



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ADHYATMA RAMAYAN

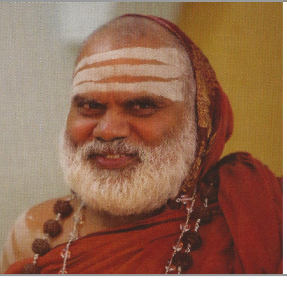
By Sage Veda Vyas

अध्यात्मरामायणे बालकाण्डम्

॥ षष्ठः सर्गः ॥

॥ ṣaṣṭhaḥ sargaḥ ॥

एकदा नारदोऽभ्यागाद्विविक्ते मयि संस्थिते ।
 रणयन्महतीम् वीणां गायन्नारायणं विभुम् ॥ ६१ ॥
 पूजितः सुखमासीनो मामुवाच सुखान्वितः ।
 शृणुष्व वचनं गुह्यं तवाभ्युदयकारणम् ॥ ६२ ॥
 परमात्मा हृषीकेशो भक्तानुग्रहकाम्यया ।
 देवकार्यार्थसिद्ध्यर्थं रावणस्य वधाय च ॥ ६३ ॥
 जातो राम इति ख्यातो मायामानुषवेषधृक् ।
 आस्ते दाशरथिर्भूत्वा चतुर्धा परमेश्वरः ॥ ६४ ॥
 योगमायाऽपि सीतेति जाता वै तव वेश्मनि ।
 अतस्त्वं राघवायैव देहि सीतां प्रयत्नतः ॥ ६५ ॥
 नान्येभ्यः पूर्वभार्यैषा रामस्य परमात्मनः ।
 इत्युक्त्वा प्रययौ देवगतिं देवमुनिस्तदा ॥ ६६ ॥
 तदारभ्य मया सीता विष्णोर्लक्ष्मीर्विभाव्यते ।
 कथं मया राघवाय दीयते जानकी शुभा ॥ ६७ ॥
 इति चिन्तासमाविष्टः कार्यमेकमचिन्तयम् ।
 मत्पितामहगेहे तु न्यासभूतमिदं धनुः ॥ ६८ ॥
 ईश्वरेण पुरा क्षिप्तं पुरदाहादनन्तरम् ।
 धनुरेतत्पणं कार्यमिति चिन्त्य कृतं तथा ॥ ६९ ॥
 सीतापाणिग्रहार्थाय सर्वेषां माननाशनम् ।
 त्वत्प्रसादान्मुनिश्रेष्ठ रामो राजीवलोचनः ॥ ७० ॥
 आगतोऽत्र धनुर्द्रष्टुं फलितो मे मनोरथः ।
 अद्य मे सफलं जन्म राम त्वां सह सीतया ॥ ७१ ॥
 एकासनस्थं पश्यामि भ्राजमानं रविं यथा ॥ ७२ ॥
 त्वत्पादाम्बुधरो ब्रह्मा सृष्टिचक्रप्रवर्तकः ।
 बलिस्त्वत्पादसलिलं धृत्वाभूद्विजाधिपः ॥ ७३ ॥

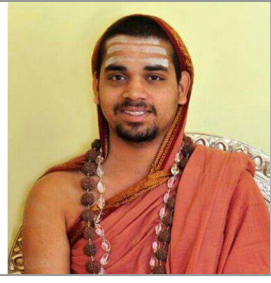


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



त्वत्पादपांसुसंस्पर्शादहल्या भर्तृशापतः ।

सद्य एव विनिर्मुक्ता

कोऽन्यस्त्वत्तोऽधिरक्षिता ॥ ७४ ॥

यत्पादपङ्कजपरागसुरागयोगि-

वृन्दैर्जितम्भवभयं जितकालचक्रैः ।

यन्नामकीर्तनपरा जितदुःखशोका देवास्तमेव

शरणं सततं प्रपद्ये ॥ ७५ ॥

इति स्तुत्वा नृपः प्रादाद्राघवाय महात्मने ।

दीनाराणां कोटिशतं रथानामयुतं तदा ॥ ७६ ॥

अश्वानां नियुतं प्रादादगजानां षट्शतं तथा ।

पत्नीनां लक्षमेकं तु दासीनां त्रिशतं ददौ ॥ ७७ ॥

दिव्याम्बराणि हारान्श्च

मुक्तारत्नमयोज्ज्वलान् ।

सीतायै जनकः प्रादात्प्रीत्या दुहितृवत्सलः ॥

७८ ॥

वसिष्ठादीन् सुसम्पूज्य भरतं लक्ष्मणं तथा ।

पूजयित्वा यथान्यायं तथा दशरथं नृपम् ॥

७९ ॥

प्रस्थापयामास नृपो राजानं रघुसत्तमम् ।

सीतामालिङ्ग्य रुदतीं मातरः साश्रुलोचनाः ॥

८० ॥

श्वश्रूशुश्रूषणपरा नित्यं राममनुव्रता ।

पातिव्रत्यमुपालम्ब्य तिष्ठ वत्से यथा सुखम् ॥ ८१ ॥

प्रयाणकाले रघुनन्दनस्य भेरीमृदङ्गानकतूर्यघोषः ।

स्वर्वासिभेरीघनतूर्यशब्दैः संमूर्च्छितो भूतभयङ्करोऽभूत् ॥ ८२ ॥

इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे

बालकाण्डे षष्ठः सर्गः ॥ ६ ॥

ekadā nārado'bhyāgādvivikte mayi samsthite |

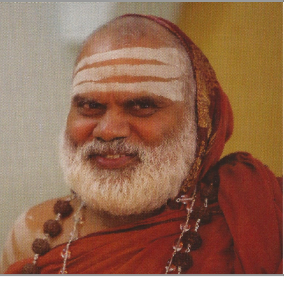
raṇayanmahatīm vīṇāṃ gāyannārāyaṇaṃ vibhum ॥ 61 ॥

pūjitaḥ sukhamāsīno māmuvāca sukhānvitaḥ |

śaṇṇuṣva vacanaṃ guhyaṃ tavābhyudayaakāraṇam ॥ 62 ॥

paramātmā hr̥ṣīkeśo bhaktānugrahaḥkāmyayā |

devakāryārthasiddhyartham rāvaṇasya vadhāya ca ॥ 63 ॥

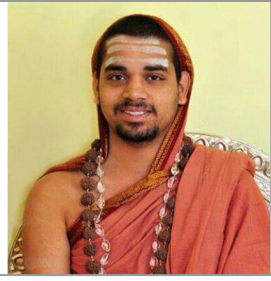


Voice of Jagadguru

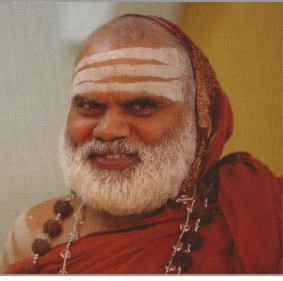
advaitam paramanandam



an e-magazine on advaita



jāto rāma iti khyāto māmānuṣaveṣadhṛk |
āste dāśarathirbhūtvā caturdhā parameśvaraḥ || 64||
yogamāyā'pi sīteti jātā vai tava veśmani |
atastvaṃ rāghavāyaiva dehi sītāṃ prayatnataḥ || 65||
nānyebhyaḥ pūrvabhāryaiṣā rāmasya paramātmanaḥ |
ityuktvā prayayau devagatiṃ devamunistadā || 66||
tadārabhya mayā sītā viṣṇorlakṣmīrvibhāvyate |
kathaṃ mayā rāghavāya dīyate jānakī śubhā || 67||
iti cintāsamāviṣṭaḥ kāryamekamacintayam |
matpitāmahagehe tu nyāsabhūtamidaṃ dhanuḥ || 68||
īśvareṇa purā kṣiptaṃ puradāhādanantaram |
dhanuretatpaṇaṃ kāryamiti cintya kṛtaṃ tathā || 69||
sītāpāṇigrahārthāya sarveṣāṃ mānanāśanam |
tvatprasādānmuniśreṣṭha rāmo rājīvalocanaḥ || 70||
āgato'tra dhanurdraṣṭuṃ phalito me manorathaḥ |
adya me saphalaṃ janma rāma tvāṃ saha sītayā || 71||
ekāsanasthaṃ paśyāmi bhrājamānaṃ raviṃ yathā || 72||
tvatpādāmbudharo brahmā sṛṣṭicakrapravartakaḥ |
balistvatpādasalilaṃ dhṛtvābhūddivijādhipaḥ || 73||
tvatpādapāṃsusamṣparsādahalyā bhartṛśāpataḥ |
sadya eva vinirmuktā ko'nyastvatto'dhirakṣitā || 74||
yatpādapaṅkajaparāgasurāgayogi-vṛndairjitambhavabhayaṃ jitakālacakraiḥ |
yannāmakīrtanaparā jītaḍuḥkhaśokā devāstameva śaraṇaṃ satataṃ prapadye || 75||
iti stutvā nṛpaḥ prādādrāghavāya mahātmane |
dīnārāṇāṃ koṭīśataṃ rathānāmayutaṃ tadā || 76||
aśvānāṃ niyutaṃ prādādgajānāṃ ṣaṭśataṃ tathā |
pattīnāṃ lakṣamekaṃ tu dāsīnāṃ trīśataṃ dadau || 77||
divyāmbarāṇi hārāśca muktāratnamayojjvalān |
sītāyai janakaḥ prādātprītyā duhitṛvatsalaḥ || 78||
vasiṣṭhādīn susampūjya bharaṭaṃ lakṣmaṇaṃ tathā |
pūjayitvā yathānyāyaṃ tathā daśarathaṃ nṛpaṃ || 79||
prasthāpayāmāsa nṛpo rājānaṃ raghusattamaṃ |
sītāmāliṅgya rudatiṃ mātaraḥ sāśrulocanāḥ || 80||

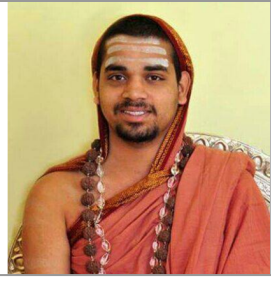


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



śvaśrūśuśrūṣaṇaparā nityaṃ rāmamanuvratā |

pātivratyamupālambya tiṣṭha vatse yathā sukham || 81||

prayānakāle raghunandanasya bherīmṛdaṅgānakatūryaghoṣaḥ |

svarvāsibherīghanatūryaśabdaiḥ saṃmūrcchito bhūtabhayaṅkaro'bhūt || 82||

iti śrīmadadhyātmārāmāyaṇe umāmaheśvarasaṃvāde

bālakāṇḍe ṣaṣṭhaḥ sargaḥ || 6||

Once, when I was sitting alone, sage Narad came to me playing his Indian lute called 'Mahati' (महती) and singing the glories of Lord Narayan who is all pervading and omnipresent. After I had

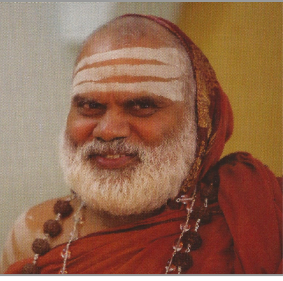


finished with the formality of welcoming and worshiping the sage, he sat down comfortably and said cheerfully, 'Oh King! Listen to this most secret clue to your welfare and auspiciousness.

Lord Vishnu (Rishikesh) has incarnated (revealed) himself and has become famous in an illusory human

form by the name of 'Ram' for the benefit of and to show munificence and benevolence on his devotees, to fulfil the job of the Gods and to slay the demon Ravana. That supreme Lord has manifested himself in four forms as sons of Dasrath and presently resides in the city of Ayodhya. Here, his delusory powers and infinite cosmic energy called Dev Maya has manifested in your house as Sita. Hence, you should attempt to marry Sita to Sri Ram and nobody else (i.e., you should make an effort to bring a union between the supreme Lord and his Maya) because she has been his other half earlier also'. Saying this, the celestial sage Narad went by the path of the sky (i.e., the celestial path leading to heaven).

Ever since then, I have regarded this Sita as the consort of Lord Vishnu'. Reflecting on how to give this auspicious and ethical Janki (Sita) to Raghav (Sri Ram), I thought of a way out. In an earlier time, Lord Shiva had, after having reduced to ashes the demon Tripurasur, deposited this bow with my grandfather for safe custody. Inspired that I should make this bow-which is a vanquisher of air of supremacy, pride, conceit and ego-of-all-as a bet or condition, for marrying Sita, I went ahead and decided to implement it. Oh the most exalted sage Vishwamitra! By your

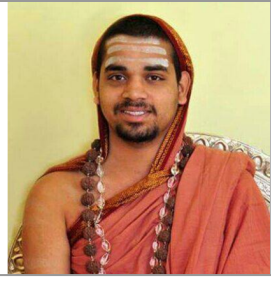


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



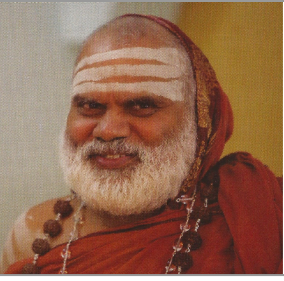
grace, the lotus-eyed Sri Ram has come here to see that bow of Lord Shiva . This has resulted in my vows being honored (i.e., all my efforts have borne fruits). Oh Sri Ram! Today, my life has been fully rewarded (and I am feeling extremely privileged) that I behold you who are as glorious and luminous as the sun-and Sita seated together on the same throne. Brahma had embarked on the project of creating this universe (existence, creation) after having first put the holy water used to wash your divine feet on his head (as a mark of greatest of reverence, honour and obeisance)



By the glory and potential effect of the water used to wash your holy feet, Bali had obtained the honour and stature of Indra' (the king of Gods), and it was the touch of the dust of your holy feet which instantly liberated Ahilya from the curse cast upon her by her husband (Gautam). Who else is a greater protector and benefactor than you are? I constantly, abidingly and permanently accept your refuge (shelter) the admiration, intoxication and enchantment of the nectar of whose lotus-like feet has enabled Yogis (ascetics), who have already conquered the 'Kal Chakra' (the vicious, endless cycle of birth and death), to also vanquish the fear of this delusionary, mundane world while the Gods obtain victory over sorrows, mournings, anguish and gloom of all kinds by being engrossed or constantly involved in reciting, chanting, singing and reflecting upon the glories of your holy name. Having thus renowned and sung Sri Ram's glories and praises, the king (Janak) gave him, as dowry, 100 crore [1 crore = 10 million] gold sovereigns, 10 thousand chariots, 10 lakh horses, 6 hundred elephants, 1 lakh footman (infantry; foot soldiers; servant) and 3 hundred maid servants.

Besides the above, the affectionate father gave his daughter Sita, with great love and full of fatherly emotions, many marvelous and majestic clothes/wearing apparels as well as bright and dazzling garlands/necklaces studded with pearls, gems and jewels. Then he worshiped and honored sage Vashistha. After that, he duly honored Bharat, Laxman, Sathrugan and king Dasrath by offerings of wealth and various gifts, and then bade farewell to the most exalted king Dasrath of Raghu's clan. The mothers clasped the weeping Sita to their bosoms, and advised her. Oh dear daughter! You must constantly and vigilantly serve your mother-in-laws, eagerly follow Sri Ram, rely on the edicts, tenets and sanctified code of behavior or conduct for a chaste and loyal wife (Pativrat Dharma = पतिव्रत धर्म) and live contentedly and happily. At the time of Sri Ram's (i.e., the marriage party's) departure, there was a stormy, thunderous noise of musical instruments such as kettle drums (मेरी), timbrels (मृदङ्ग), drums (आनक) and bugles (तुरही) being played on the earth as well as of trumpets (मेरी), cymbals (घन), bugles (सूर्य) etc. in the sky by the Gods so much so that this din created fear among all the creatures

(Will Continue...)

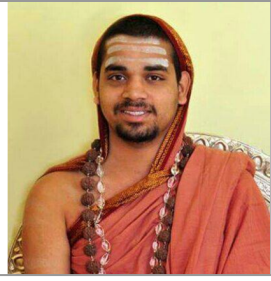


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



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.

Śrī Ādi Śankara Bhāṣya

Chapter 8 akṣara-brahma-yoga:

7

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पित मनोबुद्धिमामेवैष्यस्यसंशयम् ॥ ७ ॥

tasmātsarveṣu kāleṣu māmānusmara yudhya ca |

mayyarpita manobuddhimāmevaiṣyasyasaṁśayam || 7 ||

Therefore at all times do thou meditate on Me and fight with mind and reason fixed on Me thou shall doubtless come to Me alone.

Meditate: According to the Teaching (sastra). Fight: do thou perform the proper duty of fighting. Me: Vasudeva. Come to Me: as meditated upon by thee.

The Divine Being to be meditated upon. Moreover,

8

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

abhyāsayogayuktena cetasā nānyagāminā |

paramaṁ puruṣaṁ divyaṁ yāti pārthānucintayan || 8 ||

Meditating with the mind engaged in the Yoga of constant practice, not passing over to anything else, one goes to the Supreme Purusha, the Resplendent, O son of Pritha.

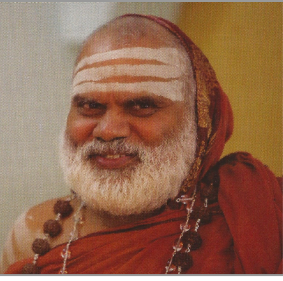
Practice consists in the repetition of one and the same idea, uninterrupted by any other thought, with reference to Me, the sole object of your thought. Such a practice is itself said to be Yoga. With the mind thus solely engaged in Yoga, not passing over to any other object, the Yogin who meditates according to the teaching of the scripture and of the teacher- of the sastra and acharya reaches the Purusha, the Transcendental Being in the Solar Orb.

What sort of Purusha does he reach ?-Listen:

9 & 10

कविं पुराणमनुशासितारमणोरणीयांसमनु स्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥

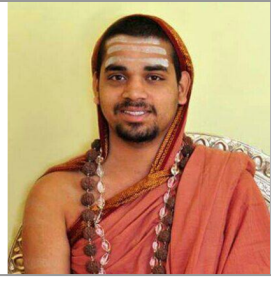


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपौति दिव्यम् ॥

kaviṃ purāṇamanuśāsītāramaṇoraṇīyāṃsamanu smaredyaḥ ।

sarvasya dhātāramacintyarūpamādityavarṇa tamasaḥ parastāt ॥

prayāṇakāle manasā'calena bhaktyā yukto yogabalena caiva ।

bhruvormadhye prāṇamāveśya samyak sa taṃ paraṃ puruṣamupauti divyam ॥



Whoso meditates on the Sage, the Ancient, the Ruler, smaller than an atom, the Dispenser of all, of unthinkable nature, glorious like the Sun, beyond the darkness, (whoso meditates on such a Being) at the time of death, with a steady mind endued with devotion and strength of Yoga, well fixing the life-breath betwixt the eye-brows, he reaches that Supreme Purusha

Sage: the Omniscient. The Ruler of the whole world. Dispenser: who allots to all living beings actions and their results in all their variety. It is very difficult for anybody to conceive of His form though it exists. Like the Sun, He is glorious with the splendour of His Eternal Intelligence (Nitya-Chaitanya) which is beyond the darkness of delusion or nescience (Ajnana). The strength of Yoga consists in the steadiness

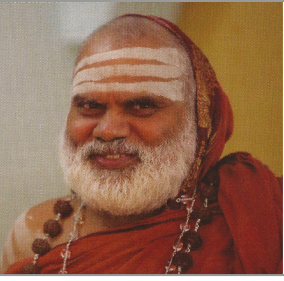
of mind which results from the after-effects of the (constant practice of) samadhi. At first the mind (chitta) is subdued in the lotus of the heart (hridayapundarika); then, by means of the up-going nadi (sushumna), after gradually obtaining control over the several stages of matter (earth and the other four rudimental elements), the life-breath of the heart is drawn up and carefully fixed betwixt the eye-brows. By this means the wise man, the Yogin, reaches the Supreme Purusha, who is resplendent.

Meditation of the Divine in the Pranava.

The Lord now assigns a name to that Brahman whom the Yogin wishes to reach by means to be pointed out again in the sequel, and who will be now described in such terms as being declared by the knowers of the Veda,' &c.:

11

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो बीतरागाः ।

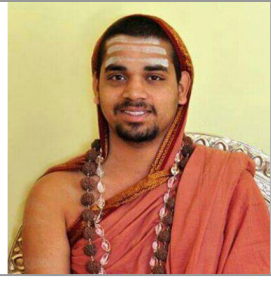


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥

yadakṣaraṃ vedavido vadanti viśanti yadyatayo bītarāgāḥ |

yadicchanto brahmacaryaṃ caranti tatte padaṃ saṅgrahaṇa pravakṣye ||

That Imperishable Goal which the knowers of the Veda declare, which the self-controlled and the passion-free enter, which desiring they lead the godly life, That Goal will I declare to thee with brevity.

Those who understand the teaching of the Veda declare the Imperishable as devoid of any attribute whatsoever. The sruti says: "This verily is that (which you wished to know of), the Imperishable, O Gargi, as the brahmanas (the knowers of the Brahman) declare, not gross, not subtle," &c. (Bri-Upa. 3-8-8.) The samnyasins, ever controlling themselves, free from passion, enter the Imperishable, on attaining to right knowledge. And desiring to know the Imperishable they enter on godly life (Brahmacharya) with a Guru. Of That Goal which is called Akshara, the Imperishable, I shall tell thee with brevity.

Having started with the words "He who verily among men meditates on the syllable 'Om' till death, what region will he thereby attain to?" he (Pippalada) said to him (Satyakama): "O Satyakama, this, the Brahman, the Higher and the Lower, is the syllable Om'." (Prasna-Upanishad, 5-1, 2); and it was subsequently said: "He who will meditate on the Supreme Purusha by the three-lettered syllable Om'-he is borne up by the Sama-hymns to the Brahma-loka, to the region of Brahman." (Ibid, 5-5).

Again, having started with the words "Elsewhere than in dharma and elsewhere than in a-dharma, tell me that thou seest;" (Katha-Upanishad, 2-13), the sruti says, "that goal which all the Vedas speak of (i.e., are intended for), which all the austerities speak of, desiring which they lead the life of Brahmacharya (celibacy), that goal I tell thee in brevity:It is this, the syllable 'Om.'" (Ibid 2-14).

In such passages as these, the syllable 'Om', regarded either as an expression of the Para-Brahman or as a symbol of Him like an idol, is intended for persons of dull and middling intellects as a means of knowing the Para-Brahman; and the contemplation of the 'Om' is said to produce moksha, at a subsequent period. Now, the same contemplation (conjoined with firmness in Yoga) of the syllable 'Om,' productive of mukti at a subsequent period-the 'Om' forming, as shown above, a means of knowing the ParaBrahman described here (viii. 9, 11)-has to be taught here as well as some minor matters connected with the main subject. With this view, the Lord proceeds with the sequel;

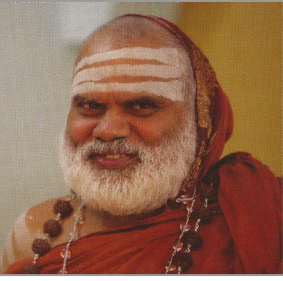
सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूढर्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ १३ ॥

sarvadvārāṇi saṃyamya mano hṛdi nirudhya ca |

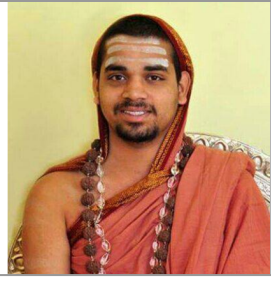


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



mūrdhnyādhāyātmanah prāṇamāsthito yogadhāraṇām || 12 ||

omityekākṣaram brahma vyāharanmāmanusmaran |

yaḥ prayāti tyajandeham sa yāti paramāṃ gatim || 13 ||



Having closed all the gates, having confined mind in the heart, having fixed his life- breath in the head, engaged in firm Yoga, uttering Brahman, the one-syllabled 'Om,' thinking of Me, who departs, leaving the body, he reaches the Supreme Goal.

Having closed all the avenues of knowledge and having concentrated thought in the lotus of the heart, and with thought thus controlled,

he ascends by the Nadi which passes upwards from the heart, and then fixing life-breath in the head, he utters the syllable 'Om', the appellation of the Brahman, and meditates on Me.- Leaving the body, shows the mode of departure. The departure takes place by the Self leaving the body, not by the Self being destroyed.

No re-birth on attaining to the Divine Being.

Moreover, (Will Continue..)

Our Mail ID : Info@voiceofjagadguru.com

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

Editorial Board		
Sri P A Murali	Hon' Advisor	Administrator & CEO, Sri Sringeri Mutt & It's Properties, Sringeri
Sri S N Krishnamurthy	Hon' Editor	Sri Sringeri Mutt, Sringeri
Sri Tangirala Shiva Kumara Sharma	Hon' Editor	Sri Sringeri Mutt, Sringeri
B Srimathi Veeramani	Chief Editor	Tirunelveli
K M Kasiviswanathan	Hon' Editor	Tirunelveli