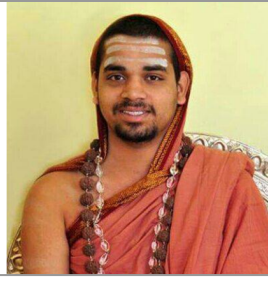


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे अयोध्याकाण्डम्

॥ द्वितीयः सर्गः ॥

॥ dvitīyaḥ sargaḥ ॥

सुमित्रायाः समीचीनं भविष्यति न संशयः ।

लक्ष्मणो राममन्वेति राज्यं सोऽनुभविष्यति ॥ ६१ ॥

भरतो राघवस्याग्रे किङ्करो वा भविष्यति ।

विवास्यते वा नगरात्प्राणैर्वा हाप्यतेऽचिरात् ॥ ६२ ॥

त्वं तु दासीव कौसल्यां नित्यं परिचरिष्यसि ।

ततोऽपि मरणं श्रेयो यत्सपत्न्याः पराभवः ॥ ६३ ॥

अतः शीघ्रं यतस्वादय भरतस्याभिषेचने ।

रामस्य वनवासार्थं वर्षाणि नव पञ्च च ॥ ६४ ॥

ततो रूढोऽभये पुत्रस्तव राज्ञि भविष्यति ।

उपायं ते प्रवक्ष्यामि पूर्वमेव सुनिश्चितम् ॥ ६५ ॥

पुरा देवासुरे युद्धे राजा दशरथः स्वयम् ।

इन्द्रेण याचितो धन्वी सहायार्थं महारथः ॥ ६६ ॥

जगाम सेनया सार्धं त्वया सह शुभानने ।

युद्धं प्रकुर्वतस्तस्य राक्षसैः सह धन्विनः ॥ ६७ ॥

तदाक्षकीलो न्यपतच्छिन्नस्तस्य न वेद सः ।

त्वं तु हस्तं समावेश्य कीलरन्ध्रेऽतिधैर्यतः ॥ ६८ ॥

स्थितवत्यसितापाङ्गि पतिप्राणपरीप्सया ।

ततो हत्वासुरान् सर्वान् ददर्श त्वामरिन्दमः ॥ ६९ ॥

आश्चर्यं परमं लेभे त्वामालिङ्ग्य मुदान्वितः ।

वृणीष्व यत्ते मनसि वाञ्छितं वरदोऽस्म्यहम् ॥ ७० ॥

वरद्वयं वृणीष्व त्वमेवं राजावदत्स्वयम् ।

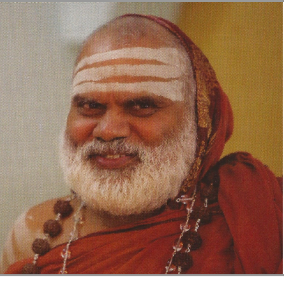
त्वयोक्तो वरदो राजन् यदि दत्तं वरद्वयम् ॥ ७१ ॥

त्वय्येव तिष्ठतु चिरं न्यासभूतं ममानघ ।

यदा मेऽवसरो भूयात्तदा देहि वरद्वयम् ॥ ७२ ॥

तथेत्युक्त्वा स्वयं राजा मन्दिरं व्रज सुव्रते ।

त्वत्तः श्रुतं मया पूर्वमिदानीं स्मृतिमागतम् ॥ ७३ ॥

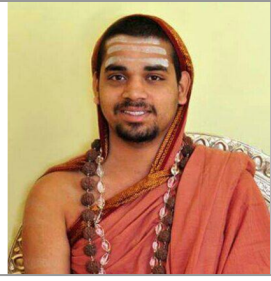


Voice of Jagadguru

advaitam paramanandam

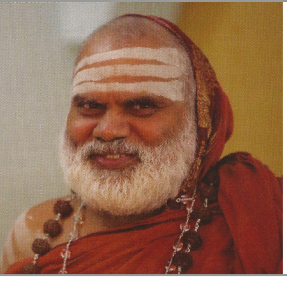


an e-magazine on advaita



sumitrāyāḥ samīcīnaṁ bhaviṣyati na saṁśayaḥ |
 lakṣmaṇo rāmamanveti rājyaṁ so'nubhaviṣyati || 61||
 bharato rāghavasyāgre kiṅkaro vā bhaviṣyati |
 vivāsyate vā nagarātprāṇairvā hāpyate'cirāt || 62||
 tvaṁ tu dāsīva kausalyāṁ nityaṁ paricariṣyasi |
 tato'pi maraṇaṁ śreyo yatsapatnyāḥ parābhavaḥ || 63||
 ataḥ śīghraṁ yatasvādya bharatasyābhiṣecane |
 rāmasya vanavāsārthaṁ varṣāṇi nava pañca ca || 64||
 tato rūḍho'bhaye putrastava rājñi bhaviṣyati |
 upāyaṁ te pravakṣyāmi pūrvameva suniścitam || 65||
 purā devāsura yuddhe rājā daśarathaḥ svayam |
 indreṇa yācito dhanvī sahāyārthaṁ mahārathaḥ || 66||
 jagāma senayā sārddhaṁ tvayā saha śubhānane |
 yuddhaṁ prakurvatastasya rākṣasaiḥ saha dhanvinaḥ || 67||
 tadākṣakīlo nyapatacchinnastasya na veda saḥ |
 tvaṁ tu hastaṁ samāveśya kīlarandhre'tidhairyataḥ || 68||
 sthitavatyasitāpāṅgi patiprāṇaparīpsayā |
 tato hatvāsuraṁ sarvāṁ dadarśa tvāmarindamaḥ || 69||
 āścaryaṁ paramaṁ lebhe tvāmāliṅgya mudānvitaḥ |
 vṛṇīṣva yatte manasi vāñchitaṁ varado'smyaham || 70||
 varadvayaṁ vṛṇīṣva tvamevaṁ rājāvadatsvayam |
 tvayokto varado rājan yadi dattaṁ varadvayam || 71||
 tvayyeva tiṣṭhatu ciraṁ nyāsabhūtaṁ mamānagha |
 yadā me'vasaro bhūyāttadā dehi varadvayam || 72||
 tathetyuktvā svayaṁ rājā mandiraṁ vraja suvrate |
 tvattaḥ śrutaṁ mayā pūrvamidānīm smṛtimāgatam || 73||

Good will happen to Sumitra even if Rama's installation takes place. For, her son Lakshmana is devoted to Rama, and therefore he will enjoy royal favours when Rama comes to power. One of these three alternatives will happen to Bharata if Rama comes to power. He may have to become a servant of Rama, or he may be fired from the country, or he may be killed very soon. And as for you, you will have to serve Kausalya as her servant maid all your life. Death is better for you than such embarrassment at the hands of a co-wife. Therefore take steps at once to see that Bharata is installed and Rama is banished to the forest for fourteen years. O Queen! Then only can your son

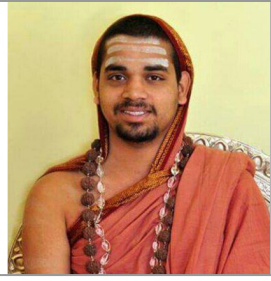


Voice of Jagadguru

advaitam paramanandam

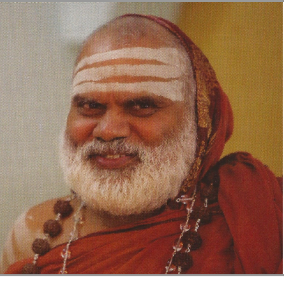


an e-magazine on advaita



Bharata be free from all danger. There is a sure means for accomplishing this-a means for which past circumstances have paved the way. I shall now tell you what it is. In days of old, King Dasaratha was requested by Devas to help them in a battle with the Asuras. When Dasaratha went on this mission with his army, he had taken you also with him, O handsome one. While he was fighting with the Asuras bow in hand, the king-pin of his chariot axle broke! You, handsome lady, then kept the chariot on wheels by putting your hand in the hole of the broken king-pin with great heroism. Because of your anxiety to save your husband's life, you remained with your hand in that position till the end of the battle. It was only when the battle was over and he had destroyed all the Asuras, that King Dasaratha saw what you had done. Embracing you with great joy and wonder, he asked you to choose any two boons of your liking. 'I am pleased to grant you boons,' he said of his own accord, 'you ask of me for any two boons of your choice. You replied: 'O royal husband! If you are pleased to bestow boons on me, let those boons rest with yourself to my credit for the time being. When I am in need of them, you can grant me the two boons.' 'Be it so, dear wife,' said the King in reply, 'let us now go to our camp. This incident, which you had once narrated to me, has just now flashed into my memory.

अतः शीघ्रं प्रविश्याद्य क्रोधागारं रुषान्विता ।
विमुच्य सर्वाभरणं सर्वतो विनिकीर्य च ॥ ७४ ॥
भूमावेव शयाना त्वं तूष्णीमातिष्ठ भामिनि ।
यावत्सत्यं प्रतिज्ञाय राजाभीष्टं करोति ते ॥ ७५ ॥
श्रुत्वा त्रिवक्रयोक्तं ततदा केकयनन्दिनी ।
तथ्यमेवाखिलं मेने दुःसङ्गाहितविभ्रमा ॥ ७६ ॥
तामाह कैकेयी दुष्टा कुतस्ते बुद्धिरीदृशी ।
एवं त्वां बुद्धिसम्पन्नां न जाने वक्रसुन्दरि ॥ ७७ ॥
भरतो यदि राजा मे भविष्यति सुतः प्रियः ।
ग्रामान् शतं प्रदास्यामि मम त्वं प्राणवल्लभा ॥ ७८ ॥
इत्युक्त्वा कोपभवनं प्रविश्य सहसा रुषा ।
विमुच्य सर्वाभरणं परिकीर्य समन्ततः ॥ ७९ ॥
भूमौ शयाना मलिना मलिनाम्बरधारिणी ।
प्रोवाच शृणु मे कुब्जे यावद्रामो वनं व्रजेत् ॥ ८० ॥
प्राणान्स्त्यक्ष्येऽथ वा वक्रे शयिष्ये तावदेव हि ।
निश्चयं कुरु कल्याणि कल्याणं ते भविष्यति ॥ ८१ ॥
इत्युक्त्वा प्रययौ कुब्जा गृहं साऽपि तथाकरोत् ॥ ८२ ॥
धीरोऽत्यन्तदयान्वितोऽपि सगुणाचारान्वितो वाथवा
नीतिज्ञो विधिवाददेशिकपरो विद्याविवेकोऽथवा ।

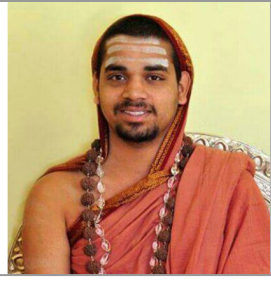


Voice of Jagadguru

advaitam paramanandam

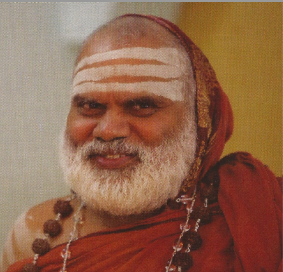


an e-magazine on advaita



दुष्टानामतिपापभावितधियां सङ्गं सदा चेद्भजेत्
तद्बुद्ध्या परिभावितो व्रजति तत्साम्यं क्रमेण स्फुटम् ॥८३॥
अतः सङ्गः परित्याज्यो दुष्टानां सर्वदैव हि ।
दुःसङ्गी च्यवते स्वार्थाद्यथेयं राजकन्यका ॥ ८४॥
इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे
अयोध्याकाण्डे द्वितीयः सर्गः ॥ २॥

ataḥ śīghraṃ praviśyādya krodhāgāraṃ ruṣānvitā |
vimucya sarvābharaṇaṃ sarvato vinikīrya ca || 74||
bhūmāveva śayānā tvam tūṣṇīmātiṣṭha bhāmini |
yāvatsatyaṃ pratijñāya rājābhīṣṭaṃ karoti te || 75||
śrutvā trivakrayoktaṃ tattadā kekayanandinī |
tathyamevākhilaṃ mene duḥsaṅgāhitavibhramā || 76||
tāmāha kaikeyī duṣṭā kutaste buddhirīdrśī |
evaṃ tvāṃ buddhisampannāṃ na jāne vakrasundari || 77||
bharato yadi rājā me bhaviṣyati sutaḥ priyaḥ |
grāmān śataṃ pradāsyāmi mama tvam prāṇavallabhā || 78||
ityuktvā kopabhavanaṃ praviśya sahasā ruṣā |
vimucya sarvābharaṇaṃ parikīrya samantataḥ || 79||
bhūmau śayānā malinā malināambaradhārīṇī |
provāca śarṇu me kubje yāvadrāmo vanaṃ vrajet || 80||
prāṇānstyakṣye'tha vā vakre śayiṣye tāvadeva hi |
niścayaṃ kuru kalyāṇi kalyāṇaṃ te bhaviṣyati || 81||
ityuktvā prayayau kubjā grhaṃ sā'pi tathākarot || 82||
dhīro'tyantadayānvito'pi saguṇācārānvito vāthavā
nītijño vidhivādadeśikaparo vidyāviveko'thavā |
duṣṭānāmatipāpabhāvitadhiyāṃ saṅgaṃ sadā cedbhajet
tadbuddhyā paribhāvito vrajati tatsāmyaṃ krameṇa sphuṭam ||83||
ataḥ saṅgaḥ parityājyo duṣṭānāṃ sarvadaiva hi |
duḥsaṅgī cyavate svārthādyatheyaṃ rājakanyakā || 84||
iti śrīmadadhyātmārāmāyaṇe umāmaheśvarasaṃvāde
ayodhyākāṇḍe dvitīyaḥ sargaḥ || 2||

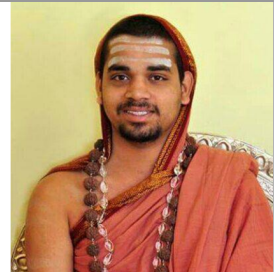


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



In effect of this, you now enter into the Chamber of Annoyance (Krodha- garam) without delay. Scatter all your jewelry there and lie on the bare floor in order to express your anger. Until the King comes and promises to fulfill your demands, utter not a word. Being thrown into an effective way of thinking by the evil company of Manthara, the hunch-backed woman with three bents, Kaikeyi got convinced that the advice given to her by that woman was on the right lines. An evil-minded Kaikeyi next said to her, "O you hunch- backed beauty! Where did you get this intelligence from? I never knew that you have such a resourceful mind. Dear as you are to my heart, I shall make you

a gift of a hundred villages when my beloved son Bharata becomes the ruler." With these words she quickly entered the 'chamber for angry protest' in a mood of violent temper, and scattering all her jewellery roundabout, stretched herself on the bare floor, with her body smeared with dirt and covered over only with a soiled piece of cloth. And she said to Manthara: "Hear me, O hunch-backed one! Until Rama is exiled to the forest, I shall certainly lie here in this condition. If he is not exiled, I am going to end my life here." "Stick to your resolution, O dear one. That will be for your good." Saying so, the hunch-backed woman went home, and Kaikeyi did exactly as she was advised by her.

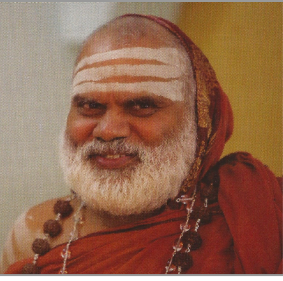


However much a man is intelligent, kind by nature, virtuous in conduct, just, devoted to his moral instructor and endowed with learning and discrimination-if he always keeps the company of extremely wicked-minded people, he is sure to absorb the evil mentality of those associates. 84. Therefore he should always be careful to avoid the association of wicked people. If

he does not do so, he will lose all his goodness and become degenerate like Kaikeyi.

(Will Continue...)

Our Mail ID : Info@voiceofjagadguru.com

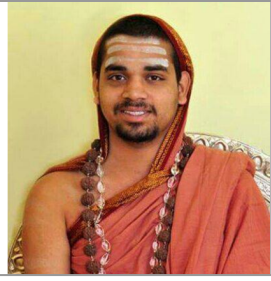


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



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.

Śrī Ādi Śankara Bhāṣya

Chapter 9 rājavidyā rājyaguhyayoga:

1

श्रीभगवानुवाच -

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसे ऽशुभात् ॥ १ ॥

śrībhagavānuvāca -

idaṁ tu te guhyatamaṁ pravakṣyāmyanasūyave |

jñānaṁ vijñānasahitaṁ yajjñātvā mokṣyase 'śubhāt || 1 ||

Śrī Bhagavānu said : This: the Brahma-Jhana, the knowledge of Brahman, which is going to be declared, and which has been declared in the preceding discourses. Now this word points to the superiority of knowledge (over Dhyana): this right knowledge alone forms the direct means of attaining moksha, as declared in the sruti and the smriti:

"Vasudeva is the All"(Bhagavadgita, vii. 19.) "All this is the Self." (Chhand. Upa., 7-25-2.)

"One only without a second "-(Ibid, 6-2-1.)

And nothing else is a direct means to moksha, as the passages of the sruti like the following declare:

"Now the other princes who understand otherwise than

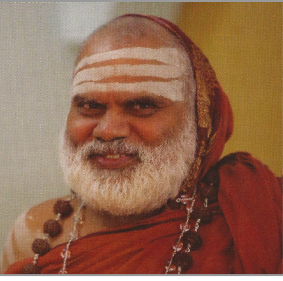
thus, they shall attain to perishable regions." (Ibid, 7-25-2.) On attaining this knowledge you will be liberated from the bondage of samsara.

And it is

2

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्यं सुसुखं कर्तुमय्ययम् ॥ २ ॥

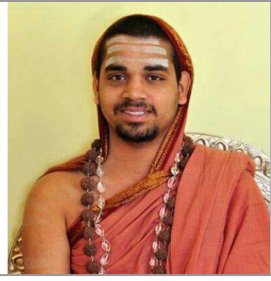


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



rājavidyā rājaguhyam pavitramidamuttamam |

pratyakṣāvagamaṃ dharmyaṃ susukhaṃ kartumayyayam || 2 ||

Of sciences it is the king, because it is of great splendour. Indeed, the science of Brahman is the most brilliant † of all sciences. So also, it is the king of secrets. Of all the purifiers, this knowledge of Brahman is the best purifier. That it is a purifier needs no saying, since it reduces karma to ashes in an instant, root and all, all the karma, dharma and a-dharma, which has been accumulated during many thousand births. Moreover, it can be comprehended by pratyaksha, by immediate perception, like the feeling of pleasure and so on. What is possessed of many a desirable quality may be opposed to Dharma; but not so is the knowledge of Atman opposed to Dharma; on the other hand it is not separable from Dharma, ie., not opposed to it. Even then it may be supposed that it is very difficult to attain; but it is not so, says the Lord. It is very easy to acquire, like the power of discriminating gems. Now, of the other acts, those which involve little trouble and are easily accomplished are seen to be productive of small results, and difficult acts are found to be productive of great results. Accordingly it may be imagined that this Brahma-jnana which is so easily attained perishes when its effect is exhausted to prevent this supposition, the Lord says that it is imperishable. It does not perish like an act when the effect is exhausted. Wherefore knowledge of Atman (Self) is worth acquiring.

But,

3

अश्रद्धाऽनाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

aśraddadhānāḥ puruṣa dharmasyāsyā parantapa |

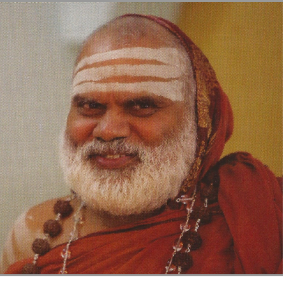
aprāpya mām nivartante mṛtyusaṃsāravartmani || 3 ||

Those who have no faith in this Dharma (law, religion) viz., knowledge of the Self, those who do not believe in its existence or in its effects, the sinful who follow the doctrine of the Demons (Asuras), regarding the physical body itself as the Self, these greedy and sinful persons do not attain to Me the Supreme Lord-The attaining of Me is certainly out of question; wherefore, the implication is that they do not attain even to devotion (Bhakti) which is one of the paths leading to Me; they are sure to remain in the path of the mortal world, in that path only which leads to hell (naraka) and to the lower kingdoms of animals, etc.

All beings rest in the Lord.

Having prepared Arjuna (to listen to the Doctrine) by extolling it, the Lord says:

4

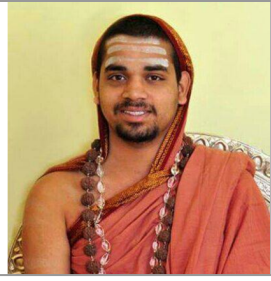


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

mayā tatamidaṃ sarvaṃ jagadavyaktamūrtinā |

matsthāni sarvabhūtāni na cāhaṃ teṣvavasthitaḥ || 4||

All this world is pervaded by My Highest Being, My form being invisible to the senses. In Me, of unmanifested form, dwell all beings from Brahma down to the plant. No being devoid of the Self can ever become an object of experience. Wherefore they dwell in Me, i.e., they are self-existent (or have an individual existence) through Me, the Self, (ie, they are what they are in virtue of Me, the Self, underlying them all.) Since I am the Self of all those beings, it would seem to the deluded as though I dwell in them. Wherefore I say: I do not dwell in those beings, because of the absence of contact with others, unlike corporeal things. I am certainly the innermost essence even of the akasa. That which is unconnected with any object cannot indeed be contained anywhere as though in a receptacle.

Therefore, as I am unconnected with any object,

5

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

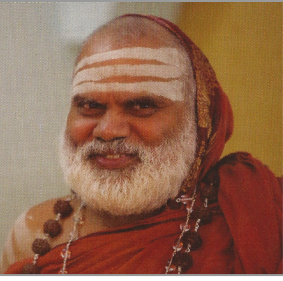
na ca matsthāni bhūtāni paśya me yogamaiśvaram |

bhūtabhṛnna ca bhūtastho mamātmā bhūtabhāvanah || 5 ||

And yet these beings, from Brahma downwards, dwell not in Me; behold My Divine working, the Divine Mystery, the real nature of the Self. Accordingly, the sruti speaks of the unattached condition of the Self, seeing that He is unconnected with any object: "Devoid of attachment, He is never attached "-(Brih. Up. 3-9-26.)

Bohold, there is yet another mystery. Though unattach- ed, My Self supports all beings, but does not dwell in them, as shown above with reasons.*-Then how to justify the Lord's words, 'My Self'?-We answer: Separating (from the Real Self) the aggregate of the physical and other material environments, and regarding that aggregate as the 'I', the Lord speaks of the Self as 'Myself, so far following only the popular conception; not certainly that He believes, as the masses ignorantly believe, that the Atman, the Self, is distinct from Himself. And further it is Myself that cause all beings to come into being, that cause all beings to grow.

By way of illustrating by an example what has been taught in the two preceding verses, the Lord says:

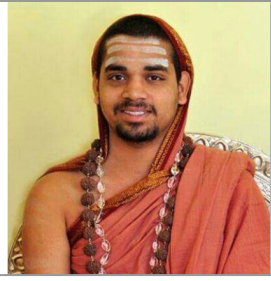


Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



6

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

yathā''kāśasthitto nityaṃ vāyuḥ sarvatrago mahān |

tathā sarvāṇi bhūtāni matsthānītyupadhāraya || 6 ||

It is observed in our ordinary experience that the wind, moving everywhere and mighty in expanse, ex ever rests in the akasa; so also in Me, who am all-pervading like the akasa, do all beings rest without any contact at all.

The Lord is the source and the end of all beings.

Thus, as the wind rests in the akasa, so do all beings rest in Me as long as the world lasts
(Will Continue...)

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

Our Mail ID : Info@voiceofjagadguru.com

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
Sri B Vijay Anand	Web Director	Coimbatore
Smt B Srimathi Veeramani	Web Asst Director & Chief Editor	Tirunelveli
Sri K M Kasiviswanathan	Hon' Editor	Tirunelveli