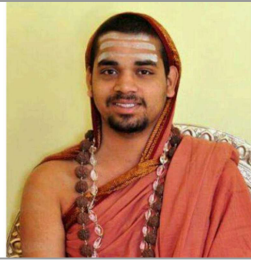


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ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ अष्टमः सर्गः ॥

||aṣṭamaḥ sargaḥ||

राममेवानुशोचन्तं रामरामेति वादिनम् ।

ननाम शिरसा भूमौ गुहोऽहमिति चाब्रवीत् ॥ २१ ॥

शीघ्रमुत्थाप्य भरतो गाढमालिङ्ग्य सादरम् ।

पृष्ट्वाऽनामयमव्यग्रः सखायमिदमब्रवीत् ॥ २२ ॥

भ्रातस्त्वं राघवेणात्र समेतः समवस्थितः ।

रामेणालिङ्गितः सार्द्रनयनेनामलात्मना ॥ २३ ॥

धन्योऽसि कृतकृत्योऽसि यत्त्वया परिभाषितः ।

रामो राजीवपत्राक्षो लक्ष्मणेन च सीतया ॥ २४ ॥

यत्र रामस्त्वया दृष्टस्तत्र मां नय सुव्रत ।

सीतया सहितो यत्र सुप्तस्तद्दर्शयस्व मे ॥ २५ ॥

त्वं रामस्य प्रियतमो भक्तिमानसि भाग्यवान् ।

इति संस्मृत्य संस्मृत्य रामं साश्रुविलोचनः ॥ २६ ॥

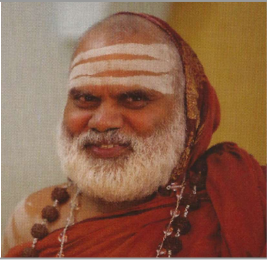
गुहेन सहितस्तत्र यत्र रामः स्थितो निशि ।

ययौ ददर्श शयनस्थलं कुशसमास्तृतम् ॥ २७ ॥

सीताऽऽभरणसंलग्नस्वर्णबिन्दुभिरर्चितम् ।

दुःखसन्तप्तहृदयो भरतः पर्यदेवयत् ॥ २८ ॥

अहोऽतिसुकुमारी या सीता जनकनन्दिनी ।

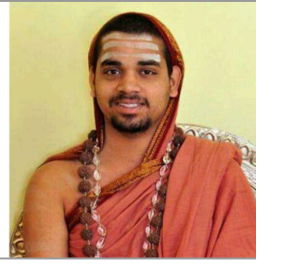


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प्रासादे रत्नपर्यङ्के कोमलास्तरणे शुभे ॥ २९ ॥

रामेण सहिता शेते सा कथं कुशविष्टरे ।

सीता रामेण सहिता दुःखेन मम दोषतः ॥ ३० ॥

धिङ्गं जातोऽस्मि कैकेय्या पापराशिसमानतः ।

मन्त्रिमित्तमिदं क्लेशं रामस्य परमात्मनः ॥ ३१ ॥

अहोऽतिसफलं जन्म लक्ष्मणस्य महात्मनः ।

राममेव सदान्वेति वनस्थमपि हृष्टधीः ॥ ३२ ॥

अहं रामस्य दासा ये तेषां दासस्य किङ्करः ।

यदि स्यां सफलं जन्म मम भूयान्न संशयः ॥ ३३ ॥

भ्रातर्जानासि यदि तत्कथयस्व ममाखिलम् ।

यत्र तिष्ठति तत्राहं गच्छाम्यानेतुमञ्जसा ॥ ३४ ॥

गुहस्तं शुद्धहृदयं ज्ञात्वा सस्नेहमब्रवीत् ।

देव त्वमेव धन्योऽसि यस्य ते भक्तिरीदृशी ॥ ३५ ॥

रामे राजीवपत्राक्षे सीतायां लक्ष्मणे तथा ।

चित्रकूटाद्रिनिकटे मन्दाकिन्यविदूरतः ॥ ३६ ॥

मुनीनामाश्रमपदे रामस्तिष्ठति सानुजः ।

जानक्या सहितो नन्दात्सुखमास्ते किल प्रभुः ॥ ३७ ॥

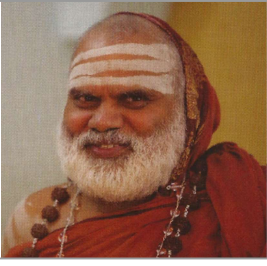
तत्र गच्छामहे शीघ्रं गङ्गां तर्तुमिहार्हसि ।

इत्युक्त्वा त्वरितं गत्वा नावः पञ्चशतानि ह ॥ ३८ ॥

समानयत्ससैन्यस्य तर्तुं गङ्गां महानदीम् ।

स्वयमेवानिनायैकां राजनावं गुहस्तदा ॥ ३९ ॥

आरोप्य भरतं तत्र शत्रुघ्नं राममातरम् ।

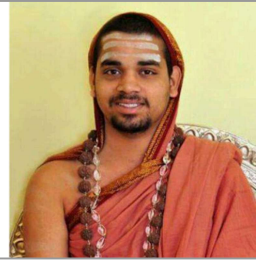


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वसिष्ठं च तथान्यत्र कैकेयीं चान्ययोषितः ॥ ४० ॥

rāmamevānuśocantaṃ rāmarāmeti vādinam |

nanāma śirasā bhūmau guho'hamiti cābravīt ||21||

śīghramutthāpya bharato gāḍhamālīṅgya sādaram |

prṣṭvā'nāmayamavyagraḥ sakhāyamidamabravīt ||22||

bhrātastvaṃ rāghaveṇātra sametaḥ samavasthitaḥ |

rāmeṇālīṅgitaḥ sārdranayanenāmalātmanā ||23||

dhanyo'si kṛtakṛtyo'si yattvayā paribhāṣitaḥ |

rāmo rājīvapatrākṣo lakṣmaṇena ca sītayā ||24||

yatra rāmastvayā dṛṣṭastatra māṃ naya suvrata |

sītayā sahito yatra suptastaddarśayasva me ||25||

tvam rāmasya priyatamo bhaktimānasi bhāgyavān |

iti saṃsmṛtya saṃsmṛtya rāmaṃ sāśruvilocanaḥ ||26||

guhena sahitastatra yatra rāmaḥ sthito niśi |

yayau dadarśa śayanasthalaṃ kuśasamāstṛtam ||27||

sītā"bharaṇasaṃlagnasvarṇabindubhirarcitam |

duḥkhasantaptahṛdayo bharataḥ paryadevayat ||28||

aho'tisukumārī yā sītā janakanandinī |

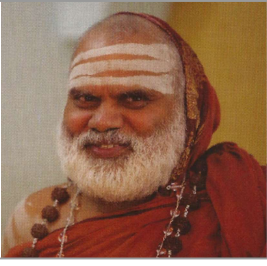
prāsāde ratnaparyāṅke komalāstaraṇe śubhe ||29||

rāmeṇa sahitā śete sā kathaṃ kuśaviṣṭare |

sītā rāmeṇa sahitā duḥkhena mama doṣataḥ ||30||

dhiṅmāṃ jāto'smi kaikeyyā pāparāśisamānataḥ |

mannimittamidaṃ kleśaṃ rāmasya paramātmanaḥ ||31||

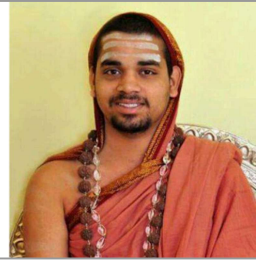


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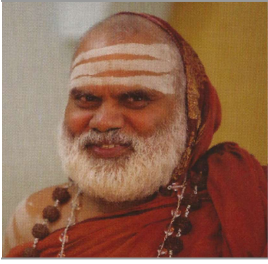


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aho'tisaphalaṃ janma lakṣmaṇasya mahātmanah |
 rāmameva sadānveti vanasthamapi hr̥ṣṭadhīḥ ||32||
 ahaṃ rāmasya dāsā ye teṣāṃ dāsasya kiṅkaraḥ |
 yadi syāṃ saphalaṃ janma mama bhūyāṇna saṃśayaḥ ||33||
 bhrātarjānāsi yadi tat kathayasva mamākhilam |
 yatra tiṣṭhati tatrāhaṃ gacchāmyānetumañjasā ||34||
 guhastam śuddhahṛdayaṃ jñātvā sasnehamabravīt |
 deva tvameva dhanyo'si yasya te bhaktirīdṛśī ||35||
 rāme rājīvapatrākṣe sītāyāṃ lakṣmaṇe tathā |
 citrakūṭādrinikaṭe mandākinyaavidūrataḥ ||36||
 munīnāmāśramapade rāmastiṣṭhati sānujaḥ |
 jānakyā sahito nandātsukhamāste kila prabhuḥ ||37||
 tatra gacchāmahe śīghraṃ gaṅgāṃ tartumihārhasi |
 ityuktvā tvaritaṃ gatvā nāvaḥ pañcaśatāni ha ||38||
 samānayatsasainyasya tartuṃ gaṅgāṃ mahānadīm |
 svayamevānināyaikāṃ rājanāvaṃ guhastadā ||39||
 āropya bhārataṃ tatra śatrughnaṃ rāmamātaram |
 vasiṣṭhaṃ ca tathānyatra kaikeyīṃ cānyayoṣitaḥ ||40||

Guha saw Bharata completely immersed in grief over Śrī Rāma. Bharata repeatedly uttered the words, "Rāma! Rāma!" with deep love and sorrow, thinking of nothing but his beloved elder brother. Realizing the purity of Bharata's heart, Guha prostrated himself before him, placing his head upon the ground in reverence, and humbly introduced himself, saying, "I am Guha," the devoted friend and servant of Śrī Rāma. Bharata immediately lifted Guha from the ground with great affection and embraced him tightly, treating him not as a stranger but as a beloved friend. After inquiring sincerely about Guha's welfare, Bharata spoke to him with deep respect and warmth. His affectionate reception revealed his gratitude toward anyone who loved and served Śrī Rāma. Bharata said, "Dear brother, you have been blessed to live in the company of Śrī Rāma. You have been embraced by Him, whose heart is spotless with purity and whose eyes overflow

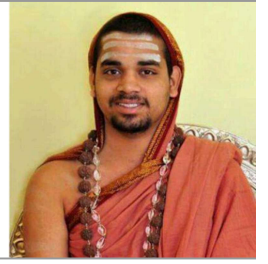


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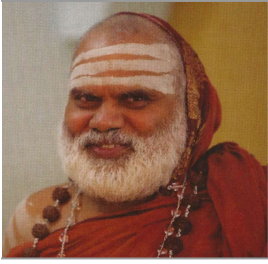
with compassion and affection. Because you have enjoyed such intimate association with the Lord Himself, you are truly most fortunate." Bharata continued, "Indeed, you are truly blessed, and your life has attained its highest fulfillment, because you have conversed with Śrī Rāma, whose eyes resemble the petals of a fully bloomed lotus. You have had the privilege of speaking with Him while He was accompanied by Lakṣmaṇa and Mother Sītā. Such fortune is exceedingly rare and worthy

of the highest praise." Filled with longing, Bharata requested Guha, "O noble one, please take me to the very place where you last saw Śrī Rāma. Show me the exact spot where He rested for the night together with Mother Sītā. Merely seeing that sacred place will be a great blessing for me, for it has been sanctified by the presence of my beloved Lord." Bharata repeatedly praised Guha, saying, "You are among the dearest devotees of Śrī Rāma. You are filled with unwavering devotion, and you are truly blessed." As Bharata spoke these words and repeatedly remembered Śrī Rāma's virtues and affection, his eyes filled with tears. His heart overflowed with love, longing, and sorrow at being separated from his



brother. Accompanied by Guha, Bharata went to the place where Śrī Rāma had spent the night. There he saw the simple bed that had been prepared with kuśa grass, upon which Rāma, Sītā, and Lakṣmaṇa had rested. The sight of this humble resting place deeply moved Bharata, for he remembered that the prince who deserved every royal comfort had willingly slept upon the bare ground. Scattered upon that bed of kuśa grass were tiny golden particles that had fallen from the ornaments worn by Mother Sītā. Seeing these delicate traces of her presence made Bharata's heart burn with sorrow. Overwhelmed by grief, he lamented deeply, unable to bear the thought that the noble Sītā had endured such hardship in the forest. Bharata cried out in anguish, "Alas! Sītā, the beloved daughter of King Janaka, is so delicate and tender. She was accustomed to living in magnificent palaces, sleeping upon luxurious couches adorned with precious jewels and covered with soft and beautiful bedding. Such a noble princess was raised amidst every comfort and refinement." Continuing his lament, Bharata said, "How could that tender Sītā now sleep upon a bed of rough kuśa grass in the forest, simply because she chose to accompany Śrī Rāma? It is entirely because of my misfortune and my family's actions that she now endures such suffering along with Him. Although I had no part in this wrongdoing, I cannot free myself from the feeling that I am responsible for the hardship that both Rāma and Sītā are now undergoing."

Overwhelmed with sorrow, Bharata lamented, "Fie upon me! I was born to Kaikeyī, whose sinful actions have become the cause of immeasurable misery. Although I neither desired nor approved of her deeds, it is because I am her son that this terrible calamity has befallen Śrī Rāma, who is none other than the Supreme Self (Paramātmān). Thinking that Rāma is suffering because of me fills my heart with unbearable grief and remorse." Bharata continued, "How exceedingly fruitful and blessed is the birth of the noble Lakṣmaṇa! With a joyful and unwavering mind, he constantly

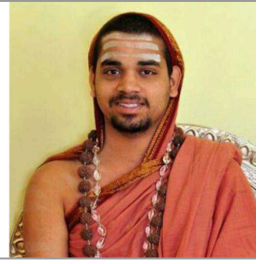


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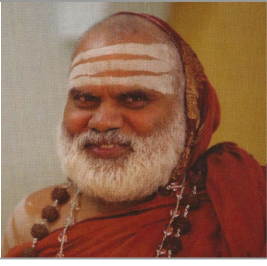
accompanies Śrī Rāma, even while living in the hardships of the forest. His greatest happiness lies not in royal comforts but in serving Rāma at every moment. Such steadfast devotion makes his life truly successful and worthy of admiration." Bharata humbly declared, "I do not even aspire to be equal to those who directly serve Śrī Rāma. Instead, I desire only to become the servant of His servants. If I can obtain even that humble position, my life will surely become meaningful and fulfilled. There is no doubt that such service alone is the highest success of my birth." Addressing Guha with affection, Bharata said, "Dear brother, if you know where Śrī Rāma is now residing, please tell me everything without withholding any detail. I wish to go there immediately and respectfully bring Him back to Ayodhyā. My only purpose in coming here is to restore Him to His rightful place as the king." Having fully realized the purity and sincerity of Bharata's heart, Guha



spoke to him with great affection and respect: "O Prince, you alone are truly blessed. Rare indeed is such unwavering and selfless devotion as yours toward Śrī Rāma. Your love seeks neither power nor personal gain but only His welfare and service. Such devotion is worthy of the highest praise." Guha then informed Bharata, "Śrī Rāma, whose eyes are as beautiful as the petals of a lotus, together with Mother Sītā

and Lakṣmaṇa, is presently residing near the sacred Citrakūṭa Mountain. Their dwelling is situated not far from the holy river Mandākinī, in a peaceful region sanctified by the presence of great sages." Guha continued, "There, amidst the hermitages of revered sages, Śrī Rāma lives together with His younger brother Lakṣmaṇa and Mother Jānakī (Sītā). Though dwelling in the forest, the Lord remains serene, content, and peaceful, accepting His circumstances with perfect composure and delight." Guha said, "Let us proceed there without delay. To continue our journey, we must first cross the sacred River Gaṅgā." Having spoken these words, he immediately went and arranged five hundred boats, making every necessary preparation so that Bharata, the royal household, the sages, and the entire army could safely cross the great river. Guha brought together the large fleet of boats required to transport Bharata's vast army across the mighty Gaṅgā. Out of special affection and respect, he personally brought a magnificent royal boat reserved for Bharata and the principal members of the royal family, ensuring that they would cross the river comfortably and safely. Guha respectfully helped Bharata board the royal boat along with Śatrughna and the mothers of Śrī Rāma. Sage Vasiṣṭha was also accommodated with due honor. Kaikeyī and the other royal ladies were placed in separate boats suitable for them. In this orderly manner, Guha ensured that every member of the royal party was safely embarked, while the remaining boats carried the ministers, sages, attendants, soldiers, elephants, horses, and the rest of the vast entourage across the sacred River Gaṅgā. (Will Continue) Our Mail ID :

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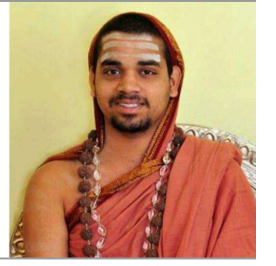


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya

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

Chapter 11 विश्वरूपदर्शनयोगः viśvarūpadarśanayogaḥ

1

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥१॥

arjuna uvāca |madanugrahāya paramaṁ guhyamadhyātmasaṁjñitam |

yattvayoktaṁ vacastena
moho'yaṁ vigato mama ||1||

Arjuna said: "Out of Your compassion for me, You have taught the supreme secret concerning the Self (Ādhyātma). By hearing those teachings from You, my delusion has now vanished."



2

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो
मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥२॥

bhavāpyayau hi bhūtānāṁ śrutau vistaraśo mayā |

tvattaḥ kamalapatrākṣa mātmyamapi cāvyayam ||2||

O lotus-eyed Lord, I have heard from You in detail about the creation and dissolution of all beings, and I have also heard of Your eternal and imperishable glory.

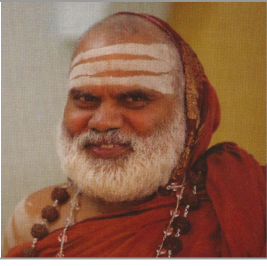
3

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥३॥

evametadyathāttha tvamātmānaṁ parameśvara |

draṣṭumicchāmi te rūpamaiśvaraṁ puruṣottama ||3||

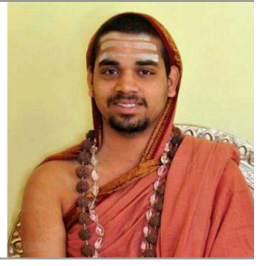


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Arjuna said: “O Supreme Lord, everything is exactly as You have described Yourself. O Supreme Person, I desire to behold Your divine and majestic form.”

4

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥४॥

manyase yadi tacchakyaṃ mayā draṣṭūmiti prabho |

yogeśvara tato me tvaṃ darśayātmānamavyayam ||4||

“O Lord, if You consider me capable of beholding it, then, O Lord of Yoga, reveal to me Your eternal and imperishable divine form.”

5

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥५॥

śrībhagavānuvāca |

paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ |

nānāvidhāni divyāni nānāvarṇākṛtīni ca ||5||

The Lord said: “O Arjuna, behold My divine forms, numbering in hundreds and thousands, manifold in nature, and possessing various colors and shapes.”

6

पश्यादित्यान्वसूद्रानश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥

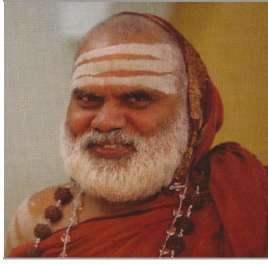
paśyādityānvasūrudrānaśvinau marutastathā |

bahūnyadrṣṭapūrvāṇi paśyāścaryāṇi bhārata ||6||

Behold the twelve Adityas, the eight Vasus, the eleven Rudras, the two Asvins, the seven heptads of Maruts. Behold also many other marvels never seen before by you or anybody else in this world of man.

(Sṛī 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 2026_May Main Voice of Jagadguru e magazine)

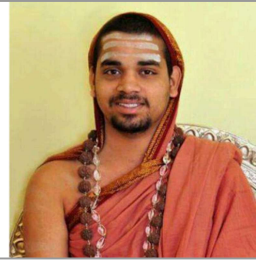


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