



# Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



## ADHYATMA RAMAYAN

By Sage Veda Vyas

जमदग्निःसुतः पुर्वं कार्तवीर्यवधेच्छया ।  
धनुर्विद्यामभ्यसितुं महेशस्यान्तिके वसन् ॥ ५० ॥  
अधीयमानां पार्वत्या रामगीतां प्रयत्नतः ।  
श्रुत्वा गृहीत्वाऽऽशु पठन्नारायणकलामगात् ॥ ५१ ॥  
ब्रह्महत्यादिपापानां निष्कृतिं यदि वाञ्छति ।  
रामगीतां मासमात्रं पठित्वा मुच्यते नरः ॥ ५२ ॥  
दुष्परतिग्रहदुर्भोज्यदुरालापादिसम्भवम् ।  
पापं यत्तत्कीर्तनेन रामगीता विनाशयेत् ॥ ५३ ॥



50-53. In ancient times, the son of Jamdagni, Parashuram, stayed with Shiva to practice archery with the avowed aim of slaying the demon Sahastrarjun. At the time he had overheard Parvati studying i.e., reciting, reading of 'Ram Gita', had listened to it with due concentration and diligence, brought it to his heart i.e., learned it and imbibed its true message and glory, and became another manifestation i.e., almost similar to or alike of Lord Narayan-Vishnu in all his potent powers by repeatedly practicing it i.e., reading, reciting and implementing its philosophy. If anyone wishes to free himself from the terrible sins like the killing and harming of a Brahmin, should recite and read with devotion and faith the sacred hymns of 'Ram Gita' for one month—by doing so, he shall be freed of the sins. The sins which result from improper charity donation to unworthy persons or purpose, prohibited food such as wine, meat etc. and foul, uncouth language such as abuses, profanities, expletives, malicious gossip, hearsay, falsehood are

eliminated by the recitation of the verses of 'Ram Gita'.

शालग्रामशिलाग्रे च तुलस्यश्वत्थसन्निधौ ।

यतीनां पुरतस्तद्वत् रामगीतां पठेत्तु यः ॥ ५४ ॥

स तत्फलमवाप्नोति यद्वाचोऽपि न गोचरम् ॥ ५५ ॥

रामगीतां पठन् भक्त्या यः श्राद्धे भोजयेद्द्विजान् ।



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तस्य ते पितरः सर्वे यान्ति विष्णोः परं पदम् ॥ ५६ ॥

एकादश्यां निराहारो नियतो द्वादशीदिने।

स्थित्वागस्त्यतरोर्मूले रामगीतां पठेत्तु यः।

स एव राघवः साक्षात् सर्वदेवैश्च पूज्यते ॥ ५७ ॥

54-57. Those persons who read the sacred hymns of 'Ram Gita' in front of a Shaligramstone — representing the formless, attributeless aspect of the Lord, a Tulsi or Pipal tree and a 'Yati', shall get the fruit which is so huge, measureless and beyond expectation that it is not the subject matter of one's speech i.e., it cannot be described in words. Those who read or recite the sacred hymns or 'Ram Gita' with great reverence and faith during the days of 'Sraddha' = a period when offerings are made to the ancestors and then give food to Brahmins = elderly, learned people, all his ancestors find a place in the abode of Lord Vishnu. That person who observes fast, self restraint and abstinence on the Ekadashi day as well as on the Dwadashi day, reads (recites) the sacred hymns of 'Ram Gita' while sitting under the Agastya tree, is akin to Lord Ram himself; all the Gods worship, adore and praise him.

विना दानां विना ध्यानं विना तीर्थावगाहनम् ।

बहुना किमिहोक्तेन शृणु नारद तत्त्वतः।

रामगीतां नरोऽधीत्य तदनन्तफलं लभेत् ॥ ५८ ॥

श्रुतिस्मृतिपुराणेतिहासागमशतानि च।

अर्हन्ति नाल्पमध्यात्मरामायणकलामपि ॥ ५९ ॥

अध्यात्मरामचरितस्य मुनीश्वराय

माहात्म्यमेतदुदितं कमलासनेन ।

यः श्रद्धया पठति वा शृणुयात् स मर्त्यः

प्राप्नोति विष्णुपदवीं सुरपूज्यमानः ॥ ६० ॥

इति श्रीब्रह्माण्डपुराणे उत्तरखण्डे अध्यात्मरामायणमाहात्म्यं सम्पूर्णम् ॥

58-60. One gets the immense (huge) rewards of making charities, meditation, pilgrimage and holy bathing in holy rivers even without actually doing them by regularly reciting, with due reverence, the sacred hymns of 'Ram Gita'. Oh Narad! What more can be said; listen to what is the fact—the Vedas, Upanishads, Purans, 'Itihas' and hundreds of other scriptures cannot compare themselves with even one humble aspect i.e., effect, benefit, power, potent, reward, influence or Canto, verse or hymn of Adhyatma Ramayan'. Lord Brahma has narrated the glory, fame, importance, potent, effect, prowess and renown of this treatise Adhyatma Ramayan to the most exalted Sage Narada. Those persons who hear or read it with due devotion, faith, reverence and honor shall be worshiped and adored by Gods, and shall attain the holy feet of Lord Vishnu.

(Will Continue...)



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## Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya Chapter 5 - Sannyāsayogaḥ

**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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ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥१६॥

jñānena tu tadajñānaṃ yeṣāṃ nāśitamātmanah |

teṣāmādityavajjñānaṃ prakāśayati tatparam ||16||

When that ignorance by which the grims are enveloped and deluded by wisdom or discriminative knowledge of the ātma, then, as the sun illuminates all objects, so wisdom illuminates the whole of the knowable , the Supreme Reality.



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तद्बुद्ध्यस्तदात्मानः

तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः

॥१७॥

tadbuddhayastadātmānaḥ

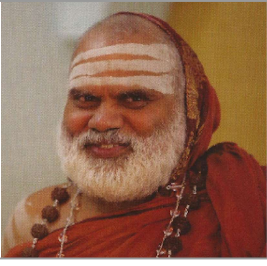
tanniṣṭhāstatparāyaṇāḥ |

gacchantyapunarāvṛtīm

jñānanirdhūtakalmaṣāḥ ||17||

Fixing their consciousness in Brahman and realizing that the Very Supreme is their ātma, they renounce all their actions and dwell in Brahman alone, — the Pure consciousness being their highest goal, their delight being solely in the unconditional ātma. In the case of such men, all sins and other causes of samsara are destroyed by wisdom described and they depart from here, will never return to embodied life.

How do those wisemen see truth whose ignorance of the āta has been removed by knowledge ?

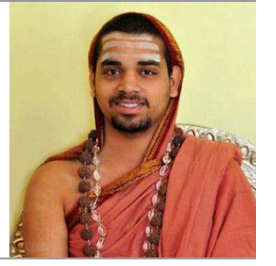


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विद्याविनयसम्पत्रे ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥

vidyāvinayasampatre brāhmaṇe gavi hastini |

śuni caiva śvapāke ca paṇḍitāḥ samadarśinaḥ ||18||

Humility is tranquility, the condition of a well-disciplined soul. Of the creatures mentioned, the highest is the brahmana who is spiritually regenerated, and highly sattvic. Next comes the cow, not spiritually regenerated and Rajasic. Lastly comes the elephants which are purely Tamasic. In all of them the sages see the same, the One who is immutable in Himself and quite untouched by Sattva and other energies or by the tendencies born of those energies, whether Sattvic, Rajasic or Tamasic.

Objection : They are sinful persons, whose food should not be eaten by others. For the rule says : “Where one’s equals are honored in a different manner, and where persons who are not one’s equals are honored in the same manner as oneself, a dinner must not be eaten.”

Answer : They are not sinful ; for

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इहैव तैर्जितः सर्गः येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥१९॥

ihaiva tairjitaḥ sargaḥ yeṣāṃ sām्यe sthitaṃ manaḥ |

nirdoṣaṃ hi samaṃ brahma tasmād brahmaṇi te sthitāḥ ||19||

Even while living here on earth, birth has been brought under control by those sages who see the One, and whose intuition rests unwavering on the equality of Brahman in all creatures. Though to the ignorant, Brahman in such impure bodies as those of chandala and the like appears to be contaminated by their impurities, yet He is unaffected by them and is therefore spotless. Further, He is unaffected by them and is therefore spotless. Further, He is not a heterogeneous attribute inherent in Himself; for, consciousness has no attributes. And Ishwara speaks of desire and the like as the attributes of the Kshetra – of the body, of the not-ātma and He speaks also of the ātma as beginningless and without attributes. Nor are there what are called ‘ultimate particulars’ as the basis of individual distinctions in the ātma, since no evidence can be adduced to prove their existence in relation to the several bodies. Hence Brahman is homogeneous and one. Therefore the wisemen rest in Brahman only. Not in the slightest can blemishes of bodies affect them, since they have no egoism and do not identify themselves with the aggregate of the body and the like. It is only to those who are egoistic and who identify the ātma with the aggregate of the body and the like, that the institute quoted above is applicable, since it refers to persons who are the objects of honor. In honoring and giving gifts, some special qualifications are taken into account, such as a knowledge of Brahman, knowledge of the four Vedas and the like. But Brahman is free from all attributes, good and bad. Hence the statement ‘they rest in Brahman’.

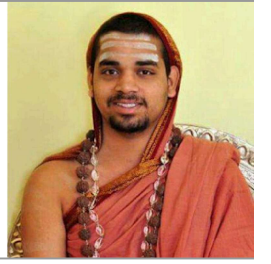


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न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।  
स्थिरबुद्धिरसंमूढः ब्रह्मविद् ब्रह्मणि स्थितः ॥२०॥

na prahr̥ṣyetpriyaṃ prāpya nodvijetprāpya cāpriyam |

**Sthirabuddhirasaṃmūḍhaḥ brahmavid brahmaṇi sthitaḥ ||20||**

Pleasant and unpleasant objects can cause pleasure and pain to them only who regard the body as the ātma, not to him who sees the pure ātma, since the latter never comes by pleasant and unpleasant objects. He is undoubtedly conscious that the ātma is free from delusion. He rests in Brahman described above; that is, he does no action, he has renounced all action.

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बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।  
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥२१॥

bāhyasparśeṣvasaktātmā vindatyātmani yatsukham |

**sa brahmayogayuktātmā sukhamakṣayamaśnute ||21||**

When his intuition is uncontaminated by attachment to things contacted by the senses, to the sound and other sense-objects which are all external, the wise man attains the imperishable bliss. Therefore, he who seeks for the endless joy of the ātma should withdraw the senses from the



momentary pleasure of external objects.

22

ये हि संस्पर्शजा भोगाः दुःखयोनय एव ते ।  
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥२२॥



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**ye hi saṃsparśajā bhogāḥ duḥkḥayonaya eva te |  
ādyantavantāḥ kaunteya na teṣu ramate budhaḥ ||22||**



The pleasures that are caused by contacts of the senses with sense-objects are only generators of pain, since those delights are caused by avidya. We do find that all troubles arising in the adhyatmika etc are traceable to delights only. As in the universe, so in the other the word 'only' indicates. Seeing that there is no trace of joy in the samsara, the devotee should withdraw the senses from the mirage of sense-objects. Not only do the delights cause pain , but also they have a beginning and an end. The contact of a sense with its objects marks the beginning of a pleasure, and their separation its end. Delights are temporary, occurring in the moment of interval. A wise who possesses discrimination and who has realised the Pure Consciousness does not exult in them. It is only quite ignorant persons that are, like cattle and the like, found to exult in the sense-objects.

And there is also a wicked thing, an enemy on the path to Bliss, a most difficult thing to deal with, the source of all evil, very difficult to ward off, so that, very

mighty efforts should be made, says Ishwara, to drive away the enemy

[Note : See 2021\_Feb VOJ main link for meaning of the see slokas]

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