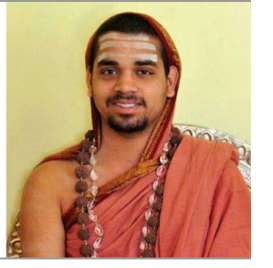


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ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ अष्टमः सर्गः ॥

||aṣṭamaḥ sargaḥ||

तीर्त्वा गङ्गां ययौ शीघ्रं भरद्वाजाश्रमं प्रति ।

दूरे स्थाप्य महासैन्यं भरतः सानुजो ययौ ॥ ४१ ॥

आश्रमे मुनिमासीनं ज्वलन्तमिव पावकम् ।

दृष्ट्वा ननाम भरतः साष्टाङ्गमतिभक्तितः ॥ ४२ ॥

ज्ञात्वा दाशरथिं प्रीत्या पूजयामास मौनिराट् ।

पप्रच्छ कुशलं दृष्ट्वा जटावल्कलधारिणम् ॥ ४३ ॥

राज्यं प्रशासतस्तेऽद्य किमेतद्वल्कलादिकम् ।

आगतोऽसि किमर्थं त्वं विपिनं मुनिसेवितम् ॥ ४४ ॥

भरद्वाजवचः श्रुत्वा भरतः साश्रुलोचनः ।

सर्वं जानासि भगवन् सर्वभूताशयस्थितः ॥ ४५ ॥

तथापि पृच्छसे किञ्चित्तदनुग्रह एव मे ।

कैकेय्या यत्कृतं कर्म रामराज्यविघातनम् ॥ ४६ ॥

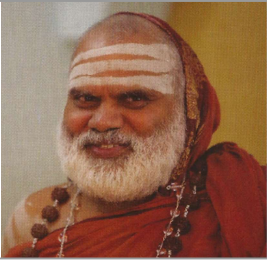
वनवासादिकं वापि न हि जानामि किञ्चन ।

भवत्पादयुगं मेऽद्य प्रमाणं मुनिसत्तम ॥ ४७ ॥

इत्युक्त्वा पादयुगलं मुनेः स्पृष्ट्वाऽर्त्तमानसः ।

ज्ञातुमर्हसि मां देव शुद्धो वाऽशुद्ध एव वा ॥ ४८ ॥

मम राज्येन किं स्वामिन् रामे तिष्ठति राजनि ।

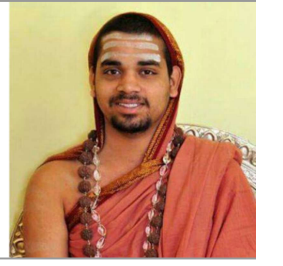


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किङ्करोऽहं मुनिश्रेष्ठ रामचन्द्रस्य शाश्वतः ॥ ४९ ॥

अतो गत्वा मुनिश्रेष्ठ रामस्य चरणान्तिके ।

पतित्वा राज्यसम्भारान् समर्प्यत्रैव राघवम् ॥ ५० ॥

अभिषेक्ष्ये वसिष्ठाद्यैः पौरजानपदैः सह ।

नेष्ट्येऽयोध्यां रमानाथं दासः सेवेऽतिनीचवत् ॥ ५१ ॥

इत्युदीरितमाकर्ण्य भरतस्य वचो मुनिः ।

आलिङ्ग्य मूर्ध्निवघ्नाय प्रशशंस सविस्मयः ॥ ५२ ॥

वत्स ज्ञातं पुरैवैतद्भविष्यं ज्ञानचक्षुषा ।

मा शुचस्त्वं परो भक्तः श्रीरामे लक्ष्मणादपि ॥ ५३ ॥

आतिथ्यं कर्तुमिच्छामि ससैन्यस्य तवानघ ।

अद्य भुक्त्वा ससैन्यस्त्वं श्वो गन्ता रामसन्निधिम् ॥ ५४ ॥

यथाऽऽज्ञापयति भवान्स्तथेति भरतोऽब्रवीत् ।

भरद्वाजस्त्वपः स्पृष्ट्वा मौनी होमगृहे स्थितः ॥ ५५ ॥

दध्यौ कामदुघां कामवर्षिणीं कामदो मुनिः ।

असृजत्कामधुक् सर्वं यथाकाममलौकिकम् ॥ ५६ ॥

भरतस्य ससैन्यस्य यथेष्टं च मनोरथम् ।

यथा ववर्ष सकलं तृप्तास्ते सर्वसैनिकाः ॥ ५७ ॥

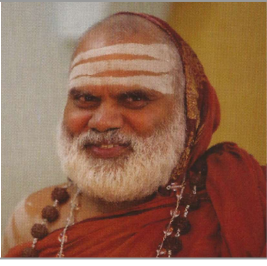
वसिष्ठं पूजयित्वाग्रे शास्त्रदृष्टेन कर्मणा ।

पश्चात्ससैन्यं भरतं तर्पयामास योगिराट् ॥ ५८ ॥

उषित्वा दिनमेकं तु आश्रमे स्वर्गसन्निभे ।

अभिवाद्य पुनः प्रातर्भरद्वाजं सहानुजः ॥ ५९ ॥

भरतस्तु कृतानुज्ञः प्रययौ रामसन्निधिम् ।

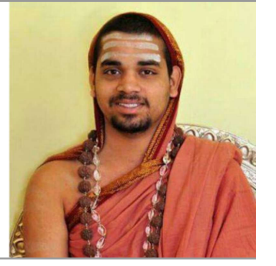


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चित्रकूटमनुप्राप्य द्वरे संस्थाप्य सैनिकान् ।

रामसन्दर्शनाकाङ्क्षी प्रययौ भरतः स्वयम् ॥ ६० ॥

शत्रुघ्नेन सुमन्त्रेण गुहेन च परन्तपः ।

तपस्विमण्डलं सर्वं विचिन्वानो न्यवर्तत ॥ ६१ ॥

अदृष्ट्वा रामभवनमपृच्छदृषिमण्डलम् ।

कुत्रास्ते सीतया सार्धं लक्ष्मणेन रघूत्तमः ॥ ६२ ॥

ऊचुरग्रे गिरेः पश्चाद्गङ्गाया उत्तरे तटे ।

विविक्तं रामसदनं रम्यं काननमण्डितम् ॥ ६३ ॥

सफलैराम्रपनसैः कदलीखण्डसंवृतम् ।

चम्पकैः कोविदारैश्च पुत्रागैर्विपुलैस्तथा ॥ ६४ ॥

एवं दर्शितमालोक्य मुनिभिर्भरतोऽग्रतः ।

हर्षाद्ययौ रघुश्रेष्ठभवनं मन्त्रिणा सह ॥ ६५ ॥

ददर्श दूरादतिभासुरं शुभं रामस्य गेहं मुनिवृन्दसेवितम् ।

वृक्षाग्रसंलग्नसुवल्कलाजिनं रामाभिरामं भरतः सहानुजः ॥ ६६ ॥

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे

अयोध्याकाण्डे अष्टमः सर्गः ॥ ८ ॥

tīrtvā gaṅgāṃ yayau śīghraṃ bharadvājāśramaṃ prati .

dūre sthāpya mahāsainyaṃ bharataḥ sānujo yayau .. 41..

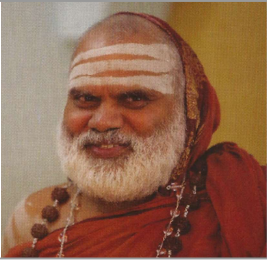
āśrame munimāsīnaṃ jvalantamiva pāvakaṃ .

dr̥ṣṭvā nanāma bharataḥ sāṣṭāṅgamatibhaktitaḥ .. 42..

jñātvā dāśarathim prītyā pūjayāmāsa maunirāt .

papraccha kuśalaṃ dr̥ṣṭvā jaṭāvalkaladhāriṇaṃ .. 43..

rājyaṃ praśāsataste'dya kimetadvalkalādikaṃ .

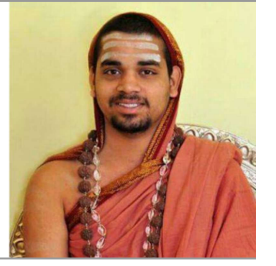


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āgato'si kimartham tvam vipinam munisevitam .. 44..

bharadvājavacaḥ śrutvā bharataḥ sāśrulocanaḥ .

sarvaṃ jñāsi bhagavan sarvabhūtāśayasthitaḥ .. 45..

tathāpi prcchase kiñcittadanugraha eva me .

kaikeyyā yatkṛtaṃ karma rāmarājyavighātanam .. 46..

vanavāsādikam vāpi na hi jñāmi kiñcana .

bhavatpādayugam me'dya pramāṇam munisattama .. 47..

ityuktvā pādayugalaṃ muneḥ sprṣṭvā'rttamānasaḥ .

jñātumarhasi mām deva śuddho vā'śuddha eva vā .. 48..

mama rājyena kiṃ svāmin rāme tiṣṭhati rājani .

kiñkaro'ham muniśreṣṭha rāmacandrasya śāśvataḥ .. 49..

ato gatvā muniśreṣṭha rāmasya caraṇāntike .

patitvā rājasambhārān samarpyātraiva rāghavam .. 50..

abhiṣekṣye vasiṣṭhādyaiḥ pauraṇānapadaiḥ saha .

neṣye'yodhyām ramānāthaṃ dāsaḥ seve'tinīcavat .. 51..

ityudīritamākarṇya bharatasya vaco muniḥ .

ālīngya mūrdhnyavaghrāya praśaśaṃsa savismayaḥ .. 52..

vatsa jñātaṃ puraivaitadbhaviṣyam jñānacakṣuṣā .

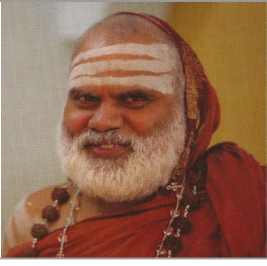
mā śucastvam paro bhaktaḥ śrīrāme lakṣmaṇādapi .. 53..

ātithyam kartumicchāmi sasainyasya tavānagha .

adya bhuktvā sasainyastvam śvo gantā rāmasannidhim .. 54..

yathā"jñāpayati bhavānstatheti bharato'bravīt .

bharadvājastvapaḥ sprṣṭvā maunī homagrhe sthitaḥ .. 55..

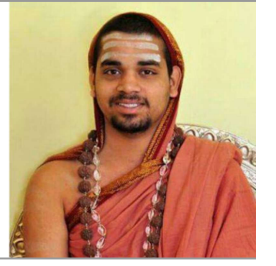


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dadhyau kāmādughāṃ kāmavarṣiṇīṃ kāmado muniḥ .

asṛjatkāmadhuk sarvaṃ yathākāmamalaukikam .. 56..

bharatasya sasainyasya yatheṣṭaṃ ca manoratham .

yathā vavarṣa sakalaṃ tṛptāste sarvasainikāḥ .. 57..

vasiṣṭhaṃ pūjayitvāgre śāstradrṣṭena karmaṇā .

paścātsasainyaṃ bharataṃ tarpayāmāsa yogirāt .. 58..

uṣitvā dīnamekaṃ tu āśrame svargasannibhe .

abhivādya punaḥ prātarbharadvājaṃ sahānujaḥ .. 59..

bharatastu kṛtānujñāḥ prayayau rāmasannidhim .

citrakūṭamanuprāpya dūre saṃsthāpya sainikān .

rāmasandarśanākāṅkṣī prayayau bharataḥ svayam .. 60..

śatrughnena sumantreṇa guhena ca parantapaḥ .

tapasvimaṇḍalaṃ sarvaṃ vicinvāno nyavartata .. 61..

adrṣtvā rāmabhavanamapṛcchadrṣimaṇḍalam .

kutrāste sītayā sārḍhaṃ lakṣmaṇena raghūttamaḥ .. 62..

ūcuragre gireḥ paścādgaṅgāyā uttare taṭe .

viviktaṃ rāmasadanaṃ ramyaṃ kānanamaṇḍitam .. 63..

saphalairāmrāpanasaiḥ kadalīkhaṇḍasaṃvṛtam .

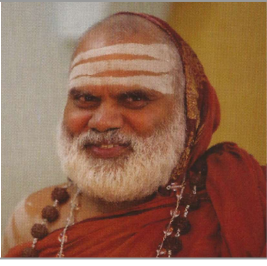
campakaiḥ kovidāraiśca punnāgairvipulaistathā .. 64..

evaṃ darśitamālokyā munibhirbharato'grataḥ .

harṣādyayau raghuśreṣṭhabhavanaṃ mantriṇā saha .. 65..

dadarśa dūrādatibhāsuram śubhaṃ rāmasya gehaṃ munivṛndasevitam .

vṛkṣāgrasaṃlagnasuvalkalājinaṃ rāmābhirāmaṃ bharataḥ sahānujaḥ .. 66..

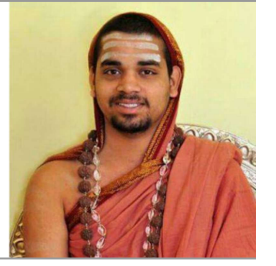


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iti śrīmadadhyātmārāmāyaṇe umāmaheśvarasaṃvāde

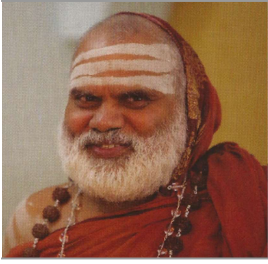
ayodhyākāṇḍe aṣṭamaḥ sargaḥ .. 8..



Having quickly crossed the Ganga, Bharata proceeded towards the hermitage of Bharadvaja. Leaving the great army at a distance, Bharata went forward together with his younger brother. Seeing the sage seated in his hermitage, blazing like fire, Bharata bowed before him with great devotion, prostrating with all eight limbs. Recognizing him with affection as the son of Dasharatha, the great sage honoured him. Seeing Bharata wearing matted locks and bark garments, he asked about his welfare.

“Since you are ruling the kingdom today, what is the reason for these bark garments and such things? Why have you come to this forest frequented by sages?” Hearing Bharadvaja’s words, Bharata, with tears in his eyes, said: “O Bhagavan, you know everything, for you dwell in the hearts of all beings. Even so, you ask me something; that itself is your grace toward me. I know nothing about the action undertaken by Kaikeyi that obstructed Rama’s becoming king, nor do I know anything about the exile into the forest and the like. O best among sages, today your two feet alone are my authority and refuge. Having said this, Bharata touched the sage’s two feet with an afflicted heart and said: ‘O Lord, you should know whether I am pure or impure.’”

“O Lord, what have I to do with the kingdom while Rama remains the king? I am eternally the servant of Rama Chandra, O greatest among sages. Therefore, O greatest among sages, I shall go and fall at Rama’s feet. I shall offer the royal possessions to him and bring Raghava back here. I shall have him consecrated as king by Vasishtha and the others, together with the citizens and

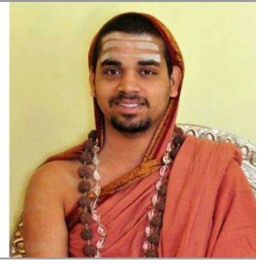


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people of the countryside. I shall take the Lord of Lakshmi, Rama, back to Ayodhya, and as his servant I shall serve him in the most humble manner.”

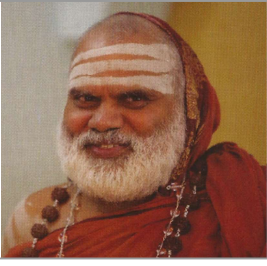
Hearing these words of Bharata, the sage embraced him, smelled his head affectionately, and praised him with great wonder. “My child, I knew this even before, through the eye of knowledge concerning what was to happen. Do not grieve. You are a supreme devotee of Sri Rama, even more so than Lakshmana. O sinless one, I wish to offer hospitality to you together with your entire army. Today you and your army should eat here, and tomorrow you may go to the presence of Rama.”

Bharata replied, “As you command, so shall it be.” Then Bharadvaja, having touched the waters, entered the sacrificial hall and remained in silence. The sage, who could grant desires, meditated upon the wish-fulfilling power that showers whatever is desired. He created, through the wish-fulfilling power, everything extraordinary according to their wishes. He created everything according to the desires of Bharata and his entire army. Everything rained forth as desired, and all the soldiers became completely satisfied. Having first worshipped Vasishtha according to the prescribed scriptural rites, the great yogi then satisfied Bharata together with his army. Having stayed for one day in that hermitage, which was comparable to heaven, Bharata, together with his younger brother, respectfully saluted Bharadvaja again the next morning.

Having obtained the sage’s permission, Bharata proceeded towards Rama’s presence. Reaching Chitrakuta, he stationed the soldiers at a distance and, longing to see Rama, went forward alone. The great warrior Bharata, accompanied by Shatrughna, Sumantra and Guha, searched through the entire assembly of ascetics and continued onward. Not seeing Rama’s dwelling, he asked the group of sages: “Where is the best of the Raghus, Rama, staying together with Sita and Lakshmana?” They replied: “Beyond the mountain, on the northern bank of the Ganga, there is a secluded and beautiful dwelling of Rama, adorned by the forest. It is surrounded by fruit-bearing mango and jackfruit trees, enclosed by clusters of banana plants, and adorned with champaka, kovidara and abundant punnaga trees.”

Having seen the dwelling pointed out before him by the sages in this manner, Bharata, filled with joy, proceeded towards the dwelling of the greatest of the Raghus, accompanied by his minister. Bharata, together with his younger brother, saw from a distance the exceedingly radiant and auspicious dwelling of Rama, served by groups of sages. Its treetops were adorned with bark garments and deerskins, and the dwelling was beautiful and pleasing because of Rama’s presence. Thus ends the Eighth Sarga of the Ayodhya Kāṇḍa of the Śrīmad Adhyātmā Rāmāyaṇa, in the dialogue between Umā and Maheśvara.

(will continue..)

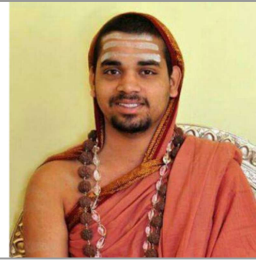


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

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

Chapter 11 विश्वरूपदर्शनयोगः viśvarūpadarśanayogaḥ

7

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥७॥

ihaikasthaṁ jagatkṛtsnaṁ paśyādya sacarācaram |

mama dehe guḍākeśa yaccānyad draṣṭumicchasi ||7||



Now behold, O Gudakesha, in this Body, that the whole universe centres in One --- including, the moving and the unmoving --- and whatever else you desire to see.

8

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥८॥

na tu māṁ śakyase draṣṭumanenaiva svacakṣuṣā

|

divyaṁ dadāmi te cakṣuḥ paśya me
yogamaiśvaram ||8||

Me putting on the Universal Form. This Prakṛita, of prakṛiti, natural (fleshy of the earth). I give thee a divine eye, by which you will be able to see Me, By the eye, behold My great miraculous power of Yoga, that which belongs to me as Isvara.

9

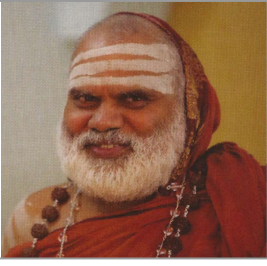
सञ्जय उवाच ।

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥९॥

sañjaya uvāca |

evamuktvā tato rājanmahāyogeśvaro hariḥ |

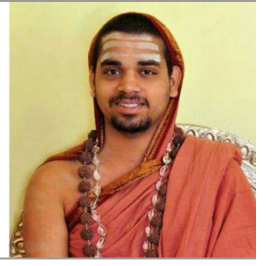


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darśayāmāsa pārthāya paramaṃ rūpamaiśvaram ||9||

Sanjaya said: Having thus spoken, O King, the great Lord of YOGA, Hari, showed to Partha His Supreme Form, as the Lord (of the Universe).

10

**अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१०॥**

anekavaktranayanamanekādbhutadarśanam

|

**anekadivyaḥbharanam
divyānekodyatāyudham ||10||**

With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted (such a form He showed).

11

**दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥११॥**

**divyamālyāambaradharam
divyagandhānulepanam |**

**sarvāścaryamayam devamantanam
viśvatomukham ||11||**

With faces of all sides: as He is the Self of all beings. Such a form He showed; or such a form did Arjuna see. Here follows an illustration, by

an example, of the splendour of the Lord's Universal Form :



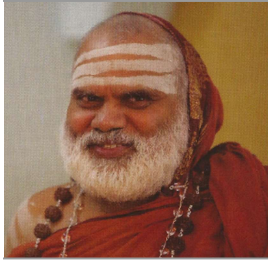
12

**दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥१२॥**

divi sūryasahasrasya bhavedyugapadutthitā |

yadi bhāḥ sadṛśī sā syādbhāsastasya mahātmanah ||12||

If the splendour of a thousand Suns was to blaze all at once (simultaneously) in the sky, that would be like the splendour of that Mighty Being (great soul).

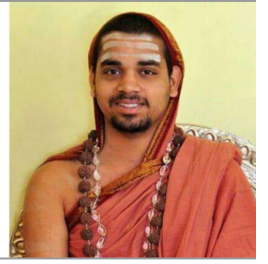


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



(Sri 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_June Main Voice of Jagadguru e magazine)

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