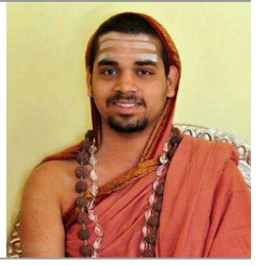


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ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे बालकाण्डम्

॥ प्रथमः सर्गः ॥

॥ राम हृदयम् ॥

यः पृथिवीभरवारणाय दिविजैः सम्प्रार्थितश्चिन्मयः

सञ्जातः पृथिवीतले रविकुले मायामनुष्योऽव्ययः ।

निश्चक्रं हतराक्षसः पुनरगाद् ब्रह्मत्वमाद्यं स्थिरां

कीर्तिं पापहरां विधाय जगतां तं जानकीशं भजे ॥ १ ॥

yaḥ pṛthivībharavāraṇāya divijaiḥ samprārthitaśchinmayah

sañjātaḥ pṛthivītale ravikule māyāmanuṣyo'vyayaḥ |

niścakraṃ hatarākṣasaḥ punaragād brahmatvamādyam sthirāṃ

kīrtiṃ pāpaharāṃ vidhāya jagatāṃ taṃ jānakīśaṃ bhaje ||1||

1. I worship Janki Nath Sri Ram, the Lord who is almighty, intelligent and indestructible, who had manifested on the surface of this earth in the Sun-race as a human-like image at the behest of Gods to remove the burden of this earth, and who—having slayed destroyed the hordes of demons and having established his stable and steady fame and glory which is capable of destroying sins—had once again merged re-entered in his original, eternal, absolute form of the 'Brahman' —who is formless, attributeless, unqualified, all-pervading, all-encompassing supreme truth or reality.

विश्वोद्भवस्थितिलयादिषु हेतुमेकं मायाश्रयं विगतमायमचिन्त्यमूर्तिम् ।

आनन्दसान्द्रममलं निजबोधरूपं सीतापतिं विदिततत्त्वमहं नमामि ॥ २ ॥

viśvodbhavasthitilayādiṣu hetumekaṃ māyāśrayaṃ vigatamāyamacintyamūrtim |

ānandasāndramamalaṃ nijabodharūpaṃ sītāpatiṃ viditatattvamahaṃ namāmi ||2||

2. I bow my head to pay obeisance to Sitapati Lord of Sita i.e., Sri Ram who is an expert in the knowledge of the essence and elementary principles of the supreme truth, who is the only cause of the beginning, existence and annihilation of the universe, who is beyond Maya delusions, ignorance in spite of being its abode or shelter, whose form cannot be imagined, who is a treasury abode, center, fount of bliss, peace and tranquility, who is without faults, reproof or honors, and who is self-illuminated.

पठन्ति ये नित्यमनन्यचेतसः शृण्वन्ति चाध्यात्मिकसञ्ज्ञितं शुभम् ।

रामायणं सर्वपुराणसंमतं निर्धूतपापा हरिमेव यान्ति ते ॥ ३ ॥



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अध्यात्मरामायणमेव नित्यं पठेद्यदीच्छेद्भवबन्धमुक्तिम् ।

गवां सहस्रायुतकोटिदानात् फलं लभेद्यः शृणुयात्स नित्यम् ॥ ४ ॥

पुरारिगिरिसम्भूता श्रीरामार्णवसङ्गता ।

अध्यात्मरामगङ्गेयं पुनाति भुवनत्रयम् ॥ ५ ॥

कैलासाग्रे कदाचिद्रविशतविमले मन्दिरे रत्नपीठे संविष्टं ध्याननिष्ठं त्रिनयनमभयं सेवितं सिद्धसन्धैः ।

देवी वामाङ्कसंस्था गिरिवरतनया पार्वती भक्तिनम्रा प्राहेदं देवमीशं सकलमलहरं वाक्यमानन्दकन्दम् ॥६॥

paṭhanti ye nityamananyacetasaḥ śṛṅvanti cādhyātmikasañjñitam śubham |

rāmāyaṇaṃ sarvapurāṇasaṃmatam nirdhūtapāpā harimeva yānti te ||3||

adhyātmārāmāyaṇameva nityam paṭhedyadīcchedbhavabandhamuktim |

gavāṃ sahasrāyutakoṭidānāt phalaṃ labhedyah śṛṅuyātsa nityam ||4||

purārigirisambhūtā śrīrāmārṇavasāṅgatā |

adhyātmārāmagaṅgeyaṃ punāti bhuvanatrayam ||5||

kailāsāgre kadācidraviśatavimale mandire ratnapīṭhe saṃviṣṭam dhyānaniṣṭhaṃ

trinayanamabhayaṃ sevitaṃ siddhasaṅghaiḥ |

devī vāmāṅkasamsthā girivaratanayā pārvatī bhaktinamrā prāhedam devamīśam

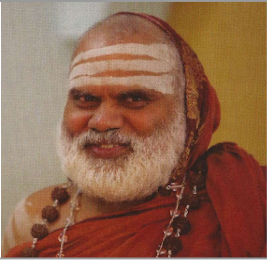
sakalamalaharam vākyaṃānandakandam ||6||

3-6 Those persons who daily and regularly read or hear with due concentration and devotion this treatise called Adhyatma Ramayan which is pristine pure, sublime and has the divine sanctity i.e. sanction, approval, endorsement, of the various Puranas, become free of sins and attain the exalted state of reaching of Lord Hari i.e., get emancipation and liberation from the birth and death cycle. If any one wishes to get liberation from the shackles of this mundane world, then he should regularly read with devotion and reverence this Adhyatma Ramayan daily. Those people who listen to it regularly daily, get the fruit i.e. reward, equivalent to donating millions of cows. Having emerged from the mountain represented by Shiva and flowing in i.e., merging with the Ram-like ocean, this river represented by Adhyatma Ramayan purifies all the 3 worlds namely subterranean, terrestrial, celestial. Once upon a time, on the summit of Mt. Kailash, in an auspicious palace which had the splendor and majesty equivalent to hundreds of suns, was seated the Ishvara with the three eyes i.e., Lord Shiva on a gem-studded throne in a meditative posture surrounded or served by a crowd of Siddhas. He is always fearless, is the remover of all sins or one who literally eats away all sins and evils, is the root of all bliss, peace and tranquility, and is the Ishvara of all the Gods. On his left was seated Maa Parvati, the daughter of King Giri (the king of mountains). She said the following words most humbly, prayerfully and full of devotion.

पार्वत्युवाच

नमोऽस्तु ते देव जगन्निवास सर्वात्मदृक् त्वं परमेश्वरोऽसि ।

पृच्छामि तत्त्वं पुरुषोत्तमस्य सनातनं त्वं च सनातनोऽसि ॥ ७ ॥

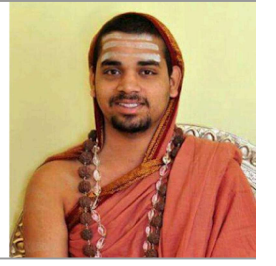


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गोप्यं यदत्यन्तमनन्यवाच्यं वदन्ति भक्तेषु महानुभावाः ।
 तदप्यहोऽहं तव देव भक्ता प्रियोऽसि मे त्वं वद यत्तु पृष्टम् ॥ ८ ॥
 ज्ञानं सविज्ञानमथानुभक्तिवैराग्ययुक्तं च मितं विभास्वत् ।
 जानाम्यहं योषिदपि त्वदुक्तं यथा तथा ब्रूहि तरन्ति येन ॥ ९ ॥
 पृच्छामि चान्यच्च परं रहस्यं तदेव चाग्रे वद वारिजाक्ष ।
 श्रीरामचन्द्रेऽखिललोकसारे भक्तिर्दृढा नौर्भवति प्रसिद्धा ॥ १० ॥

pārvatīyuvāca

namo'stu te deva jagannivāsa sarvātmadr̥k tvaṃ parameśvaro'si |
 p̄rcchāmi tattvaṃ puruṣottamasya sanātanaṃ tvaṃ ca sanātano'si ||7||
 gopyaṃ yadatyantamananyavācyaṃ vadanti bhakteṣu mahānubhāvāḥ |
 tadapyaho'haṃ tava deva bhaktā priyo'si me tvaṃ vada yattu p̄ṣṭam ||8||
 jñānaṃ savijñānamathānubhaktivairāgyayuktaṃ ca mitaṃ vibhāsvat |
 jānāmyahaṃ yoṣidapi tvaduktaṃ yathā tathā brūhi taranti yena ||9||
 p̄rcchāmi cānyacca paraṃ rahasyaṃ tadeva cāgre vada vārijākṣa |
 śrīrāmacandre'khilalokasāre bhaktird̄ṛḥā naurbhavati prasiddhā ||10||

7-10. Parvati said, 'Oh Lord! Oh the shelter of the world! I bow before you with folded hands. You are a witness of the inner thoughts of all, and are the supreme Lord. I want to ask about the elementary, eternal and absolute truth about Sri Purushottam i.e., the best amongst the Lords because you are also eternal and the Truth. Great souls disclose to their very enthusiastic followers even the greatest of secrets which are not fit to be divulged to others. Oh Lord! I am also your devotee; you are most dear to me. Hence, describe all that I had asked you. That wisdom or knowledge or awareness which helps a person to cross over this delusionary mundane world-like ocean—a knowledge which is self illuminating and self gleaming, which is dipped in devotion and renunciation, and which leads to self realization—please narrate it to me with logic and expertise using a simple language and few words so that I can easily understand it in spite of my being a woman (who is not supposed to be so proficient in such easy comprehensions regarding metaphysics and spiritual matters). Oh the lotus-eyed one (Lord Shiva)! I ask you one most secret of mysteries; please describe first. It is well established that spotless pure, uncorrupted devotion, true dedication and submission for Sri Ram who is the essence of all the worlds is like a strong and sturdy boat for crossing his ocean-like mundane world.

भक्तिः प्रसिद्धा भवमोक्षणाय नान्यत्ततः साधनमस्ति किञ्चित् ।
 तथापि हृत्संशयबन्धनं मे विभेत्तुमर्हस्यमलोक्तिभिस्त्वम् ॥ ११ ॥
 वदन्ति रामं परमेकमाद्यं निरस्तमायागुणसम्प्रवाहम् ।
 भजन्ति चाहर्निशमप्रमत्ताः परं पदं यान्ति तथैव सिद्धाः ॥ १२ ॥
 वदन्ति केचित्परमोऽपि रामः स्वाविद्यया संवृतमात्मसञ्ज्ञम् ।

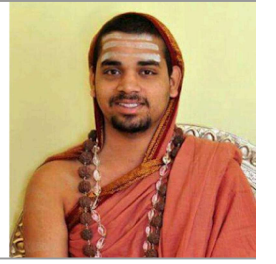


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जानाति नात्मानमतः परेण सम्बोधितो वेद परात्मतत्त्वम् ॥ १३ ॥



यदि स्म जानाति कुतो विलापः सीताकृतेऽनेन कृतः परेण ।
जानाति नैवं यदि केन सेव्यः समो हि सर्वैरपि जीवजातैः ॥ १४ ॥
अत्रोत्तरं किं विदितं भवद्भिः तद्ब्रूत मे संशयभेदि वाक्यम् ॥ १५ ॥

bhaktiḥ prasiddhā bhavamokṣaṇāya nānyattataḥ
sāadhanamasti kiñcit |

tathāpi hr̥tsaṁśayabandhanaṁ me
vibhettumarhasyamaloktibhistvam ||11||

vadanti rāmaṁ paramekamādyam
nirastamāyāguṇasampravāham |

bhajanti cāharnīsamapramattāḥ paraṁ padaṁ yānti
tathaiva siddhāḥ ||12||

vadanti kecitparamo'pi rāmaḥ svāvidyayā
saṁvṛtamātmasaṅjīnam |

jānāti nātmānamataḥ pareṇa sambodhito veda
parātmatattvam ||13.||

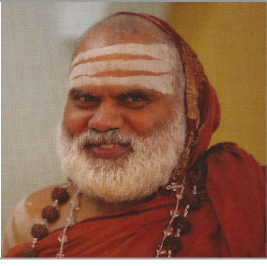
yadi sma jānāti kuto vilāpaḥ sītākṛte'nena kṛtaḥ pareṇa |

jānāti naivaṁ yadi kena sevyāḥ samo hi sarvairapi jīvajātaiḥ ||14||

atrottaraṁ kiṁ viditaṁ bhavadbhiḥ tadbrūta me saṁśayabhedi vākyaṁ ||15||

11-15. To free oneself from the shackles of this mundane, artificial world, devotion, submission and worship are the only famed way i.e., medium, instrument. There is no better way to do it than this. In Spite of that, please pierce the sac of i.e., remove doubts/confusions in my heart with your pure spike-like words. The Siddhas who are devoid of mistakes i.e., who do not commit errors and have no faults and are wise, call Sri Ram the most exalted, supreme Being, matchless means without a second or parallel, the primordial cause of all that exists, and as being beyond the attributes associated with Nature, while at the same time they attain the supreme state of his holy feet by worshipping and adoring him day and night. But some say that despite being the supreme, absolute Lord Brahma, Sri Ram did not realize (i.e., became aware of) the nature of his true self because of being covered i.e..enveloped, encased, sheathed by Maya and his delusion creating powers. That is why he had to listen to discourses of the spiritual teachings, preachings by his Guru Vashistha and others in order to understand/realize the truth about his own real self. [Note :-This discourse between Sri Ram and his Guru Vashistha forms the text of the treatise called 'Yoga Vashistha'] Hence, I want to know that if he was aware about the elementary truth of existence and the truthful, real nature of the pure-self, why then did he woefully grieve deeply for Sita so much? And if he was not a self-realized and attained soul, then he was like other ordinary, mortal beings. Why then should he be worshiped, adored and honored? What is your opinion on this matter, please tell me in a language consisting of simple words so that my doubts and confusions are dispelled'.

(Will Continue...)

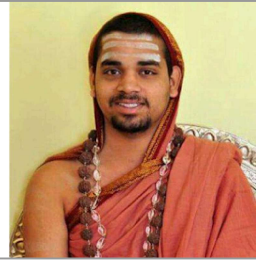


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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya Chapter 5 - Sannyāsayogaḥ

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॥

sparśāṅkṛtvā 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 ॥

ōm 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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