

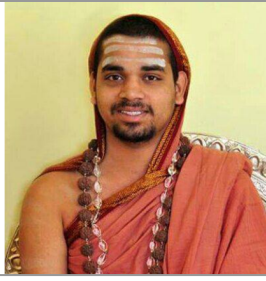


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ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ प्रथमः सर्गः ॥

त्वदाभासोदिताज्ञानमव्याकृतमितीर्यते ।

तस्मान्महान्स्ततः सूत्रं लिङ्गं सर्वात्मकं ततः ॥ २० ॥

अहङ्कारश्च बुद्धिश्च पञ्चप्राणेन्द्रियाणि च ।

लिङ्गमित्युच्यते प्राज्ञैर्जन्ममृत्युसुखादिमत् ॥ २१ ॥

स एव जीवसञ्ज्ञश्च लोके भाति जगन्मयः ।

अवाच्यानाद्यविद्यैव कारणोपाधिरुच्यते ॥ २२ ॥

स्थूलं सूक्ष्मं कारणाख्यमुपाधित्रितयं चितेः ।

एतैर्विशिष्टो जीवः स्याद्वियुक्तः परमेश्वरः ॥ २३ ॥

जाग्रत्स्वप्नसुषुप्त्याख्या संसृतिर्या प्रवर्तते ।

तस्या विलक्षणः साक्षी चिन्मात्रस्त्वं रघूत्तम ॥ २४ ॥

त्वत्त एव जगज्जातं त्वयि सर्वं प्रतिष्ठितम् ।

त्वय्येव लीयते कृत्स्नं तस्मात्त्वं सर्वकारणम् ॥ २५ ॥

रज्जावहिमिवात्मानं जीवं ज्ञात्वा भयं भवेत् ।

परात्माहमिति ज्ञात्वा भयदुःखैर्विमुच्यते ॥ २६ ॥

चिन्मात्रज्योतिषा सर्वाः सर्वदेहेषु बुद्धयः ।

त्वया यस्मात्प्रकाश्यन्ते सर्वस्यात्मा ततो भवान् ॥ २७ ॥

अज्ञानान्न्यस्यते सर्वं त्वयि रज्जौ भुजङ्गवत् ॥ २८ ॥

त्वत्पादभक्तियुक्तानां विज्ञानं भवति क्रमात् ।

तस्मात्त्वद्भक्तियुक्ता ये मुक्तिभाजस्त एव हि ॥ २९ ॥

अहं त्वद्भक्तभक्तानां तद्भक्तानां च किङ्करः ।

अतो मामनुगृहणीष्व मोहयस्व न मां प्रभो ॥ ३० ॥

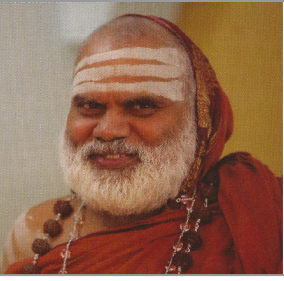
tvadābhāsoditājñānamavyākṛtamitīryate |

tasmanmahānstataḥ sūtram liṅgaṁ sarvātmakaṁ tataḥ || 20||

ahaṅkāraśca buddhiśca pañcaprāṇendriyāṇi ca |

liṅgamityucyate prājñairjanmamṛtyusukhādimat || 21||

sa eva jīvasañjñāśca loke bhāti jaganmayāḥ |

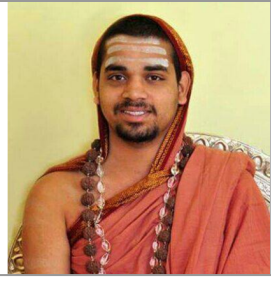


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avācyānādyavidyaiva
kāraṇopādhirucyate || 22||

sthūlaṃ sūkṣmaṃ
kāraṇākhyamupādhitrityaṃ citeḥ |
etairviśiṣṭo jīvaḥ syādvīyuktaḥ
paramēśvaraḥ || 23||

jāgratsvapnasuṣṭyākhyā
saṃsṛtiryā pravartate |
tasyā vilakṣaṇaḥ sākṣī
cinmātrastvaṃ raghūttama || 24||
tvatta eva jagajjātaṃ tvayi sarvaṃ
pratiṣṭhitam |

tvayyeva līyate kṛtsnaṃ tasmāttvaṃ
sarvakāraṇam || 25||
rajjāvahimivātmānaṃ jīvaṃ jñātvā
bhayaṃ bhavet |

parātmāhamiti jñātvā
bhayaduḥkhairvimucyate || 26||
cinmātraajyotiṣā sarvāḥ sarvadeheṣu
buddhayaḥ |

tvayā yasmātprakāśyante
sarvasyātmā tato bhavān || 27||
ajñānānnyasyate sarvaṃ tvayi rajjau
bhujaṅgavat || 28||

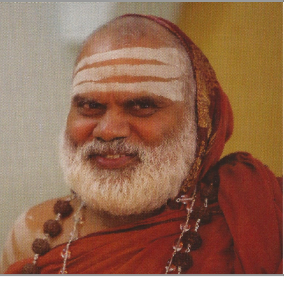
tvatpādabhaktiyuktānāṃ vijñānaṃ
bhavati kramāt |

tasmāttvadbhaktiyuktā ye
muktibhājasta eva hi || 29||

ahaṃ tvadbhaktabhaktānāṃ
tadbhaktānāṃ ca kiṅkaraḥ |

ato māmanugrṇīṣva mohayasva na mām prabho || 30||

What is called the Undifferentiated (avyākṛita) is verily the category of Ignorance arising from The reflection. (abhāsoditam). Out of it has come Mahat-tattva (the great element); from that the Sutrātman (the cosmic I-sense); and from that, the cosmic subtle body (Linga). It is the complex constituted of I-sense, Buddhi (intellect), the five vital energies (Prana) and the five indriyas (senses) that undergo birth, death, joy and sorrow. It is what learned men call the Linga -sarira (subtle body of the individual). Verily, it is He (the reflection of consciousness in the above-mentioned complex called Linga) that is called the Jiva. It is the same complex formation in

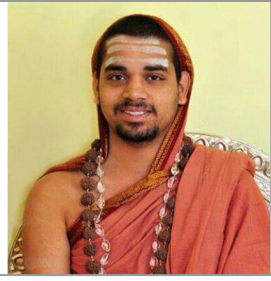


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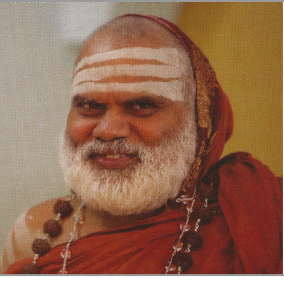


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the cosmic sense that manifests as Hiranyagarbha, having the universe as his body (Jaganmaya), while in the individual sense it is the Jiva with the individual physical body. The indescribable (beyond words) and beginningless Avidya (Maya) is what is called the causal Adjunct (Kāranopadhi), the medium in which Pure Consciousness reflects. Pure Consciousness has three adjuncts-gross, subtle and causal. When identified with these, Pure Consciousness is called Jiva, Cosmic or individual. Devoid of them He is the Supreme Lord. O the noblest of Raghu vamsha! Thou art the Pure Consciousness, the Witness (what is the opposite of the transmigratory life) characterised by these three states of waking (Jagrat) dream (Svapna) and sleep (Sushupti). The whole universe has originated from the Pure Consciousness; it remains established in That; and it dissolves in That. Therefore Thou art verily the cause of all manifestations. By misunderstanding the Pure Consciousness (Atma) to be an individual Self (Jiva), fear arises, just as when a rope is mistaken for a snake. So knowing the 'I' (the Self in its true nature) to be the Supreme Self, one is rid of all fear and misery. Thou art the self of all, because Thou who art the light of Pure Consciousness illuminist the Buddhi associated with all bodies. Just as out of ignorance one superimposes a snake on a rope, so are all entities super-imposed upon it. When Thou, the substratum, art perceived, all these super-impositions dissolve in Thee. Therefore one should always practice this discipline of knowledge. In those who are endowed with true devotion to Thee this knowledge as an experience daybreak by stages. Therefore it is only those who have devotion to Thee that attain liberation (Mukti).

त्वन्नाभिकमलोत्पन्नो ब्रह्मा मे जनकः प्रभो ।
 अतस्तवाहं पौत्रोऽस्मि भक्तं मां पाहि राघव ॥ ३१ ॥
 इत्युक्त्वा बहुशो नत्वा स्वानन्दाश्रुपरिप्लुतः ।
 उवाच वचनं राम ब्रह्मणा नोदितोऽस्म्यहम् ॥ ३२ ॥
 रावणस्य वधार्थाय जातोऽसि रघुसत्तम ।
 इदानीं राज्यरक्षार्थं पिता त्वामभिषेक्ष्यति ॥ ३३ ॥
 यदि राज्याभिसंसक्तो रावणं न हनिष्यसि ।
 प्रतिज्ञा ते कृता राम भूभारहरणाय वै ॥ ३४ ॥
 तत्सत्यं कुरु राजेन्द्र सत्यसन्धस्त्वमेव हि ।
 श्रुत्वैतद्गदितं रामो नारदं प्राह सस्मितम् ॥ ३५ ॥
 शृणु नारद मे किञ्चिद्विद्यतेऽविदितं क्वचित् ।
 प्रतिज्ञातं च यत्पूर्वं करिष्ये तन्न संशयः ॥ ३६ ॥
 किन्तु कालानुरोधेन तत्तत्प्रारब्धसङ्क्षयात् ।
 हरिष्ये सर्वभूभारं क्रमेणासुरमण्डलम् ॥ ३७ ॥
 रावणस्य विनाशार्थं श्वो गन्ता दण्डकाननम् ।
 चतुर्दश समास्तत्र ह्युषित्वा मुनिवेषधृक् ॥ ३८ ॥

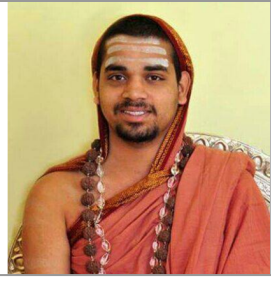


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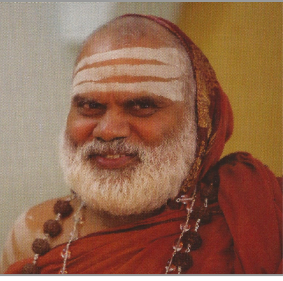


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सीतामिषेण तं दुष्टं सकुलं नाशयाम्यहम् ।
 एवं रामे प्रतिज्ञाते नारदः प्रमुमोद ह ॥ ३९ ॥
 प्रदक्षिणत्रयं कृत्वा दण्डवत्प्रणिपत्य तम् ।
 अनुज्ञातश्च रामेण ययौ देवगतिं मुनिः ॥ ४० ॥
 संवादं पठति शृणोति संस्मरेद्वा यो नित्यं मुनिवररामयोः सभक्त्या ।
 सम्प्राप्नोत्यमरसुदुर्लभं विमोक्षं कैवल्यं विरतिपुरःसरं क्रमेण ॥ ४१ ॥
 इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे
 अयोध्याकाण्डे प्रथमः सर्गः ॥ १ ॥

tvannābhikamalotpanno brahmā me janakaḥ prabho |
 atastavāhaṃ pautro'smi bhaktaṃ mām pāhi rāghava || 31||
 ityuktṡā bahuśo natṡā svānandāśrupariplutaḥ |
 uvāca vacanaṃ rāma brahmaṇā nodito'smyaham || 32||
 rāvaṇasya vadhārthāya jāto'si raghusattama |
 idānīm rājyarakṣārthaṃ pitā tvāmabhiṣekṣyati || 33||
 yadi rājyābhisamsakto rāvaṇaṃ na haniṣyasi |
 pratijñā te kṛtā rāma bhūbhāraharaṇāya vai || 34||
 tatsatyaṃ kuru rājendra satyasandhastvameva hi |
 śrutvaitadgaditaṃ rāmo nāradaṃ prāha sasmitam || 35||
 śarṇu nārada me kiñcidvidyate'viditaṃ kvacit |
 pratijñātaṃ ca yatpūrvaṃ kariṣye tanna saṃśayaḥ || 36||
 kintu kālānurodhena tattatprārabdhasaṅkṣayāt |
 hariṣye sarvabhūbhāraṃ krameṇāsuramaṇḍalam || 37||
 rāvaṇasya vināśārthaṃ śvo gantā daṇḍakānanam |
 caturdaśa samāstatra hyuṣitṡā muniveṣadhṛk || 38||
 sītāmiṣeṇa taṃ duṣṭaṃ sakulaṃ nāśayāmyaham |
 evaṃ rāme pratijñāte nāradaḥ pramumoda ha || 39||
 pradakṣiṇatrayaṃ kṛtvā daṇḍavatpraṇipatya tam |
 anujñātaśca rāmeṇa yayau devagatiṃ muniḥ || 40||
 saṃvādaṃ paṭhati śarṇoti saṃsmaredṡā yo nityaṃ munivararāmayoḥ sabhaktyā |
 samprāpṇotyamarasudurlabhaṃ vimokṣaṃ kaivalyaṃ viratipuraḥsaraṃ krameṇa || 41||
 iti śrīmadadhyātmārāmāyaṇe umāmaheśvarasaṃvāde

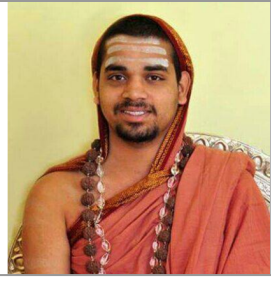


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ayodhyākāṇḍe prathamah sargah || 1||

I am the servant of the devotees and of those who are devoted to the devotees. Therefore, deign to bless me, O lord! and let not the Maya delude me. I am, O Lord! the offspring of Brahmā

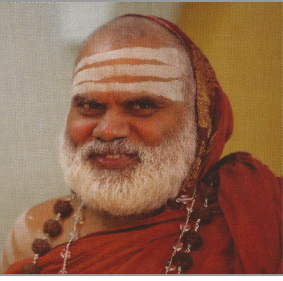


who was generated from the navel-lotus, and hence the grandchild. Therefore, O Rama! Deign to save me who am the devotee." Saying so, Narada bowed totally to himself several times before Rama and with tears of joy flowing from his eyes, continued, "O Rama! I have been sent here by Brahmā. Thou, O the noblest one of Rahgu's clan, has been born in this world for the destruction of Ravana. Now the father is going to install Thee as the ruler for the protection of the country. If Thou dost get busy with the affairs of State, the destruction of Ravana may not take place. But Thou hast taken the vow of relieving the world of its burdens. May Thou be pleased to fulfill that vow; for Thou art devoted to truth." Hearing these words, Rama said to Narada with a smile: "O Narada! Listen to me carefully. There is nothing that is not within my knowledge. What I had promised to do earlier, shall certainly be fulfilled. There need be no doubt about it. I shall be destroying the whole tribe of these Rakshasas and thus be relieving the earth of its burden. Only gradually, according to their Prarabdha (operating Karma),

which takes effect only with the passage of time, would I be doing this. For the destruction of Ravana, I shall be starting for the forest of Dandakaranya tomorrow itself. I shall be staying there for fourteen years in the garb of a Muni (sage). Making the appearance of Sita the occasion, I shall destroy that evil fellow of a Ravana with all his kith and kin." Thereupon the sage Narada, after circumambulating Rama three times and making a full prostration to him, departed with his permission, towards his divine abode. Whoever studies or hears or remembers this conversation between Rama and sage Narada with constant devotion every day, shall be blessed with renunciation followed by liberation, which is rarely obtained even by celestials.

(Will Continue...)

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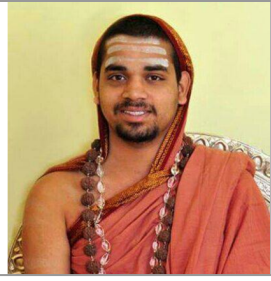


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

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

Chapter 8 akṣara-brahma-yoga:

14

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

ananyacetāḥ satataṁ yo māṁ smarati nityaśaḥ |

tasyāhaṁ sulabhaḥ pārtha nityayuktasya yoginaḥ || 14||



He who thinks of Me, the Supreme Lord, long-ie, not for six months or a year, but uninterruptedly throughout life, -to that Yogin who is ever steadfast in thought, I am easily accessible. This being so, therefore, without thinking of another, one should ever dwell steadfast in Me. It may be asked, "What if Thou art is easily accessible ?"- Listen: I shall tell you of what use is My being thus easily accessible:

15

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥

१५ ॥

māmupetya punarjanma

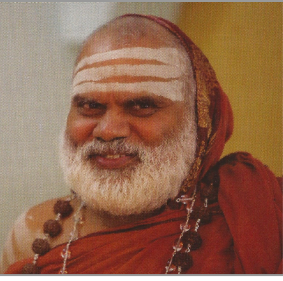
duḥkhālayamaśāśvatam|

nāpnuvanti mahātmānaḥ saṁsiddhiṁ

paramāṁ gatāḥ || 15 ||

Having attained to Me, the Isvara, 'having reached My being, they are not again subject to birth, Birth here is the seat of all pain arising from the body, etc., and is of an ever- changing nature. Having reached the highest stage called moksha, they do not attain birth again. Those, on the other hand, who do not attain to Me, return again (to the

earth).

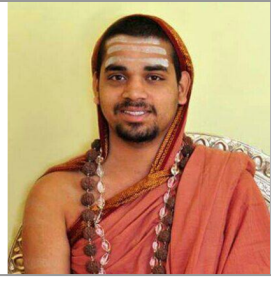


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Do those again return who have reached any other being than 'Thyself'?-Listen:

16

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
 मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥
ābrahmabhuvanāllokāḥ punarāvartino'rjuna |
māmupetya tu kaunteya punarjanma na vidyate || 16 ||

Why are all the worlds including the world of Brahma subject to returning ? - Because they are limited by time , How ?

17

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।
 रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥
sahasrayugaparyantamaharyadbrahmaṇo viduḥ |
rātriṃ yugasahasrāntāṃ te'horātravido janāḥ|| 17 ||

Brahma is the Prajapati, the Viraj. Those persons who know how to compute Time know that Brahma's day is a thousand yugas long, and that His night is of the same duration as His day. Because the worlds are thus limited by time, therefore they return again.

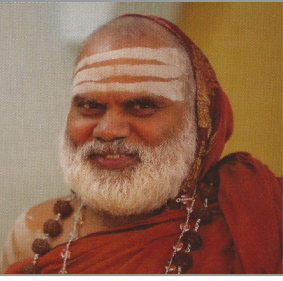
What takes place during the Prajapati's day and what takes place during His night will now be described:

18

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
 रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥
avyaktādvayaktayaḥ sarvāḥ prabhavantyaharāgame |
rātryāgame pralīyante tatraivāvyaktasaṃjñake || 18 ||

The Unmanifested (Avyakta) is the sleeping condition of the Prajapati who is asleep. Out of That, all manifestations (vyaktis), all creatures unmoving and moving (sthavara and jangama), are manifested at the coming of day, i.e., when Brahma awakes. So, at the coming of night, i.e., when Brahma goes to sleep, all the manifestations dissolve there only, in what is called Avyakta, the one already spoken of.

With a view to avoid the fallacious implication that a man reaps the fruits of what he has not done, or that he does not reap the fruits of what he has done, with a view to show that the teaching of the scripture concerning bondage (bandha) and liberation (moksha) has a purpose to serve, and with a view further to teach detachment from samsara by showing that, as the effect of karma

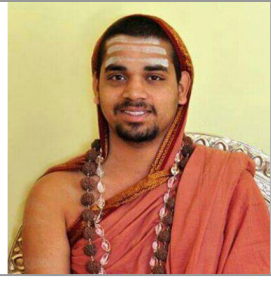


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caused by avidya (nescience) and other sources of evil, all creatures involuntarily come into being again and again and dissolve, the Lord says:

19

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

bhūtagrāmaḥ sa evāyaṁ bhūtvā bhūtvā pralīyate |

rātryāgame'vaśaḥ pārtha prabhavatyaharāgame || 19 ||

This multitude of beings comprising those that move as well as those that do not the same multitude that existed in the preceding kalpa or age, and no other-involuntarily comes into being at the coming on of day, and is dissolved again at the coming on of night at the close of the day, Again at the coming on of day, it involuntarily comes into existence.

In viii. 13, etc., has been shown the way, by which to reach the Imperishable (Akshara) described above. Now, with a view to indicate the nature of the Akshara, with a view thus to specify that so and so is the thing to be reached by this path of Yoga, the Lord proceeds as follows:

(Will Continue...)

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(See the meaning for the slokas in 2023_Dec Main Voice of Jagadguru e magazine)

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