पुत्रेति किमर्थं न ददास्यलम् ॥ ४३ ॥
ततो मामूचतुः शीघ्रं चितिं रचय भूपते ।
मया तदैव रचिता चितिस्तत्र निवेशिताः ।
त्रयस्तत्राग्निरुत्सृष्टो दग्धास्ते त्रिदिवं ययुः ॥ ४४ ॥
तत्र वृद्धः पिता प्राह त्वमप्येवं भविष्यसि ।
पुत्रशोकेन मरणं प्राप्स्यसे वचनान्मम ॥ ४५ ॥
स इदानीं मम प्राप्तः शापकालोऽनिवारितः ।
इत्युक्त्वा विललापाथ राजा शोकसमाकुलः ॥ ४६ ॥
हा राम पुत्र हा सीते हा लक्ष्मण गुणाकर ।
त्वद्वियोगादहं प्राप्तो मृत्युं कैकेयिसम्भवम् ॥ ४७ ॥
वदन्नेवं दशरथः प्राणान्स्त्यक्त्वा दिवं गतः ।
कौसल्या च सुमित्रा च तथान्या राजयोषितः ॥ ४८ ॥
चुकुशुश्च विलेपुश्च उरस्ताडनपूर्वकम् ।
वसिष्ठः प्रययौ तत्र प्रातर्मन्त्रिभिरावृतः ॥ ४९ ॥
तैलद्रोण्यां दशरथं क्षिप्त्वा दूतानथाब्रवीत् ।
गच्छत त्वरितं साश्वा युधाजिन्नगरं प्रति ॥ ५० ॥
तत्रास्ते भरतः श्रीमाञ्छत्रुघ्नसहितः प्रभुः ।
उच्यतां भरतः शीघ्रमागच्छेति ममाज्ञया ॥ ५१ ॥
अयोध्यां प्रति राजानं कैकेयीं चापि पश्यतु ।
इत्युक्त्वास्त्वरितं दूता गत्वा भरतमातुलम् ॥ ५२ ॥
युधाजितं प्रणम्योचुर्भरतं सानुजं प्रति ।
वसिष्ठस्त्वब्रवीद्राजन् भरतः सानुजः प्रभुः ॥ ५३ ॥
शीघ्रमागच्छतु पुरीमयोध्यामविचारयन् ।
इत्याज्ञप्तोऽथ भरतस्त्वरितं भयविह्वलः ॥ ५४ ॥
आययौ गुरुणादिष्टः सह दूतैस्तु सानुजः ।
राज्ञो वा राघवस्यापि दुःखं किञ्चिदुपस्थितम् ॥ ५५ ॥
इति चिन्तापरो मार्गे चिन्तयन्नगरं ययौ ।
नगरं भ्रष्टलक्ष्मीकं जनसम्बाधवर्जितम् ॥ ५६ ॥
उत्सवैश्च परित्यक्तं दृष्ट्वा चिन्तापरोऽभवत् ।
प्रविश्य राजभवनं राजलक्ष्मीविवर्जितम् ॥ ५७ ॥
अपश्यत्कैकेयीं तत्र एकामेवासने स्थिताम् ।

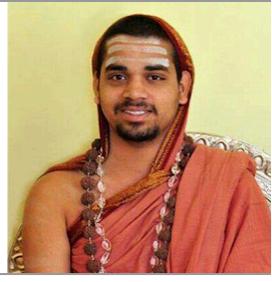


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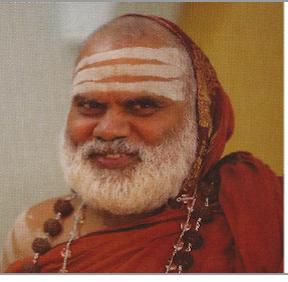
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ननाम शिरसा पादौ मातुर्भक्तिसमन्वितः ॥ ५८ ॥
आगतं भरतं दृष्ट्वा कैकेयी प्रेमसम्भ्रमात् ।
उत्थायालिङ्ग्य रभसा स्वाङ्गमारोप्य संस्थिता ॥ ५९ ॥
मूर्ध्निवघ्नाय पप्रच्छ कुशलं स्वकुलस्य सा ।
पिता मे कुशलो भ्राता माता च शुभलक्षणा ॥ ६० ॥
दिष्ट्या त्वमद्य कुशली मया दृष्टोऽसि पुत्रक ।
इति पृष्टः स भरतो मात्रा चिन्ताकुलेन्द्रियः ॥ ६१ ॥
दूयमानेन मनसा मातरं समपृच्छत ।
मातः पिता मे कुत्रास्ते एका त्वमिह संस्थिता ॥ ६२ ॥
त्वया विना न मे तातः कदाचिद्रहसि स्थितः ।
इदानीं दृश्यते नैव कुत्र तिष्ठति मे वद ॥ ६३ ॥
अदृष्ट्वा पितरं मेऽद्य भयं दुःखं च जायते ।
अथाह कैकेयी पुत्र किं दुःखेन तवानघ ॥ ६४ ॥
या गतिर्धर्मशीलानामश्वमेधादियाजिनाम् ।
तां गतिं गतवानद्य पिता ते पितृवत्सल ॥ ६५ ॥
तच्छ्रुत्वा निपपातोर्व्या भरतः शोकविह्वलः ।
हा तात क्व गतोऽसि त्वं त्यक्त्वा मां वृजिनार्णवे ॥ ६६ ॥
असमर्प्यैव रामाय राज्ञे मां क्व गतोऽसि भोः ।
इति विलपितं पुत्रं पतितं मुक्तमूर्धजम् ॥ ६७ ॥
उत्थाप्यामृज्य नयने कैकेयी पुत्रमब्रवीत् ।
समाश्वसिहि भद्रं ते सर्वं सम्पादितं मया ॥ ६८ ॥
तामाह भरतस्तातो प्रियमाणः किमब्रवीत् ।
तमाह कैकेयी देवी भरतं भयवर्जिता ॥ ६९ ॥
हा राम राम सीतेति लक्ष्मणेति पुनः पुनः ।
विलपन्नेव सुचिरं देहं त्यक्त्वा दिवं ययौ ॥ ७० ॥
तामाह भरतो हेऽम्ब रामः सन्निहितो न किम् ।
तदानीं लक्ष्मणो वापि सीता वा कुत्र ते गताः ॥ ७१ ॥
रामस्य यौवराज्यार्थं पित्रा ते सम्भ्रमः कृतः ।
तव राज्यप्रदानाय तदाहं विघ्नमाचरम् ॥ ७२ ॥
राज्ञा दत्तं हि मे पूर्वं वरदेन वरद्वयम् ।
याचितं तदिदानीं मे तयोरेकेन तेऽखिलम् ॥ ७३ ॥

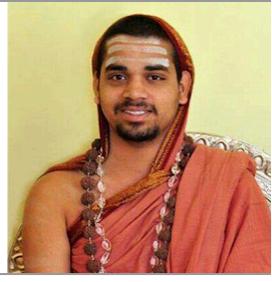


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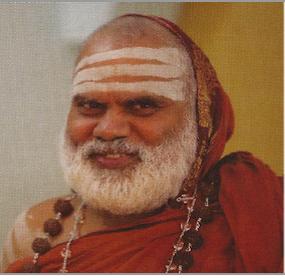


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राज्यं रामस्य चैकेन वनवासो मुनिव्रतम् ।
ततः सत्यपरो राजा राज्यं दत्त्वा तवैव हि ॥ ७४ ॥
रामं सम्प्रेषयामास वनमेव पिता तव ।
सीताप्यनुगता रामं पातिव्रत्यमुपाश्रिता ॥ ७५ ॥
सौभ्रात्रं दर्शयन् राममनुयातोऽपि लक्ष्मणः ।
वनं गतेषु सर्वेषु राजा तानेव चिन्तयन् ॥ ७६ ॥
प्रलपन् रामरामेति ममार नृपसत्तमः ।
इति मातुर्वचः श्रुत्वा वज्राहत इव द्रुमः ॥ ७७ ॥
पपात भूमौ निःसञ्जस्तं दृष्ट्वा दुःखिता तदा ।
कैकेयी पुनरप्याह वत्स शोकेन किं तव ॥ ७८ ॥
राज्ये महति सम्प्राप्ते दुःखस्यावसरः कुतः ।
इति ब्रुवन्तीमालोक्य मातरं प्रदहन्निव ॥ ७९ ॥
असम्भाष्यासि पापे मे घोरे त्वं भर्तृघातिनी ।
पापे त्वद्गर्भजातोऽहं पापवानस्मि साम्प्रतम् ।
अहमग्निं प्रवेक्ष्यामि विषं वा भक्षयाम्यहम् ॥ ८० ॥

ativṛddhāvandhadṛśau kṣutpipāsārditau niśi |
nāyāti salilaṃ gṛhya putraḥ kiṃ vātra kāraṇam || 31||
ananyagatikau vṛddhau śocyau tṛṭparipīḍitau |
āvāmupekṣate kiṃ vā bhaktimānāvayoḥ sutaḥ || 32||
iti cintāvyākulau tau matpādanyāsajaṃ dhvanim |
śrutvā prāha pitā putra kiṃ vilambaḥ kṛtastvayā || 33||
dehyāvayoḥ supānīyaṃ piba tvamapi putraka |
ityevaṃ lapatorbhītyā sakāśamagamaṃ śanaiḥ || 34||
pādayoḥ praṇipatyāhamabravaṃ vinayānvitaḥ |
nāhaṃ putrastvayodhyāyā rājā daśaratho'smyaham || 35||
pāpo'haṃ mṛgayāsakto rātrau mṛgavihiṃsakaḥ |

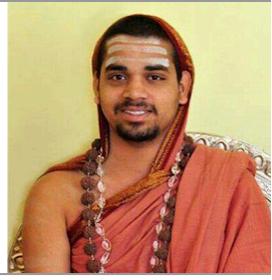


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jalāvatārāddūre'ham sthitvā jalagataṃ dhvanim || 36||

śrutvāhaṃ śabdavedhitvādekaṃ bāṇamathātyajam |

hato'smīti dhvaniṃ śrutvā bhayāttatrāhamāgataḥ || 37||

jaṭāṃ vikīrya patitaṃ dr̥ṣṭvāhaṃ munidārakam |

bhīto gr̥hītvā tatpādau rakṣa rakṣeti cābravam || 38||

mā bhaiṣīriti mām prāha brahmahatyābhayaṃ na te |

matpitroḥ salilaṃ dattvā natvā prārthaya jīvitam || 39||

ityukto muninā tena hyāgato munihimsakaḥ |

rakṣetāṃ mām dayāyuktau yuvām hi śaraṇāgatam || 40||

iti śrutvā tu duḥkhārtau vilapya bahu śocya tam |

patito nau suto yatra naya tatrāvilambayan || 41||

tato nītau suto yatra mayā tau vṛddhadampatī |

spṛṣṭvā sutam tau hastābhyām bahuśo'tha vilepatuḥ || 42||

hāheti krandaṃtau tau putra putretyavocatām |

jalam dehīti putreti kimarthaṃ na dadāsyalam || 43||

tato māmūcatuḥ śīghraṃ citiṃ racaya bhūpate |

mayā tadaiva racitā citistatra niveśitāḥ |

trayastatrāgnirutsṛṣṭo dagdhāste tridivam yayuḥ || 44||

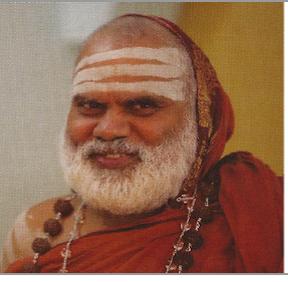
tatra vṛddhaḥ pitā prāha tvamapyevaṃ bhaviṣyasi |

putraśokena maraṇam prāpsyase vacanānmama || 45||

sa idānīm mama prāptaḥ śāpakālo'nivāritaḥ |

ityuktvā vilalāpātha rājā śokasamākulaḥ || 46||

hā rāma putra hā sīte hā lakṣmaṇa guṇākara |

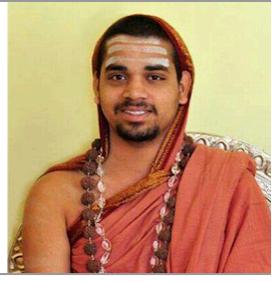


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tvadviyogādahaṃ prāpto mṛtyuṃ kaikeyisambhavam || 47||

vadannevaṃ daśarathaḥ prāṇānstyaktvā divaṃ gataḥ |

kausalyā ca sumitrā ca tathānyā rājayoṣitaḥ || 48||

cukruśuśca vilepuśca urastāḍanapūrvakam |

vasiṣṭhaḥ prayayau tatra prātarmantribhirāvṛtaḥ || 49||

tailadronyāṃ daśarathaṃ kṣiptvā dūtānathābravīt |

gacchata tvaritaṃ sāśvā yudhājinnagaraṃ prati || 50||

tatrāste bhārataḥ śrīmāñchatrughnasahitaḥ prabhuḥ |

ucyatāṃ bhārataḥ śīghramāgaccheti mamājñayā || 51||

ayodhyāṃ prati rājānaṃ kaikeyīṃ cāpi paśyatu |

ityuktāstvaritaṃ dūtā gatvā bhāratamātulam || 52||

yudhājitaṃ praṇamyocurbhārataṃ sānujaṃ prati |

vasiṣṭhastvabravīdrājan bhārataḥ sānujaḥ prabhuḥ || 53||

śīghramāgacchatu purīmayodhyāmavicārayan |

ityājñapto'tha bhāratastvaritaṃ bhayavihvalaḥ || 54||

āyayau guruṇādiṣṭaḥ saha dūtaistu sānujaḥ |

rājño vā rāghavasyāpi duḥkhaṃ kiñcidupasthitaṃ || 55||

iti cintāparo mārge cintayannagaraṃ yayau |

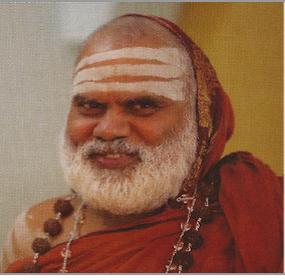
nagaraṃ bhraṣṭalakṣmīkaṃ janasambādhavarjitaṃ || 56||

utsavaiśca parityaktaṃ drṣṭvā cintāparo'bhavat |

praviśya rājabhavanaṃ rājalakṣmīvivarjitaṃ || 57||

apaśyatkaikeyīṃ tatra ekāmevāsane sthitām |

nanāma śirasā pādaḥ māturbhaktisamanvitaḥ || 58||

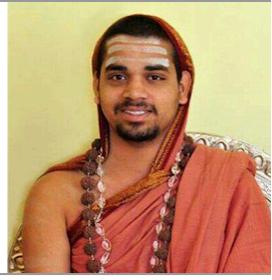


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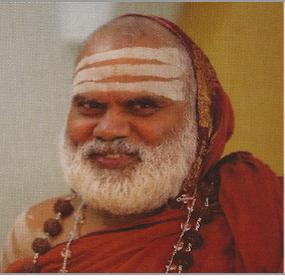
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āgataṃ bharaṭaṃ dṛṣṭvā kaikeyī premasambhramāt |
utthāyālīṅgya rabhasā svāṅkamāropya saṃsthitā || 59||
mūrdhnyavaghrāya papraccha kuśalaṃ svakulasya sā |
pitā me kuśalo bhrātā mātā ca śubhalakṣaṇā || 60||
diṣṭyā tvamadya kuśalī mayā dṛṣṭo'si putraka |
iti pṛṣṭaḥ sa bharaṭo mātrā cintākulendriyaḥ || 61||
dūyamānena manasā mātaraṃ samapṛcchata |
mātaḥ pitā me kutrāste ekā tvamiha saṃsthitā || 62||
tvayā vinā na me tātaḥ kadācidrahasi sthitaḥ |
idānīm dṛśyate naiva kutra tiṣṭhati me vada || 63||
adrṣṭvā pitaraṃ me'dya bhayaṃ duḥkhaṃ ca jāyate |
athāha kaikeyī putra kiṃ duḥkhena tavānagha || 64||
yā gatirdharmaśīlānāmasvamedhādiyājīnām |
tām gatiṃ gatavānadya pitā te piṭṛvatsala || 65||
tacchrutvā nipapātorvyām bharaṭaḥ śokavihvalaḥ |
hā tāta kva gato'si tvaṃ tyaktvā māṃ vṛjinārṇave || 66||
asamarpyaiva rāmāya rājñe māṃ kva gato'si bhoḥ |
iti vilapitaṃ putraṃ patitaṃ muktamūrdhajaṃ || 67||
utthāpyāmṛjya nayane kaikeyī putramabravīt |
samāśvasiḥi bhadraṃ te sarvaṃ sampāditaṃ mayā || 68||
tāmāha bharaṭastāto mriyamāṇaḥ kimabravīt |
tamāha kaikeyī devī bharaṭaṃ bhayavarjitā || 69||
hā rāma rāma sīteti lakṣmaṇeti punaḥ punaḥ |

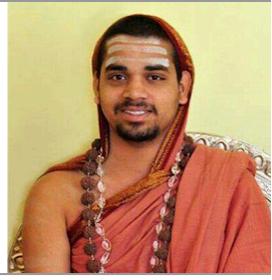


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vilapanneva suciram̐ deham̐ tyaktvā divam̐ yayau || 70||

tāmāha bharato he'mba rāmaḥ sannihito na kim |

tadānīm̐ lakṣmaṇo vāpi sītā vā kutra te gatāḥ || 71||

rāmasya yauvarājyārtham̐ pitrā te sambhramāḥ kṛtāḥ |

tava rājyapradānāya tadāham̐ vighnamācaram || 72||

rājñā dattam̐ hi me pūrvaḥ varadena varadvayam |

yācitam̐ tadidānīm̐ me tayorekena te'khilam || 73||

rājyam̐ rāmasya caikena vanavāso munivratam |

tataḥ satyaparo rājā rājyam̐ dattvā tavaiva hi || 74||

rāmaḥ sampreṣayāmāsa vanameva pitā tava |

sītāpyanugatā rāmaḥ pāativratyamupāsritā || 75||

saubhrātram̐ darśayan rāmamanuyāto'pi lakṣmaṇaḥ |

vanaḥ gateṣu sarveṣu rājā tāneva cintayan || 76||

pralapan rāmarāmeti mamāra nṛpasattamaḥ |

iti māturvacaḥ śrutvā vajrāhata iva drumāḥ || 77||

papāta bhūmau niḥsañjñastam̐ drṣṭvā duḥkhitā tadā |

kaikeyī punarapyāha vatsa śokena kiḃ tava || 78||

rājye mahati samprāpte duḥkhasyāvasaraḥ kutaḥ |

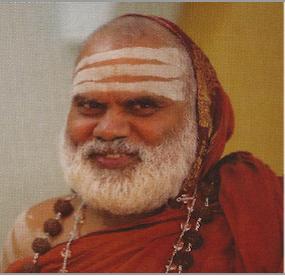
iti bruvantīmālokyā mātaram̐ pradahanniva || 79||

asambhāṣyāsi pāpe me ghore tvam̐ bhartṛghātinī |

pāpe tvadgarbhajāto'ham̐ pāpavānasmi sāmpratam |

ahamagnim̐ pravekṣyāmi viṣam̐ vā bhakṣayāmyaham || 80||

Blind and aged parents, tormented by hunger and thirst at night, do not get water from their own son—what could be the reason there? Pitiful elders with no other refuge, afflicted by

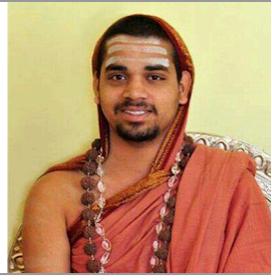


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thirst—why does their devoted son neglect us? Both worried a lot and started anxious. Thus, lost in anxious thoughts, they heard the sound caused by my placing feet; the father said to the son, "Why the delay on your part my dear?". "Give water to us; you drink too, dear son, we are dying because of thirst."

Dasarata continued "Saying this, out of fear, I slowly approached them" Falling at their feet, I

humbly said: "I am not your son, nor from this region; I am King Dasharatha. Sinful I, addicted to hunting, a night-killing beast; from afar at the water's edge, I heard the sound from the water. Hearing the sound, I released a swift unerring arrow; hearing 'I am slain,' out of fear I came there. Seeing the young sage fallen with scattered



locks, terrified, I grasped his feet and cried, 'Protect, protect!', "Fear not," he told me, "no fear of Brahmin-slaying (Brahmahati) for you. Give water to my parents, bow, and beg for life. Thus addressed by that sage, the sage-slayer came; you two, compassionate, protect me, a refuge-seeker."

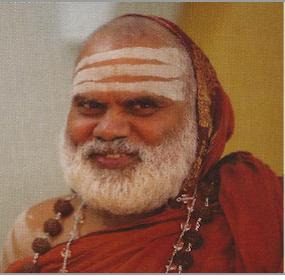
Hearing this, both grief-stricken, greatly lamenting that pitiable one, in their very low voice said 'Take us without delay where our son fell.'

Dasarata continued "Then taken where the son lay by me, the aged couple touched the son with their hands, then wept profusely. Crying 'Ha!' they said 'Son, son! Give us some water, my dear son!'—why didn't you give it? What made you to behave like this"

"Then they quickly released me: 'Build a pyre, O king.' I obeyed their words and built it then; they were placed there, fire released; the three went to heaven. There the aged father said: 'You too shall thus meet death from son's grief, by my word.' I think that time of curse, by the old father has now come to me unhindered".

Saying this, the king wailed, overcome with sorrow. "Ah....! Rama, my dear son! Hey Sita! Oh Lakshmana, jewel of virtues! From separation from you, I reached death caused by Kaikeyi." Thus lamenting, Dasharatha gave up life and went to heaven; Kausalya, Sumitra, and other royal wives wailed and lamented, striking breasts. Vashishta came there in the morning, surrounded by ministers."

Having placed Dasharatha in the oil-filled trough, he said to the messengers: 'Go swiftly with horses to Yudhajit city. There stays glorious Bharata with Shatrughna, lord; tell Bharata quickly to

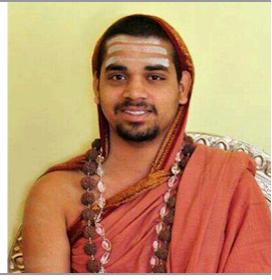


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come by my command. To see the king toward Ayodhya, and Kaikeyi too.' Thus ordered, the swift messengers went to agitated Bharata.

Bowing to Yudhajit, they spoke to Bharata with brother: 'Vashishta said, O king, Bharata with brother, lord...' 'Come quickly to the city Ayodhya without deliberation.' Thus commanded, Bharata, fear-stricken, came swiftly with messengers, brother, instructed by guru, thinking 'Some grief has befallen the king or Raghava.' Thus preoccupied on the way, pondering, he went to the city—bereft of prosperity, devoid of people' throngs abandoned by festivities; seeing it, he became thoughtful. Entering the palace bereft of royal splendor he saw Kaikeyi alone seated on the throne. As a Devoted son, he bowed head to mother's feet. Seeing the arrival of Bharata, Kaikeyi, thrilled with love, rose, embraced impetuously, and seated him on her lap.

Smelling his head, she asked the welfare of his family: 'Is father well, brother, mother auspicious-marked?' 'By fortune you are well today, seen by me, son.' Thus questioned by mother, Bharata, senses distressed with troubled mind questioned mother: 'Mother, where is my father? Why are you alone here? My father never stays without you; now not seen—where does he stay, tell me. With a deeper, fearing voice Bharata told 'Not seeing father today, fear and grief arise.' Then Kaikeyi replied very quietly, 'Son, why grief for you, sinless one? The goal of righteous ones, performers of Ashvamedha etc., that goal your father, fond of kin, attained today. Hearing that, Bharata fell to the ground, grief-tossed and cried in a louder voice : 'Ahaaa... My beloved father, where did you go, abandoning me in misfortune's ocean of misfortune? 'Without granting me to the hands of Rama, Oh my lord, where did you go?' Thus lamenting son, fallen with loose hair.

Kaikeyi raised, wiped eyes, said to son: 'Be comforted, all good for you; everything accomplished by me in perfect arrangements.

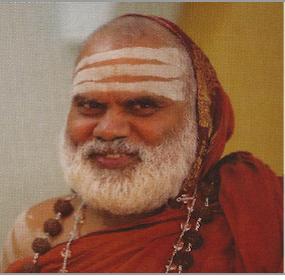
Bharata with running tears in his eyes asked her: 'What did the dying father say?' Kaikeyi, fearless, told Bharata with a smiling and victorious expression on her face "'Haaa.. Rama...!, Ra...ma...! Hey Sita! Hey Lakshmana!' again and again, lamenting long, he quit body, went to heaven.'

Bharata with a shocking tone asked: 'Mother, is Rama not near?' 'Then Lakshmana or Sita—where did they go?'

Now Kaikeyi with joy replied "For Rama's investiture, your father hastened; for your kingdom-giving, I then created an obstacle. King granted me boon earlier by boon-giver two boons requested; by one of them, all to you. Kingdom by one, forest-exile ascetic-vow for Rama; then truth-abiding king, giving kingdom to you indeed sent Rama to forest itself, your father; Sita followed Rama, devoted to husband-duty. Lakshmana too followed, showing brother-love, went to forest; when all went to forest, king pondered them lamenting 'Rama, Rama,' best of kings died".

Hearing mother's words, like a tree struck by a thunderbolt he fell senseless on the ground. Seeing him distressed then, Kaikeyi again with her sweet poisonous voice continued like: 'Child, why grief for you? Great kingdom obtained—where is room for sorrow?' Beholding mother speaking thus, as if burning her Bharata bursted 'I shall not speak to you, sinful one, dread husband-slayer! Sinful, born from your womb, I am sinful now; I shall enter fire or drink poison".

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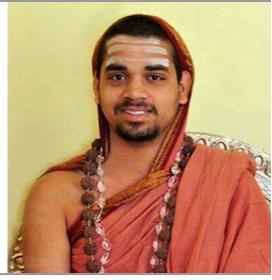


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

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

Chapter 10 Vibhūti yoga:

27

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥२७॥

uccaiḥśravasamaśvānāṃ viddhi māmamṛtodbhavam ।

airāvataṃ gajendrāṇāṃ narāṇāṃ ca narādhipam ॥27॥

Uchchais-sravas is the name of the kingly horse who was born in the ocean when it was churned for the amrita (ambrosia). Know Me among kingly elephants as the Airavata, the offspring of Iravat

28

आयुधानामहं वज्रं धेनूनामस्मि कामधुक ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥२८॥

āyudhānāmahaṃ vajraṃ dhenūnāmasmi kāmadhuk ।

prajanaścāsmi kandarpaḥ sarpāṇāmasmi vāsukiḥ ॥28॥

The thunderbolt: the Vajra made of Dadhichi's bone. Kamadhuk: that cow of Vasishtha which yielded all objects desired; or any cow in general which may yield plenty of milk. Kamadhuk: Kama or love. Vasuki: the lord of serpents.

29

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥२९॥

anantaścāsmi nāgānāṃ varuṇo yādasāmaham ।

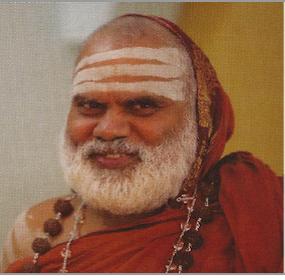
pitṛṇāmaryamā cāsmi yamaḥ saṃyamataāmaham ॥29॥

Ananta: the king of snakes. Varuna: the king of water-gods. Water-beings: the Devatas or Gods connected with waters. Aryaman is the king of Pitris,

30

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥३०॥

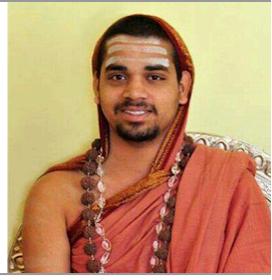


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prahlādaścāsmi daityānāṃ kālaḥ kalayatāmaham |

mṛgānāṃ ca mṛgendro'haṃ
vainateyaśca pakṣiṇāṃ ||30||

I am Prahlāda among the Daityas; I am time among computers; I am the lion among animals, and Garuḍa among birds.

31

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्तुतसामस्मि
जाह्वी ॥३१॥

pavanaḥ pavatāmasmi rāmaḥ
śastrabhṛtāmaham |

jhaṣānāṃ makaraścāsmi
strotasāmasmi jāhnavī ||31||

I am the wind among purifiers; I am Rāma among weapon-wielders; I am the makara among fish; I am the Ganges among rivers.

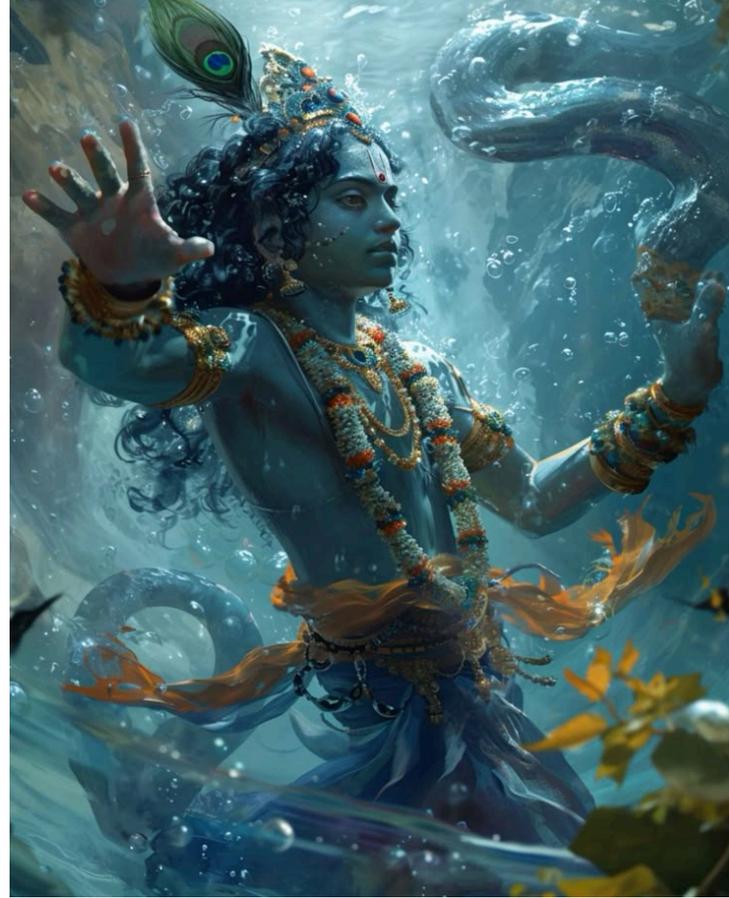
सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

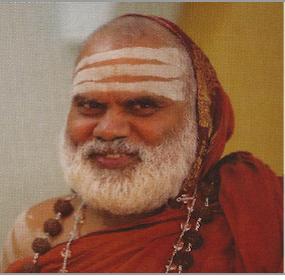
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥

I am the source, the stay and the end of all evolution.-At the commencement (x. 20) it was said that He is the beginning, the middle, and the end of all sentient existence; but here the whole creation in general is referred to. The knowledge of the Self is the chief among all knowledges, because it leads to moksha. By 'disputants' we should here understand the several kinds of disputation,-vada, jalpa, vitanda, etc. Vada is the chief of them, as it is a means of determining truth. Vada is that way of arguing, of which the object is to arrive at truth regarding a certain question. Jalpa' is an argument in which a disputant tries to assert his own opinion and to refute that of his adversary by an overbearing reply or a wrangling rejoinder, 'Vitanda' consists in idly carping at the arguments or assertions of another without attempting to establish the opposite side of the question.

(Srī Ādi Śankara Bhāṣya for Śrīmad Bhagavad Gita meaning is given separately in the slokas link of Voice of Jagadguru) (Will Continue...)

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



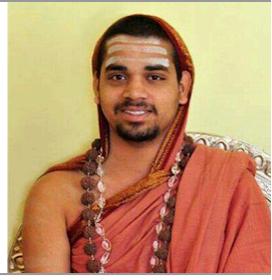


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