



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ADHYATMA RAMAYAN

By Sage Veda Vyas

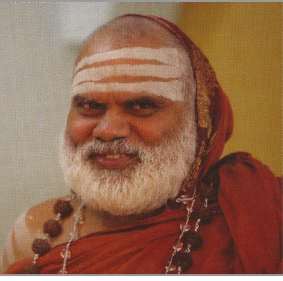
अध्यात्मरामायणे बालकाण्डम्

॥ तृतीयः सर्गः ॥

॥ tṛtīyaḥ sargaḥ ॥

उपनीता वसिष्ठेन सर्वविद्याविशारदाः ।
 धनुर्वेदे च निरताः सर्वशास्त्रार्थवेदिनः ॥ ६० ॥
 बभूवुर्जगतां नाथा लीलया नररूपिणः ।
 लक्ष्मणस्तु सदा राममनुगच्छति सादरम् ॥ ६१ ॥
 सेव्यसेवकभावेन शत्रुघ्नो भरतं तथा ।
 रामश्चापधरो नित्यं तूणीबाणान्वितः प्रभुः ॥ ६२ ॥
 अश्वारूढो वनं याति मृगयायै सलक्ष्मणः ।
 हत्वा दुष्टमृगान् सर्वान् पित्रे सर्वं न्यवेदयत् ॥ ६३ ॥
 प्रातरुत्थाय सुस्नातः पितरावभिवाद्य च ।
 पौरकार्याणि सर्वाणि करोति विनयान्वितः ॥ ६४ ॥
 बन्धुभिः सहितो नित्यं भुक्त्वा मुनिभिरन्वहम् ।
 धर्मशास्त्ररहस्यानि शृणोति व्याकरोति च ॥ ६५ ॥
 एवं परात्मा मनुजावतारो मनुष्यलोकाननुसृत्य सर्वम् ।
 चक्रेऽविकारी परिणामहीनो विचार्यमाणे न करोति किञ्चित् ॥ ६६ ॥
 इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे
 बालकाण्डे तृतीयः सर्गः ॥ ३ ॥

upanītā vasiṣṭhena sarvavidyāviśāradaḥ ।
 dhanurvede ca niratāḥ sarvaśāstrārthavedinaḥ ॥ 60 ॥
 babhūvurjagatāṃ nāthā līlayā nara rūpiṇaḥ ।
 lakṣmaṇastu sadā rāmamanugacchati sādaram ॥ 61 ॥
 sevyasevakabhāvena śatrughno bharataṃ tathā ।
 rāmaścāpadharo nityaṃ tūṇībāṇānvitaḥ prabhuḥ ॥ 62 ॥
 aśvārūḍho vanaṃ yāti mṛgayāyai salakṣmaṇaḥ ।
 hatvā duṣṭamṛgān sarvān pitre sarvaṃ nyavedayat ॥ 63 ॥
 prātarutthāya susnātaḥ pitarāvabhivādya ca ।

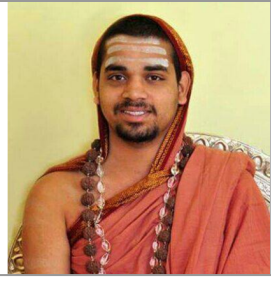


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paurakāryāṇi sarvāṇi karoti vinayānvitaḥ || 64||
 bandhubhiḥ sahito nityaṃ bhuktvā munibhiranvahaṃ |
 dharmasāstrarahasyāṇi śarṇoti vyākaroti ca || 65||
 evaṃ parātmā manujāvatāro manuṣyalokānanusr̥tya sarvaṃ |
 cakre'vikārī pariṇāmahīno vicāryamāṇe na karoti kiñcit || 66||
 iti śrīmadadhyātmārāmāyaṇe umāmaheśvarasaṃvāde
 bālakāṇḍe tṛtīyaḥ sargaḥ || 3||

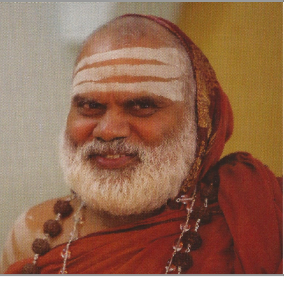


Now the sacred thread was done to Rama and brothers by the family Guru Vasishtha and were instructed and made skilled in arts and sciences, especially in weapon and bowmanship. They were thus made competent in the knowledge of all the Sastras. Though lords of the world, they, having assumed human forms in a lively manner, had to undergo all the above training. Of the four brothers Lakshmana was always in the habit of reverently following Rama. In the attitude of a servant towards his master, Satrugna always followed Bharata. Daily, Rama, equipped with bow and arrows, would go to the forest on horseback along with Lakshmana to hunt wild animals, and he would bring all the game and present them before his father.

Getting up early in the morning and finishing his daily rites, he would salute his father and mother in all humility, and then attend to all the affairs of State. Every day

he would take his food along with all his kith and kin. Then he would engage himself in hearing expositions of scriptural and administrative texts by learned men and offer his own explanations. In this way, incarnated in a human body, the Supreme Being, who is unchangeable and free from all transformations, did everything following the habits and customs of men. But when the truth about him is investigated it would be seen he was always unaffected by any change

(Will Continue...)

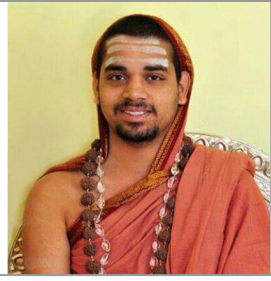


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

Chapter 6 - Dhyānayogaḥ

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

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अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥

athavā yogināmeva kule bhavati dhīmatām |

etaddhi durlabhataraṃ loke janma yadīdṛśam ||

Or else he is born in quite a different family, that of poor wise Yogins. A birth in a family of this sort, in a family of poor Yogins, is more difficult to obtain than the one mentioned above.

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तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥

tatra taṃ buddhisamyogaṃ labhate paurvadehikam |

yatate ca tato bhūyaḥ saṃsiddhau kurunandana ||

More than before: with greater vigour than that with which he strove in the former birth.

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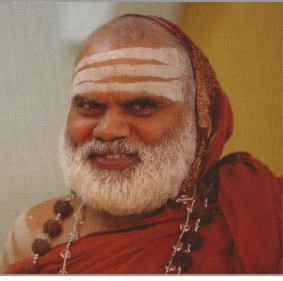
पूर्वाभ्यासेन तेनैव हियते हावशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥

pūrvābhyāseṇa tenaiva hiyate hāvaśo'pi saḥ |

jijñāsurapi yogasya śabdabrahmātivartate ||

The man who failed in Yoga is born on towards perfection by the force of the practice of the former birth. If he had done no unrighteous deed (a-dharma) which could overpower the tendency caused by the practice of Yoga, then, certainly, the tendency of Yoga prevails. If a-dharma be stronger, then, even the tendency born of Yoga is certainly overpowered by a-dharma. But on the exhaustion of a-dharma the tendency caused by Yoga begins to produce its effects: that is to say, it is not liable to destruction though it may have long been in abeyance. Thus he ie., as the context shows, a samnyasin who has failed in Yoga—who works in the path of Yoga, only wishing to know its nature, even he will free himself from the Word-Brahman (Sabda- Brahman), from the effects of the observance of Vedic Karma: what need is there to say that he who knows Yoga and practises it in steady devotion will be free from its effects?

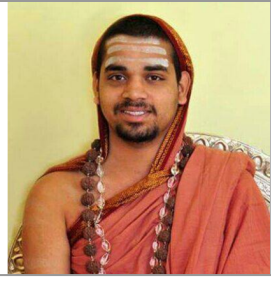


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प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धः ततो याति परां गतिम् ॥

prayatnādyatamānastu yogī saṁśuddhakilbiṣaḥ |

anekajanmasaṁsiddhaḥ tato yāti parāṁ gatim ||

In the course of many births he acquires facility in Yoga little by little, and by the aggregate facility thus acquired in many births he is perfected. Then he obtains the right knowledge and reaches the Supreme Goal.

46

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

tapasvibhyo'dhiko yogī jñānibhyo'pi mato'dhikaḥ |

karmibhyaścādhiko yogī tasmādyogī bhavārjuna ||

Knowledge: of the teaching of the sastra. Action: *such as Agnihotra, worship of the sacred fire.

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योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां, स मे युक्ततमो मतः ॥

yogināmapī sarveṣāṁ madgatenāntarātmanā |

śraddhāvānbhajate yo māṁ, sa me yuktatamo mataḥ ||

Yogins: those who meditate upon Rudra, Aditya, etc. The inner self abiding in Me: The antah-karana kept steadfast in Me, Vasudeva.

(See the meaning for the slokas in 2022_Nov Main Voice of Jagadguru e magazine)

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