

MOHAMUDGAR AND RAMA'S GLORY

**Note**

Advaita philosophy is very famous and excellent among all the philosophies. In general, revealing an object is called philosophy, in philosophy, the basic element is realized or experienced by it. The word Darshan is derived from the suffix lute in the meaning of Karan from the root of Drish. The basic principle of Advaita philosophy is “Sarva Khalvind Brahm” which means that all that is there is Brahma. This world itself is a manifestation of Brahman. Just as the snake of the rope is in the illusion of the serpent rope. In fact, there is only a rope, but a snake is seen. Thus, in fact, “Sarva Brahman” is all Brahman. Jiva is Brahman, who is ignorant of ignorance. There is an indirect realization of the union of the Jiva and the Brahman. Thus it is the core of Advaita philosophy. Among the masters of Advaita philosophy, Param Pujya Shri Shankaracharya is worshiped by scholars. He was the founder of the Advaita principles, the founder of the commentary texts, the Brahmasutrashya and Gitashya composed by him are the pillars of Advaita Vedanta. He was a preacher of Advaita Vedanta not only through commentary composition but also through hymns. The Dwadshapanjarika Stotra is unique among the hymns composed by him. His name is Mohmudgar. Here in the verse structure of Acharya, a very simple and simple style is seen. In this stotra, he has propounded the Advaita principle with such a simple and balanced style. The simple sentences of the verses of this stotra will have meaningless knowledge in this lesson.

The person who has the discretion to act, he gets prestige in the world. In the act of prudence, virtuous and truthful people, Purushottam Shri Ramchandra is sent with gullibility. Although his life was not free from calamities, he never gave up on truthfulness. His conduct is the proof of how to have stability in life. Therefore, taking shelter of his immortal character, the great poet Valmiki composed the epic Ramayana. Therefore

STUDY OF POETIC WORK (KAVYA)-1



Note

Valmiki is famous as Adikavi and Ramayana as Adikavya. There are seven kandas in Ramayana. Balkand, Ayodhyakand, Aranyakand, Kishkindhakand, Sundarkand, Yudhkand and Uttarkand. In these Kands, the description of Shri Ramchandraji is covered by Valmiki in the Aranya Kand, some of those verses have been accepted in this text. In this lesson, see the description of Shri Ramchandra's qualities mentioned in those verses.



OBJECTIVE

After studying this lesson, you will be able to:

- know the stotra literature;
- know the principle of Advaita Vedanta through the Mohamudgar Stotra;
- know the qualities of Ramachandra by reading of Sri Ramgunavarnan;
- know the anvaya and essence of the shlokas;
- learn various new words; and
- know the use of the words appropriately in language practice.

8.1 LET US READ THE TEXT

भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते।
सम्प्राप्ते सन्निहिते मरणे नहि नहि रक्षति डुकृञ् करणे ॥1॥

मूढ जहीहि धनागमतृष्णां कुरु सदबुद्धिं मनसि वितृष्णाम्।
यल्लभसे निजकर्मोत्पात्तं वित्तं तेन विनोदय चित्तम्॥2॥

अर्थमनर्थं भावय नित्यं नास्ति ततः सुखलेशः सत्यम्।
पुत्रादपि धनभाजां भीतिः सर्वत्रैषा विहिता नीतिः॥3॥

का ते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः।
कस्य त्वं कः कुतः आयातस्तत्त्वं चिन्तय यदिदं भ्रातः॥4॥

मा कुरु धनजनयौवनगर्वं हरति निमेषात्कालः सर्वम्।
मायामयमिदमखिलं हित्वा ब्रह्मपदं त्वं प्रविष विदित्वा॥5॥

कामं क्रोधं लोभं मोहं त्यक्तवात्मानं भावय कोऽहम्।
आत्मज्ञानविहीना मूढास्ते पच्यन्ते नरकनिगूढाः॥6॥

सुरमन्दिरतरुमूलनिवासः शय्या भूतलमजिनं वासः।
सर्वपरिग्रहभोगत्यागः कस्य सुखं न करोति विरागः॥7॥



Note

शत्रौ मित्रे पुत्रे बन्धौ मा कुरु यत्नं विग्रहसन्धौ।
भव समचित्तः सर्वत्र त्वं वाञ्छस्यचिराद्यदि विष्णुत्वम्॥8॥
त्वयि मयि चान्यत्रैको विष्णुर्व्यर्थं कुप्यसि मय्यसहिष्णुः।
सर्वस्मिन्नपि पश्यात्मानं सर्वत्रोत्सृज भेदज्ञानम्॥9॥
प्राणायामं प्रत्याहारं नित्यानित्यविवेकविचारम्।
जाप्यसमेतसमाधिविधानं कुर्ववधानं महदवधानम्॥10॥
नलिनीदलगतसलिलं तरलं तद्वज्जीवितमतिषयचपलम्।
विद्धि व्याध्यभिमानग्रस्तं लोकं शोकहतं च समस्तम्॥11॥
का तेऽष्टादशदेषे चिन्ता वातुल तव किं नास्ति नियन्ता।
यस्तवां हस्ते सुदृढनिबद्धं बोधयति प्रभवादिविरुद्धम्॥12॥
गुरुचरणाम्बुजनिर्भरभक्तः संसारादचिराद् भव मुक्तः।
सेन्द्रियमानसनियमादेवं द्रक्ष्यसि निजहृदयस्थं देवम्॥13॥
द्वादशपञ्जरिकाय एष षिष्याणां कथितो ह्युपदेशः।
येषां चित्ते नैव विवेकस्ते पच्यन्ते नरकमनेकम्॥14॥

8.2 LET US UNDERSTAND THE TEXT

मोहमुद्गर - 1

भज गोविन्दं भज गोविन्दं गोविन्दं भज मूढमते।
सम्प्राप्ते सन्निहिते मरणे नहि नहि रक्षति डुकृञ् करणे ॥1॥

मूढ जहीहि धनागमतृष्णां कुरु सदबुद्धिं मनसि वितृष्णाम्।
यल्लभसे निजकर्मोत्पात्तं वित्तं तेन विनोदय चित्तम्॥2॥

अर्थमनर्थं भावय नित्यं नास्ति ततः सुखलेषः सत्यम्।
पुत्रादपि धनभाजां भीतिः सर्वत्रैषा विहिता नीतिः॥3॥

का ते कान्ता कस्ते पुत्रः संसारोऽयमतीव विचित्रः।
कस्य त्वं कः कुतः आयातस्तत्त्वं चिन्तय यदिदं भ्रातः॥4॥

अन्वय - सन्निहिते मरणे सम्प्राप्ते अपि नहि नहि डुकृञ् करणे रक्षति (तस्मात् हे) मूढमते
गोविन्दं भज, गोविन्दं भज, गोविन्दं भज ॥1॥

मूढ, धनागमतृष्णां जहीहि। सुद्धिं, मनसि वितृष्णां कुरु। यत् निजकर्मोत्पात्तं वित्तं लभसे तेन चित्तं
विनोदय ॥ 2॥

अर्थ अनर्थं नित्यं भावय। ततः सुखलेषः नास्ति सत्यम्। पुत्राद् अपि धनभाजां भीतिः। सर्वत्र एषा
नीतिः॥3॥

ते का कान्ता ,ते कः पुत्रः। अयं संसारः अतीव विचित्रः। त्वं कस्य कः। कुतः आयातःयद् इदं
तत्त्वं भ्रातः चिन्तय ॥4॥

STUDY OF POETIC WORK (KAVYA)-1



Note

Meaning - Dukrnakarne etc. Grammar does not protect when death comes near, Therefore, worship Govinda. O idiot, give up the desire for wealth, dispassionate by using good-intellectual thinking, because with the money earned by your actions, make fun of the mind. Wealth is the cause of misfortune, always think about it, because of this there is no sense of happiness, it is true that there is a fear of loss of wealth even from our childs. This policy is seen everywhere. This thy wife, thy son, this visible temporal universe is most strange. Who are you, where did you come from, who is the real think about it.

Explanation - The first verse in this stotra is Dhruvapad. That is, after each verse, there is an attitude of this verse. Here Bhagavatpad Shankar says that when death comes near, then there is no liberation from the knowledge of worldly materialistic scriptures like justice, grammar etc. Because from their knowledge, only one can believe for the sorcerer. This does not lead to the most beloved salvation. In this type of scriptures, only the subject of impermanent substances is discussed. Therefore, O ignorant man, if you want to get freedom from worldly miseries, then do bhajans and kirtans of the Supreme Lord Govinda.

The consumption of money and work does not end but keeps on increasing gradually.

In Mahabharat

न जातुः कामः कामानापुपभोगेन शाम्यति।
हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते॥

So give up the craving for wealth. Because the craving for money does not give time to establish the mind in the divine from the objects. The filthiness of the mind is diminished by true contemplation. For this reason one should be wise. Dispassion of subjects should be done in the mind because without disinterest in subjects there is no liberation. In fact, Shama or Shanti has been rendered here. Shama Naam is the control of the inner mind from a different subject from the means of knowledge which are hearing, contemplation and nididhyasana.

And with the same wealth, which one gets through good deeds itself, one should do the name Chitvinod with one's own desires. One should not be jealous of the wealth of others. Or by accepting the money of others as a loan, one should not indulge in bhogadi. So worship Govinda. (2)

Wealth always edits the unintelligent, hence it is said to be subhashit.

अर्थस्यार्जने दुःखमर्जितानां च रक्षणे।
आये दुःखं व्यये दुःख कथमर्थः सुखावहः।

That is, there is no happiness. Because when money is abundant. Then there is no

peace in the mind. It is seen in the world that the one who is richer does not have faith in his own son and brother. He is afraid that his son and wife will steal everything. That's why there is no happiness in wealth. So pray to Govind-3

The relationship existing in the world is momentary, this is my wife, this is my son, etc. All kinds of relationship knowledge is false. This visible world is very strange. Because in this my wife, this my son, etc. Although the knowledge is false, yet it establishes everything in front of us from the truth of the world. So who am I? I am from which world, if you want to know, then pray it to Govind (4)

STUDY OF POETIC WORK (KAVYA)-1**Note****INTEXT QUESTIONS – 8.1**

1. Who does not protect when death is near?
2. What should be discarded from the fool?
3. When does artha (money) become misfortune?
4. With whom should the mind be humorous?
5. Which policy is prescribed everywhere?
6. How strange is the world?

8.3 LET US UNDERSTAND THE TEXT

मोहमुद्गर - 2

मा कुरु धनजनयौवनगर्व हरति निमेषात्कालः सर्वम्।
मायामयमिदमखिलं हित्वा ब्रह्मपदं त्वं प्रविष विदित्वा॥5॥

कामं क्रोधं लोभं मोहं त्यक्त्वात्मानं भावय कोऽहम्।
आत्मज्ञानविहीना मूढास्ते पच्यन्ते नरकनिगूढाः॥6॥

सुरमन्दिरतरुमूलनिवासः शय्या भूतलमजिनं वासः।
सर्वपरिग्रहभोगत्यागः कस्य सुखं न करोति विरागः॥7॥

शत्रौ मित्रे पुत्रे बन्धौ मा कुरु यत्नं विग्रहसन्धौ।
भव समचित्तः सर्वत्र त्वं वाञ्छस्यचिराद्यदि विष्णुत्वम्॥8॥

अन्वय - धनजनयौवनगर्व मा कुरु। कालः निमेषात् सर्वं हरति। त्वं इदं अखिलं मायामयं हित्वा विदित्वा प्रविष। तत्साधनाय त्वं गोविन्दं भज॥5॥

कामं क्रोधं लोभम् मोहं त्यक्त्वा अहं कः आत्मानं भावय। ये आत्मज्ञानविहीनाः ते मूढाः नरकनिगूढाः पच्यन्ते। अतः दुःखात् मुक्तये गोविन्दं भज॥6॥

सुरमन्दिरतरुमूलनिवासः भूतलं शय्या अजिनं वासः। सर्वपरिग्रहभोगत्यागः। विरागः कस्य सुखं न

STUDY OF POETIC WORK (KAVYA)-1



Note

करोति॥७॥

यदि अचिराद् विष्णुत्वं वाञ्छसि शत्रौ मित्रे पुत्रे बन्धौ च विग्रहसन्धौ यत्नं मा कुरु। सर्वत्र समचित्तः भव ॥८॥

Anvyarth - Do not be proud in wealth and in your youth, because Mahakaal takes away everything in a moment. Leaving this illusory world and attain self-knowledge. Therefore worship Govinda. Think of yourself as who I am, except lust, anger, hatred, greed, without self-knowledge, you get sorrow like a hellish world.

Residing on earth under a temple or tree, wearing a deer bark, renouncing all pleasures, these are detachments in which happiness is attained. If you want to attain the form of Brahma very soon, then one should not try to make peace in the enemy, in the friend, in the son, in the brother. Be equanimous in all.

Explanation- The retainer of wealth and one's own youth are as temporary as the water on the padma leaf. For this reason, one should never have pride, self-intelligence and conceit in those subjects. Because all these are subject to time. Time of its own accord creates in one moment and destroys in another moment. Therefore, O friend, renounce this whole world covered by myth and attain self-knowledge for the attainment of Brahmananda. You worship Govind to get it. (5)

The whole world is full of lust and anger etc. Desire to enjoy women's wealth etc. is lust, hatred, lust, greed and attachment are all impermanent. For this reason, it is always variable to renounce all these, what is my name, what is my form etc. Because those who do not know themselves, after dying, get the same kind of sorrow as in hell. For this reason, worship Govinda to get relief from sorrow. (6)

By renouncing the lust of pleasure etc. and by giving up the greed of wealth, being situated under a tree in the temple or in the cremation ground, wearing some bark clothes, one is not able to bear the sufferings of financial greed etc. One who does not accept anything, renounces the enjoyment. He has disinterest in enjoyment, he is the only real happy. Worship Govind for that happiness. (7)

Enemies, friends etc. are false. Time is wasted by fighting with the enemy, by friendship with a friend, by affection with a son, and by aalap with bonds. For this reason, effort and time should not be spent in it. The one who lives alike everywhere in happiness and sorrow, in conflict, and in love. He alone attains Vishnutva i.e. Moksha. In this context, in the Gita, the characteristics of stable has been described by Lord Krishna. -

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥

Only the conditional attains salvation. One should worship God for the benefit of that kind of salvation. (8)

**INTEXT QUESTIONS – 8.2**

7. How should one not be proud of whom?
8. What should be sacrificing and worrying about yourself?
9. How does it happen if a person attains detached happiness?
10. What makes everyone happy?
11. Where should we not try?
12. What should be done to attain Vishnutva?

**Note****8.4 LET US UNDERSTAND THE TEXT**

मोहमुद्गर - 3

त्वयि मयि चान्यत्रैको विष्णुर्व्यर्थं कुप्यसि मय्यसहिष्णुः।
सर्वस्मिन्नपि पश्यात्मानं सर्वत्रोत्सृज भेदज्ञानतम्॥9॥

प्राणायामं प्रत्याहारं नित्यानित्यविवेकविचारम्।
जाप्यसमेतसमाधिविधानं कुर्ववधानं महदवधानम्॥10॥

नलिनीदलगतसलिलं तरलं तद्वज्जीवितमतिषयचपलम्।
विद्धिव्याध्यभिमानग्रस्तं लोकं शोकहतं च समस्तम्॥11॥

अन्वय - हे सखे त्वयि मयि च अन्यत्र एकः। व्यर्थम् असहिष्णुः मयि कुप्यसि। सर्वस्मिन्
अपि आत्मानं पश्या। सर्वत्र भेदज्ञानम् उत्सृज ॥9॥

प्राणायामम् प्रत्याहारम् नित्यानित्यविवेकविचारं जाप्यसमेतसमाधिविधानम् अवधानं महदवधानं
कुरु ॥10॥

नलिनीदलगतसलिलं तरलं तद्वत् जीवितं अतिषयचपलम् व्याध्यभिमानग्रस्तं शोकहतं समस्तम्
लोकं विद्धि ॥11॥

Meaning - O friend, in you and in me, there is only one Brahma in all. So don't be intolerant in vain. See yourself in all, become devoid of discrimination in this world. Just like water does not stand on a Nilkamal leaf, that is, the life is permanent. For a moment therefore, know this world filled with pride.

Explanation – Sarvam Khalu Idam Brahma". There is only one Brahma in all bodies. The name of being angry with someone is anger on yourself. Enlightenment is forgotten

STUDY OF POETIC WORK (KAVYA)-1



Note

by anger. As told in Gita by Lord Shri Krishna -

काम एष क्रोध एष रजोगुण समुद्भवः।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम्॥

Anger etc. are useless. Everywhere one should see oneself i.e. Brahmatva. Knowing the difference from Brahman destroys this for me, this mine, this yours etc. Worship Govind everywhere for self-realization. (9)

Pranayama Pratyahara etc. should be practiced. That is, proper practice of Ashtang of Advaita Vedanta is required. But chanting should be done to purify the mind etc. Along with him, remembering the name of Shri Bhagvat etc. should also be done. By chanting the qualities of that God, peace comes in the mind. The great one who has faith in the form of attainment of Brahma becomes better than this. In this way do great care. Worship Govind for his achievement. (10)

Water does not stand even momentarily on Padma Patra. Similarly, the life of human beings is also very fickle nature. Today is but tomorrow is not fit to be established. The whole world is afflicted with disease, but pride, love, hatred etc. Yet it is full of sorrow. Suffering is always received here in the world. Whatever happiness comes. That too will only hurt later. Know all this. Worship Govind to attain liberation from this and to attain eternal life.(11)



INTEXT QUESTIONS-8.3

13. Where is Vishnu?
14. What is born everywhere?
15. What are the functions of attention?
16. How is life?
17. How is the whole world?

8.5 LET US UNDERSTAND THE TEXT

मोहमुद्गर - 4

का तेऽष्टादशदेषे चिन्ता वातुल तव किं नास्ति नियन्ता।
यस्त्वां हस्ते सुदृढनिबद्धं बोधयति प्रभवादिविरुद्धम्॥12॥

गुरुचनणाम्बुजनिर्भरभक्तः संसारादचिराद् भव मुक्तः।
सेन्द्रियमानसनियमादेवं द्रक्ष्यसि निजहृदयस्थ देवम्॥13॥

द्वादशपञ्जिकामय एष षिष्याणां कथितो ह्युपदेशः।
येषां चित्ते नैव विवेकस्ते पच्यन्ते नरकमनेकम्॥14॥

अन्वय - वातुल ते अष्टादशदेशे चिन्ता। तव नियन्ता किं नास्ति। यः हस्ते सुदृढनिबद्धं त्वां प्रभवादिविरुद्धं बोधयति ॥12॥

गुरुचरणाम्बुजनिर्भरभक्तः अचिरात् संसारात् मुक्तः भव। सेन्द्रियमानसनियमात् नियमात् निजहृदयस्थं देवं द्रक्ष्यसि ॥13॥

एषः द्वादशपञ्जिकामय हि षिष्याणाम् कथितः उपदेशः। येषां चित्ते विवेकः नैव ते नरकम् अनेक पच्यन्ते॥14॥

Interpretation - O frenzied creature, what is your concern about your affairs, is not the Lord your controller? Know Self-knowledge from GOD by joining both the hands. A devotee who is dependent on the feet of the Guru, soon becomes free from the world. He sees the Supreme by controlling the mind with the senses. This stotra is definitely a preaching for the disciples' place of residence.

Explanation - Crazy mad creature, what is your concern or distraction in many subjects in eighteen countries. Who are not your lords? In fact, worrying is futile in many matters. Which by holding both of your hands firmly separates you from the vices of birth and death. It is the outer knowledge that is the ultimate destroyer of sorrow, such a realization will happen. That type of Brahma should be attained, so worship Govinda.

गुरोरङ्घ्रिपद्मे मनष्येन्न लग्नं
ततः किं ततः किं ततः किं ततः किम्॥

It is known from the words of this Shankaracharya that only one who is devoted to the feet of the gurus is capable of crossing the ocean of the world. He alone attains enlightenment. For the benefit of self-knowledge, complete devotion in the Guru, reverence and faith in the Guru's words is required. Therefore, in Advaita Vedanta, the Adhikari of the knowledge of Brahman should be endowed with the wealth of Shamadishtak. Shamadi-Sham, Dum, Uparati, Titiksha, Solution and Shraddha. Among them, the belief in the Vedanta sentence of the Guru is called Shraddha. In this way, being reverent and devotional in the Guru, one attains liberation from the illusory world very soon. Therefore, by being like this, you will soon attain salvation. The union of the mind with the senses is called Nigraha, that is also required, that is, to be full of peace. With this you are able to see the divine within you. For that you pray Govind -

This stotra has been said by Bhagvatcharan Shri Shankaracharya in the name of the disciples, from the tradition of his real disciples, about the act of discretion for us. Those who try to attain self-knowledge by having faith and faith, they will surely be liberated. But those who do not have enlightenment in their mind, they will again be



Note

STUDY OF POETIC WORK (KAVYA)-1



Note

bound by the cycle of birth, death etc. and will again come to the original world of sorrow. Therefore, to get freedom from the sorrows of the world, you worship Govind.



INTEXT QUESTIONS – 8.4

18. What type of controller is expected?
19. How does one become free from the world?
20. How do you get darshan of the God in your heart?
21. How is this Mohamudgar Stotra?
22. Who go to hell

8.6 LET US READ THE TEXT

Glory of Rama

स च नित्यं प्रषान्तात्मा मृदुपूर्वं च भाषते।
उच्यमानोऽपि परुषं नोत्तरं प्रतिपद्यते॥1॥

कदाचिदुपकारेण कृतेनैकेन तुष्यति।
न स्मरत्यपकाराणां शतमप्यात्मवत्तया॥2॥

शीलवृद्धैर्ज्ञानवृद्धैर्वयोवृद्धैश्च सज्जनैः।
कथयन्नास्त वै नित्यमस्त्रयोगयान्तरेष्वपि॥3॥

बुद्धिमान्मधुराभाषी पूर्वभाषी प्रियंवदः।
वीर्यवान् च वीर्येण महता स्वेन विस्मितः॥4॥

न चानृतकथो विद्वान्वृद्धानां प्रतिपूजकः।
अनुरक्तः प्रजाभिष्व प्रजाष्वाप्यनुरञ्जते॥5॥

कुलोचितमतिः क्षात्रं स्वधर्मं बहु मन्यते।
मन्यते परया प्रीत्या महत्स्वर्गफलं ततः॥ 6॥

नाश्रेयसि रतो यच्च न विरुद्धकथारुचिः।
उत्तरोत्तरयुक्तीनां वक्ता वाचस्पतिर्यथा॥7॥

अरोगस्तरुणो वाग्मी वपुष्मान्देशकालवित्।
लोके पुरुषसारज्ञः साधुरेको विनिर्मितः॥8॥

धर्मकामार्थतत्त्वज्ञः स्मृतिमान्प्रतिभानवान्।
लौकिके समयाचारे कृतकल्पो विषारदः॥9॥

निभृतः संवृताकारो गुप्तमन्त्रः सहायवान्।
अमोघक्रोधहर्षश्च त्यागसंयमकालवित्॥10॥

रामः सत्पुरुषो लोके सत्यः सत्यपरायणः।
साक्षाद्रामाद्विनिर्वृत्तो धर्मञ्चापि श्रिया सह॥11॥

STUDY OF POETIC
WORK (KAVYA)-1

8.7 LET US UNDERSTAND THE TEXT

Glory of Rama -1

स च नित्यं प्रषान्तात्मा मृदुपूर्वं च भाषते।
उच्यमानोऽपि परुषं नोत्तरं प्रतिपद्यते॥1॥

कदाचिदुपकारेण कृतेनैकेन तुष्यति।
न स्मरत्यपकाराणां शतमप्यात्मवत्तया॥2॥

शीलवृद्धैर्ज्ञानवृद्धैर्वयोवृद्धैश्च सज्जनैः।
कथयन्नास्त वै नित्यमस्त्रयोग्यान्तरेष्वपि॥3॥

बुद्धिमान्मधुराभाषी पूर्वभाषी प्रियंवदः।
वीर्यवान् च वीर्येण महता स्वेन विस्मितः॥4॥

अन्वय- सः च नित्यं प्रषान्तात्मा मृदुपूर्वं च भाषते। उच्यमानः कोऽपि परुषमुत्तरं प्रतिपद्यते॥

एकेनकदाचित् उपकारेण कृतेन तुष्यति आत्मवत्तया अपकाराणां आत्मावत्तया न स्मरति॥2

नित्यं शीलवृद्धैः ज्ञानवृद्धैः वयोवृद्धैः सज्जनैः अस्त्रयोग्यान्तरेषु अपि वै कथयन् आस्त ॥3

बुद्धिमान् मधुराभाषी पूर्वभाषी प्रियंवदः वीर्यवान् स्वेन महता वीर्येण न विस्मितः ॥4

Meaning - Shri Ram always speaks softly without anger. Even if someone speaks in a loud voice, they do not answer him with harsh words. Satisfied with a single favor to a man, he never forgets him, does not remember the one who hurts him. Always talk to the old people of virtue, with the eldest, with the virtuous, even with the capable of weapons, during the time of astraabhyas. Shri Ramchandra does not amaze at his valor, being intelligent, sweet-spoken, fore-spoken, loving.

Explanation - Here the qualities of Shri Ramchandra are described. That Shri Ram always remains in peace. Whenever he speaks anything, he does not get angry but speaks with a soft soft voice. If ever he speaks with harsh words with him, even then he talks with him with soft words and fine sentences. Thus Shri Ram is calm and soft spoken by nature.

Even if any common person does any favor to him anytime, anywhere, then Shri Ram never forgets him. But if something disrespects them. Even when they make them sad, they never get angry with them by the grace of Sindhu himself. They also forget their wrongdoings. Here one gets the introduction of the generosity of Lord Shri Ramchandra.



Note

STUDY OF POETIC WORK (KAVYA)-1



Note

Shri Ramchandra always got his virtuous knowledge through conversations with the virtuous people. In this way, through conversations with those in whom the knowledge is mature, the knowledge of various scriptures was obtained from them. The one who is older than age means that he has acquired knowledge in various subjects in life, has acquired knowledge about how to be in any situation, etc. He also received the teachings of the policy from those who are good men. That Shri Ram used to talk with him even during the time of astraabhyas. In this way his reverence for all is blossomed.

He also had a special intellect about how and when Shri Ramchandra would express himself. Therefore, he was exceptionally intelligent in practice. He was soft spoken by nature. Proficient in the narration of Priyavakya, when he used to talk even with Atinichajan, then he used to edit the main purpose of others by interpreting in the beginning. Despite being extremely powerful, he was not blind without self-realization by his own great power. Here the importance of Shri Ram is revealed.



INTEXT QUESTIONS – 8.5

23. How did Shri Ramchandra speak?
24. If someone used to speak harsh words towards Shri Ramchandra, what did he do?
25. Whom does Shri Ramchandra not remember?
26. How does not remember Shri Ramchandra?
27. How is Shri Ramchandra satisfied?
28. With whom did Shri Ram converse even during the Astra practice period?

8.8 LET US UNDERSTAND THE TEXT

Glory of Rama -2

न चानृतकथो विद्वान्वृद्धानां प्रतिपूजकः।
 अनुरक्तः प्रजाभिष्व प्रजाष्वाप्यनुरञ्जते॥5॥
 कुलोचितमतिः क्षात्रं स्वधर्मं बहु मन्यते।
 मन्यते परया प्रीत्या महत्स्वर्गफलं ततः॥6॥
 नाश्रेयसि रतो यच्च न विरुद्धकथारुचिः।
 उत्तरोत्तरयुक्तीनां वक्ता वाचस्पतिर्यथा॥7॥
 अरोगस्तरुणो वाग्मी वपुष्मान्देषकालवित्।
 लोके पुरुषसारज्ञः साधुरेको विनिर्मितः॥8॥

अन्वय - न च अनृतकथः मिथ्याभाषणं विद्वान् वृद्धानां प्रतिपूजकः। प्रजाभिः अनुरक्तः प्रजाः च अपि अनुरजते। 5

कुलोचितमतिः क्षात्रं स्वधर्मं बहु मन्यते । ततः परया प्रीत्या महद् स्वर्गफलं मन्यते ॥6॥

अश्रेयसि न रतः च विरुद्धकथारुचिः उत्तरोत्तरयुक्तीनां वादादिषु स्वपक्षनिर्वाहकोत्तरोत्तरयत्ने वाचस्पतिर्यथा वक्ता ॥7॥

अरोगः तरुणः वाग्मी वपुष्मान् देशकालवित् लोके पुरुषसारज्ञः एक साधुः विनिर्मितः विशेषेण विलक्षणत्वेन निर्मितः॥8॥

Meaning - He does not make false statements, Rama, who is full of all knowledge, serves the eldest by age, knowledge, and conduct. Have affection in the people. The subjects also love him. The form of Prajapalan attains the fruits of great heaven from Kshatriya Dharma. They do not spend time in fruitless games, etc. They do not do idle laziness. He is adorned in promises like a vachaspati. His body is disease free, always adorned with strong organs, behaves according to space and time knows the conscience of others at once.

Explanation - Here Lord narrates the glory of Shri Ramchandra. He never used to make false statements. Shri Ram who is full of all knowledge, who is eldest in age, eldest in knowledge, and eldest in conduct, respects and serves him. He is the person of affection for all people. Whatever be said, he pleases the people. Even the people displeased with this were attached to him. (5)

Shri Ram was knowledgeable about his own Ikshvaku clan. His mind was a subtle code of thought, Ikshvaku was qualified. They follow the Kshatriya religion with great devotion in the form of their pajapalan etc. Because by following the Kshatriya religion with faith, great heavenly fruit is attained, so they think. (6)

Shree Ram never does that type of work, which does not have any fruit, gambling etc. They never do Alap etc. except in religious contexts. When there is a debate on the basis of various scriptures, then there they are adorned like Vachaspati. That is, anyone is capable of defeating him in debate. (7)

The body of Shri Ramchandra is always free from fever and disease, always his youthfulness is adorned in his parts. His body is firm, and he knew very well in what time, how and when to do laukika Vedic deeds. What a man thinks, they know at once by looking at him. In this way he was like a sage. It is known so.

STUDY OF POETIC WORK (KAVYA)-1**Note**

STUDY OF POETIC
WORK (KAVYA)-1



Note



INTEXT QUESTIONS – 8.6

29. Shri Ram is the worshiper of-
 - (1) The people
 - (2) The amatyas,
 - (3) The elders,
 - (4) The yogis
30. How is Ramchandra attached to the people?
31. Whom does Ramchandra entertain?
32. What does Ramchandra believe a lot?
33. What is Ramchandra not interested in?
34. How was Ramchandra a speaker?
35. How is Ramchandra in the world?
36. What is meant by 'Purushasargya'?

8.9 LET US UNDERSTAND THE TEXT

SHRIRAMGUNAVARNAN-3

धर्मकामार्थतत्त्वज्ञः स्मृतिमान्प्रतिभानवान्।
लौकिके समयाचारे कृतकल्पो विषारदः॥9॥

निभृतः संवृताकारो गुप्तमन्त्रः सहायवान्।
अमोघक्रोधहर्षञ्च त्यागसंयमकालवित्॥10॥

रामः सत्पुरुषो लोके सत्यः सत्यपरायणः।
साक्षाद्रामाद्विनिर्वृत्तो धर्मञ्चापि श्रिया सह॥11॥

अन्वय- धर्मकामार्थतत्त्वज्ञः स्मृतिमान् प्रतिभानवान् लौकिके समयाचारे कृतकल्पः विशारदः ॥9॥

निभृतः संवृताकारः गुप्तमन्त्रः सहायवान् अमोघक्रोधहर्षः त्यागसंयमकालवित् ॥10॥

रामः लोके सत्पुरुषः सत्यः सत्यपरायणः धर्मः श्रिया सह रामात् साक्षात् विनिर्वृत्तः ॥11॥

Interpretation - They know the elements of charity, they are determined by mere hints in the smritivan, gifted world. One expects accomplishment from humble, hints etc. That is, he is adept at hiding secrets. His anger is not in vain. He, along with Dasarathi Satyapurush Satyaparayan Kshatradharma Shriya, is retired from the Avyavadhan.

Explanation - Dharma, Artha Kama and Moksha are the four Purusharthas. Shri Ram has very deep knowledge about him. They understand at once. never forget. His innovative ability is in the publication of any item. His ability is great in the conduct of Vedic and Lokik Karma etc. at the right time. That is, he is very adept in the conduct

of Vedic and worldly deeds. In this way, Shri Ram has the power in all the works, it is like that. (9)

Shri Ram is humble. For the accomplishment of any work, we expect signs etc. Otherwise there is a possibility of interruption of that work. They were adept at hiding that type of signal. Unless there is any fruit of any action, its mantra is not capable of knowing from anyone except Him. His mantra is very much possible. If they are angry or happy, it never fails and also they have a wonderful intellect about when whom should they give up or when whom should they accept. (10)

He is the most virtuous gentleman in this world. That is, he has affection even among his enemies. He is truthful. Always follow the truth religion. Along with Rajshree, they discharge their religion properly.

**INTEXT QUESTIONS – 8.7**

37. What is meant by 'Dharmakamokshatattvajna'?
38. Where is Shri Ramchandra grateful?
39. How is Shri Ramchandra in this world?
40. Whose Parayan is Shri Ram?
 - (1) pious
 - (2) meditative,
 - (3) truthful
 - (4) public welfare,
41. With whom is the religion of Shri Ram attached -
 - (1) with wife
 - (2) with ministers,
 - (3) with Shriya
 - (4) with Bhuv

**SUMMARY**

Param Karunik Bhagat Sri Shankaracharya composed this Dwadashpanjarika Stotra for enlightenment for all. In each verse of this hymn, he has preached the impermanence of the world, the root of sorrow there, for this reason, Govinda's devotional work has been preached for salvation. In essence it is known from the hymn that a wealthy woman, son etc. should not have self-intelligence. Because relationship with anyone is only a momentary impression. For this reason, there should be no egoism in the subjects of the world. As long as it is earned through good deeds. He should make a living from it. Those who are addicted to lust, think that the world is under them. Thus the ignorant experience the sufferings of hell every day, being greatly grieved by the miseries. Must always be sensible. That is, one should never indulge in happiness, and never indulge

STUDY OF POETIC WORK (KAVYA)-1**Note**

STUDY OF POETIC WORK (KAVYA)-1



Note

in sorrow. This life is like the water in the lotus leaf. No one is able to say when or what will happen. Therefore, with self-contemplation, one should soon attain salvation in the form of Brahmaswaroopavapati. By reciting this stotra, one who is devoted to the Guru and tries for the benefit of external knowledge, he should attain eternal happiness and salvation, this is the intention of Lord Shakracharya.

The second part of this text is in the epic Ramayana, composed by Sri Ramgunavarnan Mahamuni Valmiki. There the qualities of Dasarathaputra Shri Ram have been described. There is the essence of the mind, because of which Shri Ram is always calm. He never speaks harshly to anyone. He always uses sweet words. He has equal love even in the every ones. Whenever anyone does him any favor, he always remembers him. Even if someone insults them, they do not remember him. He has faith in everyone. They follow in life by listening to the words of the elders. He has great valor, but purposelessly does not demonstrate that valor. They also follow their religion with due debate. They don't spend time playing games. If they are involved in litigation. Then their defeat is impossible.

He is pure because whosoever a man thinks in his mind, he is capable of knowing that. They also properly understand the skills of state administration. Until the fruit of his work does not come, until he is not able to know it. Always follow the truth. He has no animosity towards the enemy, but only affection. They discharge their religion with wealth. In this way the greatness of Lord Shri Ram has been rendered.



TERMINAL EXERCISE

1. 'Mudh jahihi dhanagamatrishnam' - Explain the verse in its entirety.
2. 'Kaam Kodham Lobham Moham' - Explain by completing the verse.
3. Ma Kuru Dhanjay Yuvangarvam - Explain by completing the verse.
4. Surmandirtarumulnivas - Explain by completing the verse.
5. Gurucharanambujnirbhar Bhakta: - Explain the verse after completing it.
6. Write the essence of Mohmudgar Stotra.
7. Sheela Vriddhayjna Vridhaiah - Explain after completing the verse.
8. Explain by completing the intelligent sweet-spoken verse.
9. Kulochitamati: Explain by completing the verse.
10. Arogastruno - Explain by completing the verse.
11. Dharmakamartha Tattvajna: Explain after completing the verse.
12. Present the essence of the text of Shri Ramgunavarna.

**ANSWERS TO INTEXT QUESTIONS****8.1**

1. If death is near, then even grammar-sharutra etc. cannot protect you.
2. The greed for money should be renounced by the idiot.
3. Artha (wealth) When fear arises due to kidnapping of self son etc. Then artha (money) becomes misfortune.
4. The mind should be entertained with the money earned by one's karma.
5. Everywhere this policy is prescribed that when there is a fear among the wealthy when they have a daughter, they will lose everything, etc.
6. The relation between wife and son is impermanent. But that type of relationship in the world seems to be constant, so the illusionary world is strange.
7. One should not be proud of wealthy youth because Kaal is capable of defeating wealthy youth in a moment.

8.2

8. One should take care of oneself by giving up lust, anger, love and greed.
9. Residence under a tree in the temple of God, sleeping on the ground floor, wearing deer skin, and when there is hatred in the materialistic pleasures, then only then one attains the detachment of happiness.
10. Vairagya makes everyone happy.
11. One should not try to make peace between enemies, sons, brothers and friends.
12. One should remain steady to attain Vishnu with equal mindedness everywhere.

8.3

13. There is Vishnu in you, in me and in everyone else.
14. Everywhere this mine, this yours etc. creates discrimination.
15. Pranayama, Pratyahara, Brahman is the eternal thing, other than that all impermanent, Nityanitya-Vivekvichar, Japyasamveta Samadhividhan, all these are acts of great attention.
16. Just as the moment of water in the padmapatra is permanent, in the same way life is very fickle.
17. There is a sad world full of paranoia.

8.4

18. One who accepts both the hands and realizes the element of self against birth

Module - 2**STUDY OF POETIC
WORK (KAVYA)-1****Note**

STUDY OF POETIC WORK (KAVYA)-1



Note

and death.

19. The devotee who is dependent on the feet of the Guru gets freedom from the world.
20. With the control of the mind with the senses, the Nijahridayastha Dev will be seen.
21. For the teaching of the disciples.
22. Those who do not have conscience in their mind, they ripen in hell.

8.5

23. Ramchandra speaks sweet language.
24. They did not answer with harsh words.
25. There is no remembrance of wrongdoers.
26. Shri Ramchandra does not remember the wrongdoing with his work.
27. Shri Ram is satisfied with only one favor.
28. Shri Ram talks with the old man, old man of knowledge and gentlemen during the practice period.
29. (3) of the elderly

8.6

30. Let's listen to Shri Rampraja. So they are attached to the people.
31. Shri Ram observes the people.
32. Shri Ram believes in his Kshatra Dharma a lot.
33. Shri Ramchand is not engaged in fruitless work.
34. Ramchandra was the speaker like Vachaspati.
35. Ramchandra is the one who knows the Purusarath in the world.
36. Purusha sarajnapurushya saram janaati yaha sa purushasaragyaah. That is, know the heart of a man.

8.7

37. Those who know the elements of Dharma Artha Kama are Purusharthavid.
38. Ramchandra is grateful in worldly conduct.
39. There is a Satpurush in Ramchandra Lok.
40. (3) Truthful
41. (3) With Shriya