

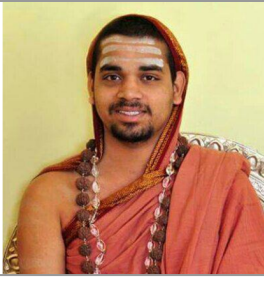


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ADHYATMA RAMAYAN

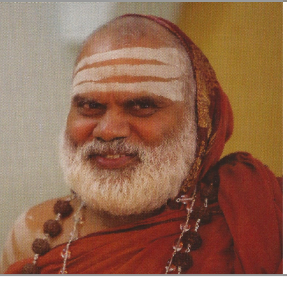
By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ चतुर्थः सर्गः ॥

॥ caturthah sargah ॥

आयुष्यं क्षीयते यस्मादादित्यस्य गतागतैः ।
 दृष्ट्वान्येषां जरामृत्यू कथञ्चिन्नैव बुध्यते ॥ २६ ॥
 स एव दिवसः सैव रात्रिरित्येव मूढधीः ।
 भोगाननुपतत्येव कालवेगं न पश्यति ॥ २७ ॥
 प्रतिक्षणं क्षरत्येतदायुरामघटाम्बुवत् ।
 सपत्ना इव रोगौघाः शरीरं प्रहरन्त्यहो ॥ २८ ॥
 जरा व्याघ्रीव पुरतस्तर्जयन्त्यवतिष्ठते ।
 मृत्युः सहैव यात्येष समयं सम्प्रतीक्षते ॥ २९ ॥
 देहेऽहम्भावमापन्नो राजाहं लोकविश्रुतः ।
 इत्यस्मिन्मनुते जन्तुः कृमिविड्भस्मसञ्ज्ञिते ॥ ३० ॥
 त्वगस्थिमान्सविण्मूत्ररेतोरक्तादिसंयुतः ।
 विकारी परिणामी च देह आत्मा कथं वद ॥ ३१ ॥
 यमास्थाय भवान्लोकं दग्धुमिच्छति लक्ष्मण ।
 देहाभिमानिनः सर्वे दोषाः प्रादुर्भवन्ति हि ॥ ३२ ॥
 देहोऽहमिति या बुद्धिरविद्या सा प्रकीर्तिता ।
 नाहं देहश्चिदात्मेति बुद्धिर्विद्येति भण्यते ॥ ३३ ॥
 अविद्या संसृतेर्हेतुर्विद्या तस्या निवर्तिका ।
 तस्माद्यत्नः सदा कार्यो विद्याभ्यासे मुमुक्षुभिः ।
 कामक्रोधादयस्तत्र शत्रवः शत्रुसूदन ॥ ३४ ॥
 तत्रापि क्रोध एवालं मोक्षविघ्नाय सर्वदा ।
 येनाविष्टः पुमान् हन्ति पितृभ्रातृसुहृत्सखीन् ॥ ३५ ॥
 क्रोधमूलो मनस्तापः क्रोधः संसारबन्धनम् ।
 धर्मक्षयकरः क्रोधस्तस्मात्क्रोधं परित्यज ॥ ३६ ॥
 क्रोध एष महान् शत्रुस्तृष्णा वैतरणी नदी ।
 सन्तोषो नन्दनवनं शान्तिरेव हि कामधुक् ॥ ३७ ॥

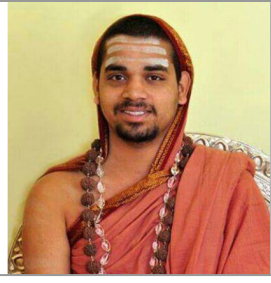


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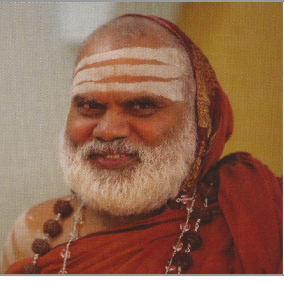


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तस्माच्छान्तिं भजस्वादय शत्रुरेवं भवेन्न ते ।
 देहेन्द्रियमनःप्राणबुद्ध्यादिभ्यो विलक्षणः ॥ ३८ ॥
 आत्मा शुद्धः स्वयञ्ज्योतिरविकारी निराकृतिः ।
 यावद्देहेन्द्रियप्राणैर्भिन्नत्वं नात्मनो विदुः ॥ ३९ ॥
 तावत्संसारदुःखौघैः पीड्यन्ते मृत्युसंयुताः ।
 तस्मात्त्वं सर्वदा भिन्नमात्मानं हृदि भावय ॥ ४० ॥
 बुद्ध्यादिभ्यो बहिः सर्वमनुवर्तस्व मा खिदः ।
 भुञ्जन् प्रारब्धमखिलं सुखं वा दुःखमेव वा ॥ ४१ ॥
 प्रवाहपतितं कार्यं कुर्वन्नपि न लिप्यसे ।
 बाहये सर्वत्र कर्तृत्वमावहन्नपि राघव ॥ ४२ ॥
 अन्तःशुद्धस्वभावस्त्वं लिप्यसे न च कर्मभिः ।
 एतन्मयोदितं कृत्स्नं हृदि भावय सर्वदा ॥ ४३ ॥
 संसारदुःखैरखिलैर्बाध्यसे न कदाचन ।
 त्वमप्यम्ब ममाऽऽदिष्टं हृदि भावय नित्यदा ॥ ४४ ॥
 समागमं प्रतीक्षस्व न दुःखैः पीड्यसे चिरम् ।
 न सदैकत्र संवासः कर्ममार्गानुवर्तिनाम् ॥ ४५ ॥
 यथा प्रवाहपतितप्लवानां सरितां तथा ।
 चतुर्दशसमा सङ्ख्या क्षणार्द्धमिव जायते ॥ ४६ ॥
 अनुमन्यस्व मामम्ब दुःखं सन्त्यज्य दूरतः ।
 एवं चेत्सुखसंवासो भविष्यति वने मम ॥ ४७ ॥
 इत्युक्त्वा दण्डवन्मातुः पादयोरपतच्चिरम् ।
 उत्थाप्याङ्के समावेश्य आशीर्भिरभ्यनन्दयत् ॥ ४८ ॥
 सर्वे देवाः सगन्धर्वा ब्रह्मविष्णुशिवादयः ।
 रक्षन्तु त्वां सदा यान्तं तिष्ठन्तं निद्रया युतम् ॥ ४९ ॥
 इति प्रस्थापयामास समालिङ्ग्य पुनः पुनः ।
 लक्ष्मणोऽपि तदा रामं नत्वा हर्षाश्रुगद्गदः ॥ ५० ॥
 आह राम ममान्तःस्थः संशयोऽयं त्वया हतः ।
 यास्यामि पृष्ठतो राम सेवां कर्तुं तदादिश ॥ ५१ ॥

āyusyaṃ kṣīyate yasmādādityasya gatāgataih |
 dr̥ṣṭvānyeṣāṃ jarāmṛtyū kathañcinnaiḥ budhyate || 26||

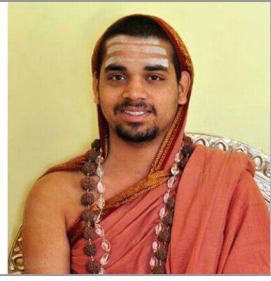


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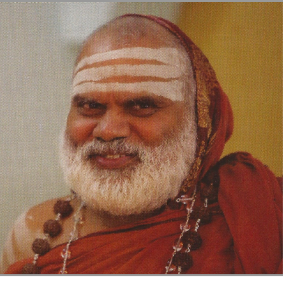
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sa eva divasaḥ saiva rātrirityeva mūḍhadhīḥ |
 bhogānanupatatyeva kālavegaṃ na paśyati || 27||
 pratikṣaṇaṃ kṣaratyetadāyurāmaghaṭāmbuvat |
 sapatnā iva rogaughāḥ śarīraṃ praharantyaḥ || 28||
 jarā vyāghrīva puratastarjayantyavatiṣṭhate |
 mṛtyuḥ sahaiva yātyeṣa samayaṃ sampratīkṣate || 29||
 dehe'hambhāvamāpanno rājāhaṃ lokaviśrutaḥ |
 ityasminmanute jantuḥ kṛmiviḍbhasmasañjñite || 30||
 tvagasthimānsaviṇmūtraretoraktādisaṃyutaḥ |
 vikārī pariṇāmī ca deha ātmā kathaṃ vada || 31||
 yamāsthāya bhavānlokam dagdhumicchati lakṣmaṇa |
 dehābhīmāninaḥ sarve doṣāḥ prādurbhavanti hi || 32||
 deho'hamiti yā buddhiravidyā sā prakīrtitā |
 nāhaṃ dehaścidātmeti buddhirvidyeti bhāṇyate || 33||
 avidyā saṃsṛterheturvidyā tasyā nivartikā |
 tasmādyatnaḥ sadā kāryo vidyābhyāse mumukṣubhiḥ |
 kāmakrodhādayastatra śatravaḥ śatrusūdana || 34||
 tatrāpi krodha evālaṃ mokṣavighnāya sarvadā |
 yenāviṣṭaḥ pumān hanti pitṛbhrātr̥suhṛtsakhīn || 35||
 krodhamūlo manastāpaḥ krodhaḥ saṃsārabandhanam |
 dharmakṣayakaraḥ krodhastasmātkrodhaṃ parityaja || 36||
 krodha eṣa mahān śatruṣṭṛṣṇā vaitaraṇī nadī |
 santoṣo nandanavanaṃ śāntireva hi kāmadhuk || 37||
 tasmācchāntiṃ bhajasvādya śatrulevaṃ bhavenna te |
 dehendriyamaṇaḥprāṇabuddhyādibhyo vilakṣaṇaḥ || 38||
 ātmā śuddhaḥ svayañjyotiravikārī nirākṛtiḥ |
 yāvaddehendriyaprāṇairbhinnatvaṃ nātmano viduḥ || 39||
 tāvatsaṃsāraduḥkhaughaiḥ pīḍyante mṛtyusaṃyutāḥ |
 tasmāttvaṃ sarvadā bhinnamātmānaṃ hr̥di bhāvaya || 40||
 buddhyādibhyo bahiḥ sarvamanuvartasva mā khidaḥ |
 bhuñjan prārabdhamakhilaṃ sukhaṃ vā duḥkhameva vā || 41||
 pravāhapatitaṃ kāryaṃ kurvannapi na lipyase |
 bāhye sarvatra kartṛtvamāvahannapi rāghava || 42||

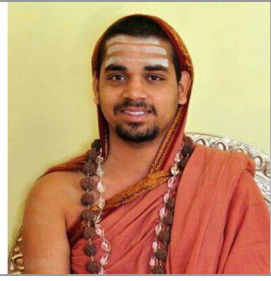


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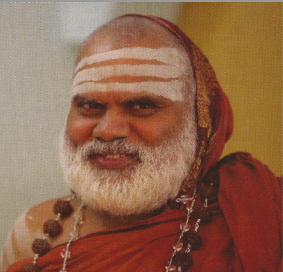
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antaḥśuddhasvabhāvastvaṃ lipyase na ca karmabhiḥ |
 etanmayoditaṃ kṛtsnaṃ hṛdi bhāvaya sarvadā || 43||
 saṃsāraduḥkhairakhalairbādhyase na kadācana |
 tvamapyamba mamā”diṣṭaṃ hṛdi bhāvaya nityadā || 44||
 samāgamaṃ pratikṣasva na duḥkhaiḥ pīḍyase ciram |
 na sadaikatra saṃvāsaḥ karmamārgānuvartinām || 45||
 yathā pravāhapatitaplavānāṃ saritāṃ tathā |
 caturdaśasamā saṅkhyā kṣaṇārdhamiva jāyate || 46||
 anumanyasva māmamba duḥkhaṃ santyajya dūrataḥ |
 evaṃ cetsukhasaṃvāso bhaviṣyati vane mama || 47||
 ityuktvā daṇḍavanmātuḥ pādayorapatacciram |
 utthāpyāñke samāveśya āśīrbhirabhyanandayat || 48||
 sarve devāḥ sagandharvā brahmaviṣṇuśivādayaḥ |
 rakṣantu tvāṃ sadā yāntaṃ tiṣṭhantaṃ nidrayā yutam || 49||
 iti prasthāpayāmāsa samāliṅgya punaḥ punaḥ |
 lakṣmaṇo’pi tadā rāmaṃ natvā harṣāśrugadgadaḥ || 50||
 āha rāma mamāntaḥsthaḥ saṃśayo’yaṃ tvayā hṛtaḥ |
 yāsyāmi prṣṭhato rāma sevāṃ kartuṃ tadādiśa || 51||

“Sunset and sunrise mark the decaying away of life. We see all around others succumbing to old age and death. But still, man does not realise that this is his fate also. Without realising that every day and every night that he is now enjoying marks the termination of those that have gone before, the foolish and careless man blindly runs after enjoyments. He does not realise the rapidity with which Time rolls on. The contents of our life-span are like water kept in an unbaked pot. It leaks out and is exhausted every moment. Like enemies, many kinds of diseases are ever ready to attack and destroy the body. Old age and disease are ever assailing the body, and in their wake death too is watching for the opportune moment to pounce upon man like a bitch. In this world you find that man thinks of his own body as 'I'-of this body which is only a synonym for worms, dirt and ashes. With reference to such a despicable thing like this body. He feels that he is a world-renowned king.. How can this body be the spirit (Atman)-this body which is nothing but a combination of skin, bones, excreta, semen, blood etc.? It is extremely changeful also. How can such a body be identified with the Atman? O dear Lakshmana! This body for the love of which you say you are going to destroy the world- this identification with the body is the cause of all evil.

The conviction that 'I am the body' is what is called Avidya (ignorance). The conviction that 'I am not the body but the light of Consciousness, is called Vidya (knowledge). Avidya is the cause of transmigratory life, and the eradication of it is accomplished by Vidya. Therefore, all who aspire for liberation should cultivate Vidya. In the cultivation of Vidya, the chief obstructing factors are

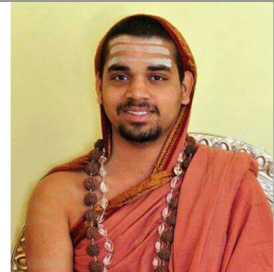


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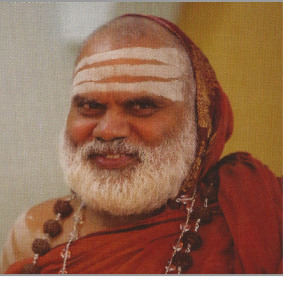
passions like lust and anger. Of all these, anger is the greatest obstruction. For, overcome by anger, man murders even his father, brother, well-wishers and friends. From anger arises distress in mind. Anger keeps one tightly tied to transmigratory life. Anger effaces a man's righteous tendencies. Therefore, anger is to be abandoned by all means. Anger is man's most terrible enemy. Desires and longings of the heart constitute the Vaitarani (the river of hell difficult to cross). Contentment is Nandanavana, the forest of Nandana (the garden of heaven) . Peace at heart is verily Kamadhenu (the heavenly cow of plenty).

Control your Mind and be Calm. Therefore practise calmness of mind. Thereby you can avoid having enemies. The Atman is distinct from the senses, mind, Prana, Buddhi and other categories. Pure and changeless, the Atman is the universal self-conscious intelligence shining without the help of any other entity (svayamjyoti). As long as one does not realise the distinctiveness of the Atman from the body, the senses and the Prana, so long will one be subject to the sufferings of transmigratory life, including death. Therefore, ever think of the Atman as residing in the heart in complete separation from the body-mind complex. While knowing the Atman thus, follow the ways of the world at the same time. Do not feel distressed. Enjoyments and sufferings befall man according to his operative Karma (prurabdha). Though coursing along the flow of worldly life and appearing to be the agent of various actions, one who knows the real Self is never bound by the good and evil fruits of actions. Being pure and unaffected within, one is not affected by Karmas. Always remember these instructions. Thus you will never fall a victim to the sufferings of Samsara” Thus Rama explained the reality to his beloved brother Lakshmana and now turned towards his mother; “O mother, keep in your mind all these truths that I have spoken to Lakshmana. You wait for my return. Your sorrows will not last very long. Living beings who are subject to their Karma cannot always live in the same situation, as different environments are required for the experience of the fruits of their Karmas. So it is not given to them to live always with the same people in the same place. They have to part according to the portion of Karma coming to fruition. Men subject to Karma are like boats caught in a current of water. They go in different directions according to the speed and direction of the water. And, after all, fourteen years will pass away like a moment. O mother! Abandon grief and permit me to go. If you do so, I shall be able to live in the forest in peace.”

Saying so, Rama lay flat at his mother's feet in prostration for a long time. Mother Kausalya lifted him up, seated him in her lap, and pronounced blessings on him. After embracing him again and again, she permitted him to go with the following blessings: "May all the Devas along with Gandharvas, may the deities Brahma, Vishnu and Maheswara protect you wherever you go, wherever you travel, wherever you stay and wherever you sleep!" Thereupon Lakshmana, prostration Rama, said with his throat choked with feelings: "O Rama! You have now cleared the doubt that was in my mind. Now may you be pleased to permit me to follow-you and serve you. Be pleased to order so”.

(Will Continue...)

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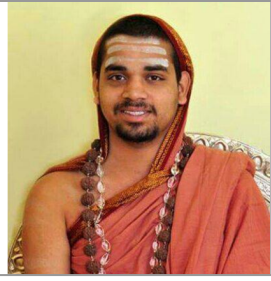


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

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

Chapter 9 rājavidyā rājyaguhyayoga:

25

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः ।
 भूतानि यान्ति भूतेज्याः यान्ति मद्याजिनोऽपि माम् ॥२५॥
 yānti devavratā devān pitṛnyānti pitṛvratāḥ |
 bhūtāni yānti bhūtejyāḥ yānti madyājino'pi mām ||25||



The votaries of the Gods, those whose devotion and vows are directed to the Gods, go to the Gods. The votaries of the Pitris such as the Agnishvattas, engaged in performing sraddha and other rites in devotion to the Pitris, go to the Pitris. The Bhutas are the Vinayakas, the hosts of Matris, the four Bhaginis and the Like. My worshippers, i.e. Vishnu's votaries, come to Myself. Notwithstanding the equality of trouble, people do not worship Me alone, because of their ignorance. Wherefore they attain very small results.

Not only do My devotees attain an endless result, i.e., attain a state from which there is no return to this world, but it is also easy for them to worship Me.-How?-

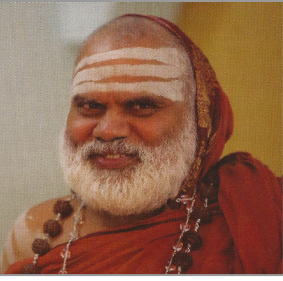
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पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
 तदहं भक्त्युपहृतम् अश्नामि प्रयतात्मनः ॥२६॥
 patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati |
 tadahaṁ bhaktyupahr̥tam aśnāmi prayatātmanah ||26||

With devotion whoever offers Me a leaf, a flower, a fruit, or water—that devout offering of the pure-minded one I accept.

27

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
 यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥२७॥
 yatkaroṣi yadaśnāsi yajjuhoṣi dadāsi yat |
 yattapasyasi kaunteya tatkuruṣva madarpaṇam ||27||

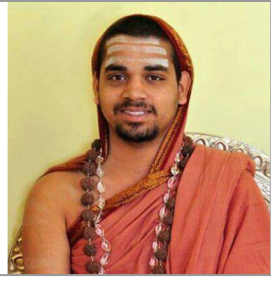


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Whatever thou doest of thy own accord (i.e., not enjoined in the sastra) and whatever thou offerest in sacrifice as enjoined in the sruti or the smriti, whatever thou givest-such things as gold-to the brahmanas and others,..... do all that as an offering to Me.

Now listen as to what will accrue to you doing thus :

28

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥

śubhāśubhaphalairēvaṃ, mokṣyase karmabandhanaiḥ |

saṃnyāsayogayuktātmā, vimukto māmupaiṣyasi ||28||



Thus: when you thus offer everything to Me. This (act of offering everything to Me) constitutes the Yoga of renun- ciation. It is renunciation in as much as everything is offered to Me; and it is also Yoga in as much as it is an action (karma). Thus, with mind equipped with Yoga and renunciation, thou shalt be liberated from bonds while yet living; and when this body is dead, thou shalt come to Me,

(Objection):-Then the Lord has love and hatred, since He bestows His grace on His devotees, not on others.

(Answer):- Not so :

29

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

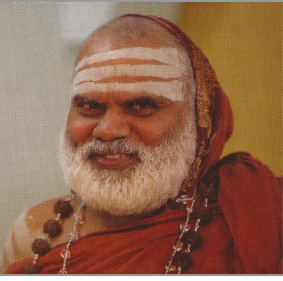
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥२९॥

samo'haṃ sarvabhūteṣu na me dveṣyo'sti na priyaḥ |

ye bhajanti tu mām bhaktyā mayi te teṣu cāpyaham ||29||

I am like fire just as fire does not ward off cold from those who are at a distance and wards it off from those who go near it, so I bestow My grace on

My devotees, not on others. Those who worship Me, the Lord, with devotion are in Me, as a matter of course, but not owing to any attachment on My part. In them also I am, only as a matter of course, not in others. By this behaviour, I cannot (be said to) hate the latter. {Those who are devoted to Me, performing the duties of their caste and order, become pure in mind, in virtue of

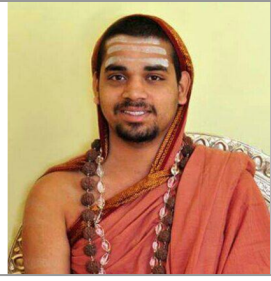


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that very devotion of unthinkable grandeur; and they are in Me, i.e., their minds are rendered fit for My presence. And, being in their presence as a matter of course. I ever do good to them. Just as the Sun's light, though pervading everywhere, is reflected in a clean mirror, so also is the Supreme Lord present as a matter of course in those persons only from whose minds all dirt has been removed by devotion. It has been said in ix. 13 that those are devoted to the Lord, who partake of the nature of the devas.-(A)}.

Even the low-born attain salvation by Devotion Now I shall tell you how excellent a thing devotion to Me is:

30

अपि चेत्सुदुराचारः भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥३०॥

api cetsudurācārah bhajate māmananyabhāk |

sādhureva sa mantavyaḥ samyagvyavasito hi saḥ ॥30॥

He who worships Me seeking nothing else should be considered a saint only, even if he has the worst conduct. For, he has resolved rightly.

He is rightly resolved: he is a man of good resolution.

By abandoning evil ways in his external life, and by the power of his internal right resolution,
(Will Continue...)

(See the meaning for the slokas in 2024_Dec Main Voice of Jagadguru e magazine)

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