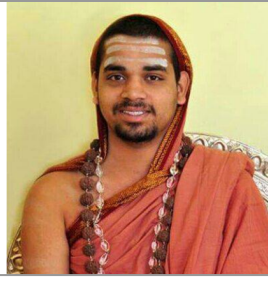


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ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ द्वितीयः सर्गः ॥

॥ dvitīyaḥ sargaḥ ॥

अथ राजा दशरथः कदाचिद्रहसि स्थितः ।

वसिष्ठं स्वकुलाचार्यमाहूयेदमभाषत ॥ १ ॥

भगवन् राममखिलाः प्रशंसन्ति मुहुर्मुहुः ।

पौराश्च निगमा वृद्धा मन्त्रिणश्च विशेषतः ॥ २ ॥

ततः सर्वगुणोपेतं रामं राजीवलोचनम् ।

ज्येष्ठं राज्येऽभिषेक्ष्यामि वृद्धोऽहं मुनिपुङ्गव ॥ ३ ॥

भरतो मातुलं द्रष्टुं गतः शत्रुघ्नसंयुतः ।

अभिषेक्ष्ये श्व एवाशु भवान्स्तच्छानुमोदताम् ॥ ४ ॥

सम्भाराः सम्भ्रियन्तां च गच्छ मन्त्रय राघवम् ।

उच्छ्रीयन्तां पताकाश्च नानावर्णाः समन्ततः ॥ ५ ॥

तोरणानि विचित्राणि स्वर्णमुक्तामयानि वै ।

आहूय मन्त्रिणं राजा सुमन्त्रं मन्त्रिसत्तमम् ॥ ६ ॥

आज्ञापयति यद्यत्त्वां मुनिस्तत्तत्समानय ।

यौवराज्येऽभिषेक्ष्यामि श्वोभूते रघुनन्दनम् ॥ ७ ॥

तथेति हर्षात्स मुनिं किं करोमीत्यभाषत ।

तमुवाच महातेजा वसिष्ठो ज्ञानिनां वरः ॥ ८ ॥

श्वः प्रभाते मध्यकक्षे कन्यकाः स्वर्णभूषिताः ।

तिष्ठन्तु षोडश गजाः स्वर्णरत्नादि भूषिताः ॥ ९ ॥

चतुर्दन्तः समायातु ऐरावतकुलोद्भवः ।

नानातीर्थोदकैः पूर्णाः स्वर्णकुम्भाः सहस्रशः ॥ १० ॥

स्थाप्यन्तां नववैयाघ्रचर्माणि त्रीणि चानय ।

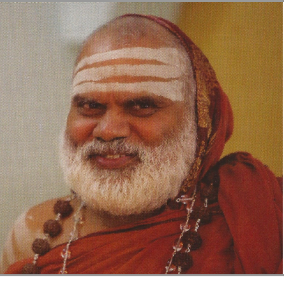
श्वेतच्छत्रं रत्नदण्डं मुक्तामणिविराजितम् ॥ ११ ॥

दिव्यमाल्यानि वस्त्राणि दिव्यान्याभरणानि च ।

मुनयः सत्कृतास्तत्र तिष्ठन्तु कुशपाणयः ॥ १२ ॥

नर्तक्यो वारमुख्याश्च गायका वेणुकास्तथा ।

नानावादित्रकुशला वादयन्तु नृपाङ्गणे ॥ १३ ॥

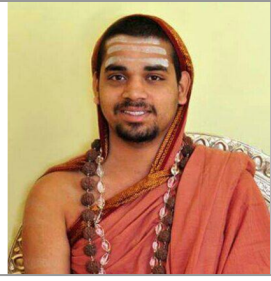


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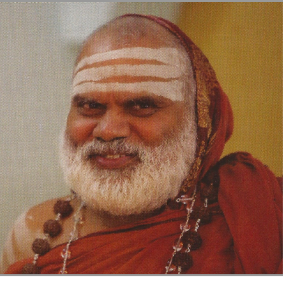


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हस्त्यश्वरथपादाता बहिस्तिष्ठन्तु सायुधाः ।
 नगरे यानि तिष्ठन्ति देवतायतनानि च ॥ १४॥
 तेषु प्रवर्ततां पूजा नानाबलिभिरावृता ।
 राजानः शीघ्रमायान्तु नानोपायनपाणयः ॥ १५॥
 इत्यादिश्य मुनिः श्रीमान् सुमन्त्रं नृपमन्त्रिणम् ।
 स्वयं जगाम भवनं राघवस्यातिशोभनम् ॥ १६॥
 रथमारुह्य भगवान् वसिष्ठो मुनिसत्तमः ।
 त्रीणि कक्षाण्यतिक्रम्य रथात्क्षितिमवातरत् ॥ १७॥
 अन्तः प्रविश्य भवनं स्वाचार्यत्वादवारितः ।
 गुरुमागतमाज्ञाय रामस्तूर्णः कृताञ्जलिः ॥ १८॥
 प्रत्युद्गम्य नमस्कृत्य दण्डवद्भक्तिसंयुतः ।
 स्वर्णपात्रेण पानीयमानिनायाशु जानकी ॥ १९॥
 रत्नासने समावेश्य पादौ प्रक्षाल्य भक्तितः ।
 तदपः शिरसा धृत्वा सीताया सह राघवः ॥ २०॥
 धन्योऽस्मीत्यब्रवीद्रामस्तव पादाम्बुधारणात् ।
 श्रीरामेणैवमुक्तस्तु प्रहसन् मुनिरब्रवीत् ॥ २१॥

atha rājā daśarathaḥ kadācidrahasi sthitaḥ |
 vasiṣṭhaṁ svakulācāryamāhūyedaṁabhāṣata || 1||
 bhagavan rāmamakhilāḥ praśaṁsanti muhurmuḥuḥ |
 paurāśca nigamā vṛddhā mantriṇaśca viśeṣataḥ || 2||
 tataḥ sarvaguṇopetaṁ rāmaṁ rājīvalocanam |
 jyeṣṭhaṁ rājye'bhiṣekṣyāmi vṛddho'haṁ munipuṅgava || 3||
 bharato mātulaṁ draṣṭuṁ gataḥ śatrughnasamṣutaḥ |
 abhiṣekṣye śva evāśu bhavānstaccānumodatām || 4||
 sambhārāḥ sambhriyantāṁ ca gaccha mantraya rāghavam |
 ucchrīyantāṁ patākāśca nānāvarṇāḥ samantataḥ || 5||
 toraṇāni vicitrāṇi svarṇamuktāmayāni vai |
 āhūya mantriṇaṁ rājā sumantraṁ mantrisattamam ||6||
 ājñāpayati yadyattvāṁ munistattatsamānaya |
 yauvarājye'bhiṣekṣyāmi śvobhūte raghunandanam || 7||
 tatheti harṣātsa muniṁ kiṁ karomītyabhāṣata |

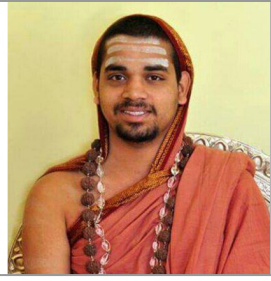


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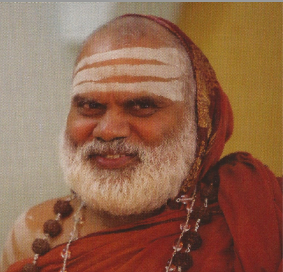


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tamuvāca mahātejā vasiṣṭho jñāninām varah || 8||
 śvaḥ prabhāte madhyakakṣe kanyakāḥ svarṇabhūṣitāḥ |
 tiṣṭhantu ṣoḍaśa gajāḥ svarṇaratnādi bhūṣitāḥ || 9||
 caturdantaḥ samāyātu airāvatakulodbhavaḥ |
 nānātīrthodakaiḥ pūrṇāḥ svarṇakumbhāḥ sahasraśaḥ || 10||
 sthāpyantām navavaiyāghracarmāṇi trīṇi cānaya |
 śvetacchatraṃ ratnadaṇḍam muktāmaṇivirājitam || 11||
 divyamālyāni vastrāṇi divyānyābharaṇāni ca |
 munayaḥ satkṛtāstatra tiṣṭhantu kuśapāṇayaḥ || 12||
 nartakyo vāramukhyaśca gāyakā veṇukāstathā |
 nānāvāditrakuśalā vādayantu nṛpāṅgaṇe || 13||
 hastyaśvarathapādātā bahistiṣṭhantu sāyudhāḥ |
 nagare yāni tiṣṭhanti devatāyatanāni ca || 14||
 teṣu pravartatām pūjā nānābalibhirāvṛtā |
 rājānaḥ śīghramāyāntu nānopāyanapāṇayaḥ || 15||
 ityādiśya muniḥ śrīmān sumantraṃ nṛpamantriṇam |
 svayaṃ jagāma bhavanaṃ rāghvasyātīśobhanam || 16||
 rathamāruhya bhagavān vasiṣṭho munisattamaḥ |
 trīṇi kakṣāṇyatikramya rathātkṣitimavātarat || 17||
 antaḥ praviśya bhavanaṃ svācāryatvādavāritaḥ |
 gurumāgatamājñāya rāmastūrṇaḥ kṛtāñjaliḥ || 18||
 pratyudgamya namaskṛtya daṇḍavadbhaktisaṃyutaḥ |
 svarṇapātreṇa pāṇiyamānināyāśu jānakī || 19||
 ratnāsane samāveśya pādau prakṣālya bhaktitaḥ |
 tadapaḥ śirasā dhṛtvā sītāyā saha rāghavaḥ || 20||
 dhanyo'smītyabravīdrāmastava pādāmbudhāraṇāt |
 śrīrāmeṇaivamuktastu prahasan munirabravīt || 21||

One of those days, King Dasaratha called his Guru Sage Vasishtha to his side privately and said to him, "O great sage! Rama is receiving the repeated and unanimous praise of the citizens of my kingdom, learned men, the elders and above all the ministers. Therefore, O my Lord, I desire to install Rama, the lotus-eyed, who is endowed with all the great qualities and who is the eldest of my sons, as my successor. I am getting older. Bharata and Satrugna have gone to their uncle's home. It is necessary that we should do this installation quickly tomorrow itself. Please give your

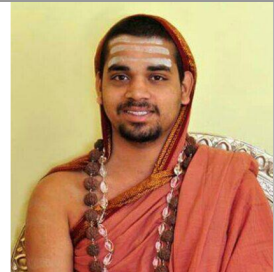


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permission for this with your full heart. And get together all the necessary ingredients for the sacred installation ceremony. Give information to Rama about this. Let banners and flags of various colours be hoisted on all sides. Let canopies and other decorations inlaid with gold and pearls be put up." Then calling his chief minister Sumantra, he said to him, "What- ever the sage Vasishtha asks you to collect, gather them; for tomorrow I am going to install Rama as my successor."

In obedience to the King's command, Sumantra in great joy enquired of the sage Vasishtha



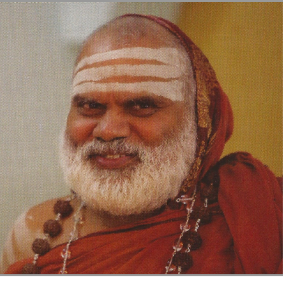
what he should do in this connection. Thereupon Vasishtha, the greatest among men of knowledge, replied to him: "Tomorrow early morning, station at the main gate sixteen virgins decorated with ornaments of gold and an elephant also with decorations of gold studded with gems. A four-tusked elephant of the breed of Airavata has to be got for this, besides numerous golden pots filled with the waters of holy rivers. You must collect three fresh tiger skins. A ceremonial white umbrella with pearl pendants and a handle studded with gems is also required. There should be kept ready fragrant garlands, costly garments and exquisite jewellery. Let holy men, well-honoured and holding Kusa grass in hand be stationed at the proper place. In the palace

there must be assembled artists of several kinds, dancing girls, musicians, flutists, and experts in the use of various kinds of musical instruments. Outside the palace regiments of elephants, horses and foot soldiers should stand attention with their arms. The Deities of all the temples in the city should be worshiped with ample offerings. Let vassal kings assemble with various articles of presentation." Having given these directions to the king's chief minister, Vasishtha himself went to the resplendent palace of Rama.

Then proceeding to Rama's palace in a chariot, the great sage Vasishtha crossed three gates, and then got down from the chariot. Being the family Guru, he was allowed to enter the palace not obstructed. Seeing the Guru coming, Rama immediately went to receive him with palms joined in salutation, and made a full bow before him. Sita now brought water in a golden vessel, and seating Vasishtha on a bejewelled pedestal, washed his feet ceremonially. Then Rama, along with Sita, sprinkled that water on their heads, saying, "We are indeed blessed to bear your foot- washings on our head." To Rama who spoke thus the sage said smiling:

(Will Continue...)

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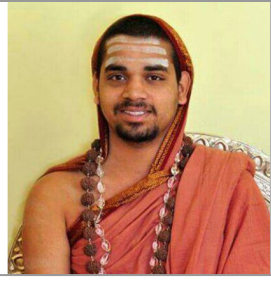


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya

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:

20

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

parastasmāttu bhāvo'nyo'vyakto'vyaktātsanātanah |

yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati || 20 ||



'But' indicates that the Akshara who is to be described now is distinct from the Avyakta. Being the Supreme, the Para-Brahman, called the Akshara. Though distinct from the Avyakta, one may suppose that He is of the same nature as the Avyakta. To remove this impression, the Lord qualifies Him by 'other', meaning thereby that He is of a different nature from the Avyakta. He is unmanifested, imperceptible to the senses. He is distinct from the Avyakta mentioned above, which is Avidya itself, the seed of the whole multitude of created beings; that is to say, He is of quite a different nature

from the Avyakta. He does not perish when all beings from Brahma downwards perish.

21

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

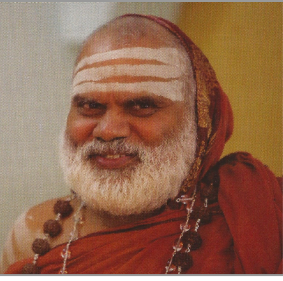
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

avyakto'kṣara ityuktastamāhuḥ paramāṃ gatim |

yaṃ prāpya na nivartante taddhāma paramaṃ mama || 21 ||

That : that Avyakta which is called Akshara, the Imperishable, the Unmanifested Being. Having reached that state, none has returned to samsara, the mundane life. That is My (i.e., Vishnu's) Supreme Abode.

The means of attaining to that state will now be pointed out:

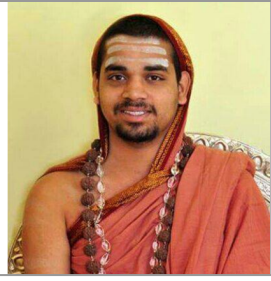


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22

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

puruṣaḥ sa paraḥ pārtha bhaktyā labhyastvananyayā |

yasyāntaḥsthāni bhūtāni yena sarvamidaṁ tatam|| 22||



Purusha is so called because He rests in the body, or because He is full. Than Him none is higher. He is attained by exclusive devotion, by jnana or knowledge of the Self. All the created beings abide within the Purusha; for, every effect rests within its cause; and by that Purusha the whole world is pervaded.

Now it is necessary to speak of the Uttaramarga, 'the Northern Path', the Path of Light by which the Yogins just spoken of attain to Brahman, those Yogins who meditate here on Brahman as inhering in the Pranava, in the syllable 'Om', and who attain to moksha later on. And this will be taught in the section beginning with viii. 23. The path of return is also described, only with a view to extol the other path.

23

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

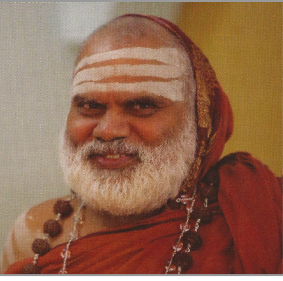
॥

yatra kāle tvanāvṛttimāvr̥ttiṁ caiva yoginaḥ |

prayātā yānti taṁ kālaṁ vakṣyāmi bharatarṣabha || 23 ||

'In what time' should be construed with 'departing,' 'To return' means to be reborn-'Yogins' stand for those who are engaged in meditation (se., those who are properly called Yogins) as well as for Karmins, ie., those who are engaged in karma or action. The latter are spoken of as Yogins only by courtesy; and they are so spoken of in iii. 3. I shall tell you, when dying the Yogins are not born again, and when dying they will be born again.

He speaks of that time:

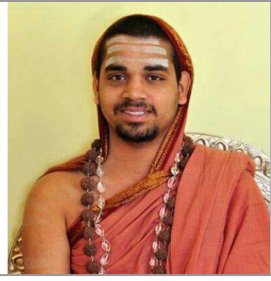


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24

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

agnirjyotirahaḥ śuklaḥ ṣaṇmāsā uttarāyaṇam |

tatra prayātā gacchanti brahma brahmavido janāḥ || 24 ||

'Fire' is the deity presiding over time; so also is 'light' a deity presiding over time. Or, it may be that 'fire' and 'light' are the deities so called; the reference, however, to the path as a whole by the expressions in what time and 'that time' being due to the predominance of the deities presiding over 'time.' The 'day-time' is the deity presiding over the day-time, the bright fortnight' is the deity presiding over the bright fortnight. The six months of the northern solstice: here also, it is the deity that forms the path, The principle on which this interpretation of the passage is based has been established elsewhere. Those who die, having been engaged in the contemplation of Brahman, reach Brahman by this path. The expression " in course of time" should be understood after 'reach'; for, those who are firm in devotion to right knowledge and attain immediate liberation have no place to go to or to return from.

(Will Continue...)

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

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