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ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे बालकाण्डम्

॥ प्रथमः सर्गः ॥

॥ राम हृदयम् ॥

श्रीमहादेव उवाच

धन्यासि भक्तासि परात्मनस्त्वं यज्ज्ञातुमिच्छा तव रामतत्त्वम् ।

पुरा न केनाप्यभिचोदितोऽहं वक्तुं रहस्यं परमं निगूढम् ॥ १६ ॥

त्वयाद्य भक्त्या परिनोदितोऽहं वक्ष्ये नमस्कृत्य रघूत्तमं ते ।

रामः परात्मा प्रकृतेरनादि- रानन्द एकः पुरुषोत्तमो हि ॥ १७ ॥

स्वमायया कृत्स्नमिदं हि सृष्ट्वा नभोवदन्तर्बहिरास्थितो यः ।

सर्वान्तरस्थोऽपि निगूढ आत्मा स्वमायया सृष्टमिदं विचष्टे ॥ १८ ॥

जगन्ति नित्यं परितो भ्रमन्ति यत्सन्निधौ चुम्बकलोहवद्धि ।

एतन्न जानन्ति विमूढचित्ताः स्वाविद्यया संवृतमानसा ये ॥ १९ ॥

śrīmahādeva uvāca

dhanyāsi bhaktāsi parātmanastvaṃ yajñātumicchā tava
rāmatattvaṃ |

purā na kenāpyabhicodito'haṃ vaktuṃ rahasyaṃ
paramaṃ nigūḍham ||16||

tvayādyā bhaktyā parinodito'haṃ vakṣye namaskṛtya
raghūttamaṃ te |

rāmaḥ parātmā prakṛteranādi- rānanda ekaḥ puruṣottamo
hi ||17||

svamāyayā kṛtsnamidaṃ hi sṛṣṭvā
nabhovadantarbahirāsthito yaḥ |

sarvāntarastho'pi nigūḍha ātmā svamāyayā sṛṣṭamidaṃ
vicaṣṭe ||18||

jaganti nityaṃ parito bhramanti yatsannidhau cumbakalohavaddhi |

etanna jānanti vimūḍhacittāḥ svāvidyayā saṃvṛtamānasā ye ||19||

Parameshvara said, 'Oh Parvati! You are the blessed one. You are a great devotee of the supreme, absolute, that you wish to know about the essential or elementary truth about the true nature of Sri Rama. Before this, no one had asked me to describe his most difficult and concealed

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji





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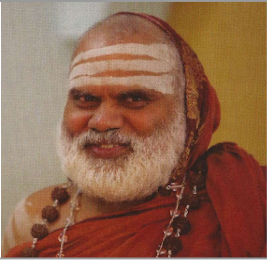
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secret. Today you have earnestly asked me with due reverence. Hence, I shall answer your questions after praying and paying salutation to Sri Ram (who is the best in the family of Raghu). Sri Rama is without doubt beyond Nature, is without a beginning, is a treasury of bliss, peace and tranquility, is matchless and peerless, and is the best and most supreme, exalted absolute Sri Rama (who had manifested himself as the best human that ever existed on this earth). He has created this world out of his own Maya (power of creating delusions; cosmic creative energy) and is present inside and outside of it like the sky– space, void— i.e., he surrounds all and is surrounded by all. He lives inside all creatures in the form of a microcosmic soul or Atma, from where he governs i.e., controls, moves, administers this world. Even as an inert piece of iron becomes active when in contact with or being in the vicinity of a magnet, so does this world always moves around roams, wanders aimlessly by the mere wish or influence of his delusion creating powers called Maya. Those idiots or ignorant ones whose hearts intellect, discriminatory powers are covered by a sheath of ignorance induced by delusions do not recognise that supreme, absolute soul called 'Sri Rama'.

स्वाज्ञानमप्यात्मनि शुद्धबुद्धे स्वारोपयन्तीह निरस्तमाये ।
 संसारमेवानुसरन्ति ते वै पुत्रादिसक्ताः पुरुकर्मयुक्ताः ॥ २० ॥
 यथाऽप्रकाशो न तु विद्यते रवौ ज्योतिःस्वभावे परमेश्वरे तथा ।
 विशुद्धविज्ञानघने रघूत्तमेऽविद्या कथं स्यात्परतः परात्मनि ॥ २१ ॥
 यथा हि चाक्षणा भ्रमता गृहादिकं विनष्टदृष्टेर्भ्रमतीव दृश्यते ।
 तथैव देहेन्द्रियकर्तुरात्मनः कृते परेऽध्यस्य जनो विमुह्यति ॥ २२ ॥
 नाहो न रात्रिः सवितुर्यथा भवेत् प्रकाशरूपाव्यभिचारतः क्वचित् ।
 ज्ञानं तथाज्ञानमिदं द्वयं हरौ रामे कथं स्थास्यति शुद्धचिद्घने ॥ २३ ॥
 तस्मात्परानन्दमये रघूत्तमे विज्ञानरूपे हि न विद्यते तमः ।
 अज्ञानसाक्षिण्यरविन्दलोचने मायाश्रयत्वान्न हि मोहकारणम् ॥ २४ ॥
 अत्र ते कथयिष्यामि रहस्यमपि दुर्लभम् ।
 सीताराममरुत्सूनुसंवादं मोक्षसाधनम् ॥ २५ ॥

svājñānamapyātmani śuddhabuddhe svāropayantīha nirastamāye |
 saṃsāramevānusaranti te vai putrādisaktāḥ purukarmayuktāḥ ||20||
 yathā'prakāśo na tu vidyate ravau jyotiḥsvabhāve parameśvare tathā |
 viśuddhavijñānaghane raghūttame'vidyā katham syātparataḥ parātmani ||21||
 yathā hi cākṣṇā bhramatā gṛhādikaṃ vinaṣṭadṛṣṭerbhramatīva dṛśyate |
 tathaiva dehendriyakarturātmanaḥ kṛte pare'dhyasya jano vimuhyati ||22||
 nāho na rātriḥ savituryathā bhavet prakāśarūpāvyabhicārataḥ kvacit |
 jñānaṃ tathājñānamidaṃ dvayaṃ harau rāme katham sthāsyati śuddhacidghane ||23||

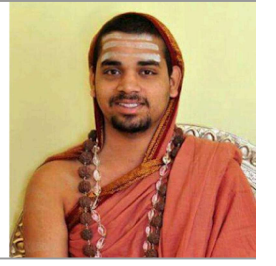


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tasmātparānandamaye raghūttame vijñānarūpe hi na vidyate tamaḥ |
ajñānasākṣīnyaravindalocane māyāśrayatvānna hi mohakāraṇam ||24||
atra te kathayiṣyāmi rahasyamapi durlabham |
sītārāmamarutsūnusamvādaṃ mokṣasādhanam ||25||

Those fools and ignorant ones impose their ignorance and stupidity even on the Ishvara, who is beyond delusions, and who is most pure and most wise i.e., they consider him to be as ignorant and stupid as themselves. Such lowly fools who are always preoccupied in (in love with by) wife and sons i.e., worldly ties, remain busy in various worldly deeds, as a result of which they always remain dumped in the cycle of birth and death in this mundane, artificial, delusionary world.

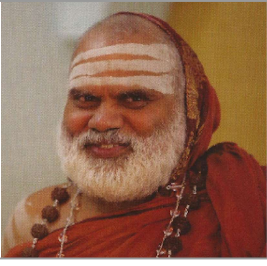
Those ignorant and stupid fools do not recognise the supreme Soul called Sri Rama who resides in their heart even as they are not aware of the wooden corset of beads lying around their necks which is why they cast slander and doubt on Ishvara. As a matter of fact, like darkness cannot exist inside the sun, ignorance too cannot survive or live inside or in the presence of, or with reference to the most exalted, supreme and absolute Parmeshwara, who is the most exalted and supreme Soul (Parmatma) called Sri Rama, who is the best in King Raghu's family. Who is beyond Nature, who is the treasury or abode of the most purest of knowledge, and is an embodiment of enlightenment and wisdom.

Even as the walls of a room and other objects seem to go round and round in circles in front of the eyes when one spins around, the people similarly accuse the Atma for the good or bad effects of deeds done by their bodies and sense organs, and thereby get trapped in a whirlpool of illusions. They are misled to think that their Atma is doing those deeds and is therefore responsible for its fruits or rewards. The fact is quite the contrary. Even as the glory and illumination of the sun is never violated or undermined and there is no distinction between or existence of day and night with it for it remains uniformly illuminated notwithstanding whether it is day or night, how can both 'Gyan' i.e., light of knowledge, wisdom, enlightenment and 'Agyan' i.e., darkness of ignorance, stupidity, illusions and doubts live or exist simultaneously in Sri Rama who is the treasure of pure consciousness.

Hence, there is not even a fraction i.e., an iota of ignorance, confusion or doubt in Sri Rama, who is an embodiment of supreme bliss, peace and tranquility, who is a treasury of enlightenment and true knowledge, who is a witness to the existence of ignorance, and is lotus-eyed. Since he is the creator and therefore the Lord of Maya (delusions), the latter cannot attract means trap, overcome him.

Oh Parvati! On this subject, I shall tell you the conversation between Sita, Sri Rama and Hanuman which is a medium of attaining emancipation and liberation, and which is a great secret and very difficult to know.

पुरा रामायणे रामे रावणं देवकण्ठकम् ।
हत्वा रणे रणश्लाघी सपुत्रबलवाहनम् ॥ २६ ॥

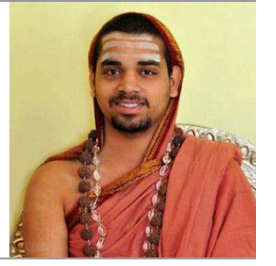


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सीतया सह सुग्रीवलक्ष्मणाभ्यां समन्वितः ।
 अयोध्यामगमद्रामो हनूमत्प्रमुखैर्वृतः ॥ २७ ॥
 अभिषिक्तः परिवृतो वसिष्ठाद्यैर्महात्मभिः ।
 सिंहासने समासीनः कोटिसूर्यसमप्रभः ॥ २८ ॥
 दृष्ट्वा तदा हनूमन्तं प्राञ्जलिं पुरतः स्थितम् ।
 कृतकार्यं निराकाङ्क्षं ज्ञानापेक्षं महामतिम् ॥ २९ ॥
 रामः सीतामुवाचेदं ब्रूहि तत्त्वं हनूमते ।
 निष्कल्मषोऽयं ज्ञानस्य पात्रं नो नित्यभक्तिमान् ॥ ३० ॥
 तथेति जानकी प्राह तत्त्वं रामस्य निश्चितम् ।
 हनूमते प्रपन्नाय सीता लोकविमोहिनी ॥ ३१ ॥

सीतोवाच

रामं विद्धि परं ब्रह्म सच्चिदानन्दमद्वयम् ।
 सर्वोपाधिविनिर्मुक्तं सत्तामात्रमगोचरम् ॥ ३२ ॥
 आनन्दं निर्मलं शान्तं निर्विकारं निरञ्जनम् ।
 सर्वव्यापिनमात्मानं स्वप्रकाशमकल्मषम् ॥ ३३ ॥
 purā rāmāyaṇe rāme rāvaṇaṃ devakaṅṭakam |
 hatvā raṇe raṇaślāghī saputrabalavāhanam ||26||
 sītayā saha sugrīvalakṣmaṇābhyāṃ samanvitaḥ |
 ayodhyāmagamadrāmo hanūmatpramukhairvṛtaḥ ||27||
 abhiṣiktaḥ parivṛto vasiṣṭhādyairmahātmaabhiḥ |
 siṃhāsane samāsīnaḥ koṭisūryasamaprabhaḥ ||28||
 dṛṣṭvā tadā hanūmantam prāñjaliṃ purataḥ sthitam |
 kṛtakāryaṃ nirākāṅkṣaṃ jñānāpekṣaṃ mahāmatim ||29||
 rāmaḥ sītāmuvedamaṃ brūhi tattvaṃ hanūmate |
 niṣkalmaṣo'yaṃ jñānasya pātraṃ no nityabhaktimān ||30||
 tatheti jānakī prāha tattvaṃ rāmasya niścitam |
 hanūmate prapannāya sītā lokavimohinī ||31||

sītovāca

rāmaṃ viddhi paraṃ brahma saccidānandamadvayam
 sarvopādhivinirmuktaṃ sattāmātramagocaram ||32||
 ānandaṃ nirmalaṃ śāntaṃ nirvikāraṃ nirañjanam |
 sarvavyāpinamātmānaṃ svaprakāśamakalmaṣam ||33||

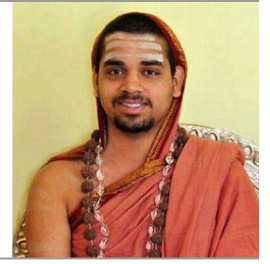


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In an earlier era, during one of Sri Ram's incarnation when he had slayed the demon Ravana—who was like a thorn for the Gods—along with his sons, army and climb, had then returned to Ayodhya accompanied by Sita, Sugriv, Laxmana, Hanuman and other monkeys, he was crowned there as the king emperor of Ayodhya and—surrounded by Vashistha and other

sages and seers—he sat on the throne and looked as splendid and glorious as crores of suns



At that time, Hanuman—who had finished all the services assigned to him and did not want anything in return as a reward for his services, and who was wise and eager to learn and acquire, acquainted with Gyan, the knowledge of the supreme, absolute truth; the elementary truth or essence of existence—stood before him with folded hands.

Seeing him, Sri Rama said to Matha Sita, 'Oh Sita! Hanuman is greatly devoted and dedicated to both of us, he is without sins i.e He is pure, righteous and without any conceit or deceit in his mind and is worthy of acquiring the true, essential, supreme, absolute knowledge called 'Gyan'. Therefore, you should teach him the elementary and essential truths about my true nature'.

Then Sita, who is the daughter of Janaka and who casts her delusionary spell on the world, said 'all right' to Sri Rama and began to narrate the essence of Sri Rama i.e., Sri Rama's essential, truthful nature and form as being a manifestation or image of the macrocosmic supreme Soul called Parmatma to Hanuman who had sought their (Sri Rama's and Matha Sita's) refuge in search of true knowledge.

Matha Sita said, 'Oh son Hanuman! You should recognise Sri Rama as the supreme Brahman who is the sublime, real, truthful, matchless, peerless supreme Soul and who is the treasury, abode of eternal bliss, happiness, peace and tranquility. Without doubt he is devoid of i.e., beyond the scope or realm of any or all honors or attributes, is the only and exclusive authority, is not the subject matter of mind, intellect and sense organs i.e., they cannot comprehend him, is a treasury of bliss, joy, peace and tranquility, is most pure and holy, is without any faults and criticism, is Niranjana (faultless, free from all delusions), is all-pervading, omnipresent, self-illuminated and a Parmatma (i.e., the supreme Soul) who is without any sins, blemishes or evils (i.e., is without unrighteousness and impropriety of any kind).

(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.

1

श्री भगवानुवाच--

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥१॥

śrī bhagavānurvāca--

anāśrita: karmaphalaṃ kāryaṃ karma karoti yaḥ |

sa saṁnyāsī ca yogī ca na
niragnirna cākriyaḥ ||1||



He who desires the fruits of actions is dependent thereon; but different from him is the person in question; he is not dependent on the fruits of actions. He who is thus free from a desire for the fruits of actions and performs action, such as the Agnihotra asa nitya karma— not as a kama karma as a means of attaining some immediate specific end in view— he who performs actions thus is superior to those who

perform actions in a different spirit. With a view to impress this truth, Śrī Kṛṣṇa says that he is a Sannyasin and a Yogin. He should be regarded as possessing both the aspects, the aspects of renunciation and steadfastness of mind. Not that person alone should be regarded as a Sannyasin and a Yogin who is without fire and without action, who neither lights sacrificial fires nor engages in other actions such as severity and the like which require no help of sacrificial fires.

Question : In the sruti and smriti and also in yogasastra, it is simply taught that a Sannyasin is one who is without action and fire. How is it that the Ishvara teaches here a strange doctrine that he who lights fire and performs actions is a Sannyasin ?

Explanation : this is not to be regarded as a fault; for it is intended to represent a devotee to action as Sannyasin in a secondary sense of the two terms. He is regarded as a Sannyasin because of this renunciation of the thoughts concerning the fruits of the action; and that person is regarded as a Yogi because his action is performed as a means of attaining to yoga because he abandons



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thoughts concerning the fruits of actions as causing unsteadiness of mind. Thus, it is only in a secondary sense that two terms are applied to him.

2

यं संन्यासमिति प्राहुः योगं तं विद्धि पाण्डव ।

न ह्यसंन्यस्तसङ्कल्पः योगी भवति कश्चन ॥२॥

yaṃ saṃnyāsamiti prāhuḥ yogaṃ taṃ viddhi pāṇḍava |

na hyasaṃnyastasaṅkalpaḥ yogī bhavati kaścana ||2||

Now understand that the Yoga, which consists in performance of action, is that which those who are versed in the sruti and in smruti declare to be sannyasin. The true renunciation which consists in the forsaking of all action as well as its fruit.

Question : On what point of similarity between Karma Yoga which consists in the performance of action and the pure Sanyasa Which consists in self control from action is the representation of identity of the former with the one based in latter ?

Explanation : There is of course a certain amount of similarity between karma yoga and sannyasa so far as is concerned. For the person who is a pure sannyasi, who has renounced all the actions as well as their results, abandons thoughts concerning all actions and their fruits, those thoughts causing the desires which impel one to action. A follower of karma yoga too, renounces thoughts or results while he performs actions. Ishvara teaches in the following words: No devotee to action who has not given up the thought of reward can be a yogi, a man's steadfastness for the thought of reward causes unsteadiness of mind. That is to say, that devotee to action who has given up all thoughts of reward will become a yogi, a man of steadfastness, a steady minded man, in as much as all thought of reward which is the cause of unsteadiness has been given up.

3

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव, शमः कारणमुच्यते ॥३॥

āruruḥṣormuneryogaṃ karma kāraṇamucyate |

yogārūḍhasya tasyaiva, śamaḥ kāraṇamucyate ||3||

For a muni who has given up the fruit of action, and who wishes to attain yoga— who has not already risen to it, who is unable to remain steady in Dhyana yoga—karma is said to be the means of attaining his end. For the same muni on the other hand when he has attained to yoga- the abstaining from all action-is said to be the means of attaining his end. The more thoroughly he abstains from action, the more free he is from trouble, the more the senses are controlled and the more steadfast his mind remains. Then he becomes a Yogarudha, one who has attained Yoga. Accordingly it is said in the Mahabharata: “For a Brahmana there is no wealth equal to this, namely



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knowledge of oneness and homogeneity of Brahman in all creatures, truthfulness, character, steadiness, harmlessness, straightforwardness and renunciation of the several actions.

4

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥४॥

yadā hi nendriyārthaṣu na karmasvanuṣajjate |
sarvasaṅkalpasamnyāsī yogārūḍhastadocyate ||4||

When a yogi keeps his mind steadfast, feels no attachment for the objects of the senses such as sound not thinks that he has to do any action— whether nitya or naimittika or kamyā or pratishiddha – regarding it has of no use to him; and when he has learned to habitually renounce all thoughts which give rise to desires for objects of this world and of the next, then he is said to have become a Yogarudha, to be one who has attained to Yoga. The words “renouncing all thoughts” imply that all desires as well as all actions should be renounced. For, all desires spring from thoughts, as the smṛiti says:

“Verily desire springs from thought and of thought yajnas are born. “O Desire, I know where the root lies. The art born of thought yajnas. I shall not think of thee, and thou shalt cease to exist as well as the root.”

On the abandonment of all desires, the abandonment of all actions necessarily follows, as passages in the sruti like the following show: “Whatever forms the object of desire, that he wills and whatever he will, that he acts.”

Reasoning also leads to the same condition. For on surrendering all thoughts, I cannot move at all. Therefore, by saying that the aspirant should renounce all thoughts, Ishvara implies that he should abandon all desires and all actions as well. When a man has attained to Yoga, then the self is raised by the self from out of the numerous evils of samsara.

5

अद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुः आत्मैव रिपुरात्मनः ॥५॥

addharedātmanātmānaṃ nātmānamavasādayet |
ātmaiva hyātmano bandhuḥ ātmaiva ripurātmanaḥ ||5||

Let a man lift up himself who is drowned in the ocean of samsara, then practice and attain yoga. Let him not lower himself; for he alone is the friend of himself. There is indeed no other friend that can lead to liberation from samsara; may the so called friend is only inimical to him who seeks liberation, as the former forms an object of affection, which is the cause of bondage. Hence the emphasis he alone is the friend of himself. And he alone is the enemy of himself. The other enemy who is outside is made by the enemy only by himself. Hence the emphasis he alone is the enemy



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of himself. It has been said that he alone is the friend of himself, he alone is the enemy of himself. Now it may be asked, what sort of a man is the friend of himself and what sort of a man is the enemy of himself ?

6

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६॥

bandhurātmātmanastasya yenātmaivātmanā jitaḥ |
anātmanastu śatrutve vartetātmaiva śatruvat ||6||

His self is the friend of himself who is self-controlled, who has brought under control the aggregate of the body and the senses. But in the case of a man who is not self-controlled, his own self does injury to himself, just as any external foe may do injury to him.

7

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥

jitātmanah prasāntasya paramātmā samāhitaḥ |
śītoṣṇasukhadu:kheṣu tathā mānāpamānayoḥ ||7||

When a man has subdued the aggregate of the body and the senses, when his mind is tranquil, when he has renounced all actions, then the Supreme Self actually becomes his own Self

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

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