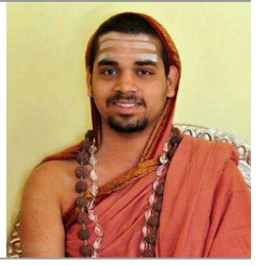


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ADHYATMA RAMAYAN

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 ।

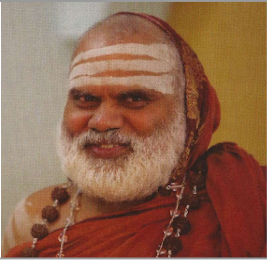
यः श्रद्धया पठति वा शृणुयात् स मर्त्यः

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...)

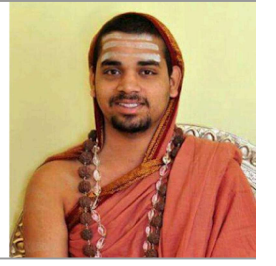


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya Chapter 5 - Sannyāsayogaḥ

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

23

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥२३॥
śaknotīhaiva yaḥ soḍhum prākśarīravimokṣaṇāt |

kāmakrodhodbhavaṃ vegam sa yuktaḥ sa sukhī naraḥ ||23||

While still here; while yet living. Before liberation from the body; up to the point of death. By thus making death a limit, Ishvara teaches that the desire and anger is unavoidable during life, since its causes are innumerable, and that till the very moment of death it should not be trusted. Desire is the longing for a pleasure giving agreeable object of our experience when coming within the perception of our senses, remembered and anger is the aversion for the disagreeable, for the cause of pain, when being seen, heard of. The impulse of desire is the agitation of the mind as indicated by hairs standing on end by a joyful countenance and the drive of anger is the mental agitation indicated by the trembling of the body, by sweat, lip-biting, fiery eyes and the like. He who can withstand the drives of desire and anger is aYogin, and he is a happy man here on earth.

24

योऽन्तःसुखोऽन्तरारामः तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४॥
yo'ntaḥsukho'ntarāraṃ tathāntarjyotireva yaḥ |
sa yogī brahmanirvāṇam brahmabhūto'dhigacchati ||24||

Within the ātman. He attains the nirvana in Brahman i.e., he attains Moksha while still living here on earth.

25

लभन्ते ब्रह्मनिर्वाणम् ऋषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥२५॥
labhante brahmanirvāṇam ṛṣayaḥ kṣīṇakalmaṣāḥ |
chinnadvaidhā yatātmanaḥ sarvabhūtahite ratāḥ ||25||

Rishis of right knowledge and renunciation intent etc., injuring none.



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26

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥२६॥

kāmakrodhaviyuktānāṃ yatīnāṃ yatacetasām |

abhito brahmanirvāṇaṃ vartate viditātmanām ||26||



Those who have renounced all actions and attained true knowledge are liberated, whether living or dead. It has been said that those who, renouncing all actions, remain steady in right knowledge obtain instant liberation. It has often been and will be declared by Ishvara that Karma yoga which is performed in dedicated complete devotion to the Ishvara and dedicate to Him, leads to Moksha step by step' Purification of the mind is the first step, then knowledge, third renunciation of all actions and finally Moksha. With a view to propose at length the Dhyana-yoga, the close means to true knowledge, Ishvara teaches the Dhyana yoga in the following verses

27

स्पर्शान्कृत्वा बहिर्बाह्यान् चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ

॥२७॥

sparsāṅkṛtvā bahirbāhyān cakṣuścaivāntare bhruvoḥ |

prāṇāpānau samau kṛtvā nāsābhyantaracāriṇau ||27||

28

यतेन्द्रियमनोबुद्धिः मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधः यः सदा मुक्त एव सः ॥२८॥

yatendriyamanobuddhiḥ munirmokṣaparāyaṇaḥ |

vigatecchābhayakrodhaḥ yaḥ sadā mukta eva saḥ ||28||

The sound and other sense objects enter the mind through the respective organs. These objects which are external are kept outside when a man does not think of them. A sage is one who is given manana and who renounces all actions. Keeping the body in the posture described, he should always look up to Moksha as his supreme goal. When the sage leads this kind of life, renouncing all, he is no doubt liberated; he has nothing else to do for liberation.



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29

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२९॥

yatendriyamanobuddhiḥ munirmokṣaparāyaṇaḥ |

vigatecchābhayakrodhaḥ yaḥ sadā mukta eva saḥ ||29||

ओं तत्सत् । इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
संन्यासयोगो नाम पञ्चमोऽध्यायः ॥

ōṃ tatsat . iti śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yogaśāstre
śrīkṛṣṇārjunasaṃvāde saṃnyāsayogo nāma pañcamo'dhyāyaḥ ||

Thus ends the fifth chapter named Sannyāsa-yoga in Śrīmad Bhagavadgītā which is the essence of the Upaniṣads, which deals with Brahman-knowledge as well as the preparatory disciplines, and which is in the form of a dialogue between Lord Kṛṣṇā and Arjuna.



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

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