



# Voice of Jagadguru

advaitam paramanandam



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## ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे बालकाण्डम्

॥ प्रथमः सर्गः ॥

॥ राम हृदयम् ॥

ततो रामः स्वयं प्राह हनूमन्तमुपस्थितम् ।  
शृणु तत्त्वं प्रवक्ष्यामि ह्यात्मानात्मपरात्मनाम् ॥ ४४ ॥

tato rāmaḥ svayaṃ prāha  
hanūmantamupasthitam |  
śṛṇu tattvaṃ pravakṣyāmi  
hyātmānātmaparātmanām ||44||

आकाशस्य यथा भेदस्त्रिविधो दृश्यते महान् ।  
जलाशये महाकाशस्तदवच्छिन्न एव हि ।  
प्रतिबिम्बाख्यमपरं दृश्यते त्रिविधं नभः ॥ ४५ ॥

ākāśasya yathā bhedastrividho dṛśyate mahān |



jalāśaye mahākāśastadavacchinna eva hi |  
pratibimbākhyamaparaṃ dṛśyate trividhaṃ  
nabhaḥ ||45||



बुद्ध्यवच्छिन्नचैतन्यमेकं पूर्णमथापरम् ।  
आभासस्त्वपरं बिम्बभूतमेवं त्रिधा चितिः ॥ ४६ ॥  
buddhyavacchinnacaitanyamekaṃ  
pūrṇamathāparam |  
ābhāsastvapaṃ bimbabhūtamevaṃ tridhā  
citiḥ ||46||

साभासबुद्धेः कर्तृत्वमविच्छिन्नेऽविकारिणि ।  
साक्षिण्यारोप्यते भ्रान्त्या जीवत्वं च तथा बुधैः ॥ ४७ ॥  
sābhāsabuddheḥ kartṛtvamavicchinne'vikāriṇi |

sākṣiṇyāropyate bhrāntyā jīvatvaṃ ca tathā budhaiḥ ||47||



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आभासस्तु मृषा बुद्धिरविद्याकार्यमुच्यते ।  
 अविच्छिन्नं तु तद्ब्रह्म विच्छेदस्तु विकल्पतः ॥ ४८ ॥  
 ābhāsastu mṛṣā buddhiravidyākāryamucyate |  
 avicchinnam tu tadbrahma vicchedastu vikalpataḥ ||48||  
 अविच्छिन्नस्य पूर्णेन एकत्वं प्रतिपाद्यते ।  
 तत्त्वमस्यादिवाक्यैश्च साभासस्याहमस्तथा ॥ ४९ ॥  
 avicchinnasya pūrṇena ekatvam pratipādyate |  
 tattvamasyādivākyaīśca sābhāsasyāhamastathā ||49||

ऐक्यज्ञानं यदोत्पन्नं महावाक्येन चात्मनोः ।  
 तदाऽविद्या स्वकार्यैश्च नश्यत्येव न संशयः ॥ ५० ॥  
 aikyajñānaṃ yadotpannaṃ mahāvākyaena cātmanoḥ |  
 tadā'vidyā svakāryaiśca naśyatyeva na saṃśayaḥ ||50||

एतद्विज्ञाय मद्भक्तो मद्भावायोपपद्यते ।  
 मद्भक्तिविमुखानां हि शास्त्रगर्तेषु मुह्यताम् ।  
 न ज्ञानं न च मोक्षः स्यात्तेषां जन्मशतैरपि ॥ ५१ ॥  
 etadvijñāya madbhakto madbhāvāyopapadyate |  
 madbhaktivimukhānāṃ hi śāstragarteṣu muhyatām |  
 na jñānaṃ na ca mokṣaḥ syātteṣāṃ janmaśatairapi ||51||

इदं रहस्यं हृदयं ममात्मनो मयैव साक्षात्कथितं तवानघ ।  
 मद्भक्तिहीनाय शठाय न त्वया दातव्यमैन्द्रादपि राज्यतोऽधिकम् ॥ ५२ ॥  
 idaṃ rahasyaṃ hṛdayaṃ mamātmano mayaiiva sāksātkathitaṃ tavānagha |  
 madbhaktihīnāya śaṭhāya na tvayā dātavyamaindrādapi rājyato'dhikam ||52||

After that, Sri Ram himself addressed Hanuman who was standing in front of him, I shall tell you the essential truth of Atma (microcosmic soul, pure consciousness), Anatma (not related to the soul) and Parmatma (the supreme macrocosmic soul or pure consciousness or supreme reality/truth). Listen carefully. In a body of water (e.g., a lake), three different aspects (types) of space (sky) are clearly evident (visible) — first is the Mahakash (the space which is all-pervading and omnipresent), the second is water specific sky (the sky or space limited to that particular body of water) and the third is Pratibimb (प्रतिबिम्ब = the sky which is reflected from that water body's surface)



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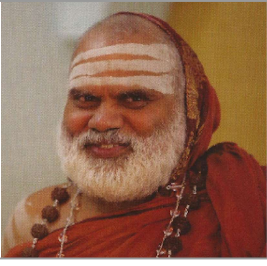


Similarly, consciousness = the conscious soul, the living aspect of creation; the supreme reality/truth; God is also of three types one that pervades and is inherent to the intellect and discriminatory faculty, the second is that which is all-pervading and complete in all respects' and the third is that which is reflected from the intellect and discrimination faculty of the creatures which is called image or shadow 'Chetan' means the mind, the intellect and discrimination sometimes is misled to treat as divine or holy something or someone which in actual fact is not, while it may regard something or someone as being not holy or divine whereas in actual fact it is. This is an illusion which is called 'shadow or reflection' of the truth. An image is always the reverse reflection of the original. Out of the three, the mind and intellect is activated by the influence of the third type of Chetan' only' (ie., by the illusion or shadow of the actual thing. This illusion governs the action taken by the mind and intellect of the creature). But the foolish, Ignorant ones think, out of their delusions and ignorance, that the uniform, faultless, eternally truthful soul is both the doer as well as the enjoyer of the fruits or rewards of the deeds or actions. In fact, the supreme Soul has nothing to do with it. It is only due to the delusions that the mind and intellect think that the 'soul' or 'Atma' does this or that. That which we call 'Jiva' the living being, the soul, pure consciousness has no shadow or reflected 'Chetan' because reflection or shadow is always illusionary and misleading. Ignorance causes the deceptive and misleading sense of being wise, knowing and intelligent. The supreme Soul is without a part or it cannot be fractioned, divided or differentiated in two or more parts; hence to consider it as being more than one indivisible entity is erroneous and fallacious, and is also due to this ignorant intellectual exercise. This is the reason why the indivisible soul or the 'self' is regarded synonymous with the "Soul" and the former is addressed with qualifying adjectives used for the latter (in order to establish uniformity or oneness between the two).

When one acquires the awareness of the basic, elementary truth of oneness of the soul (of the creature, the 'Jiva') and the supreme Soul (of the Parmatma) by understanding the implications of the great Mahavakyas' (the great truths enunciated by the Vedas), at that moment (i.e., in such an eventuality) ignorance along with its delusionary effects and incumbent actions indeed become defunct (or destroyed)-there is no doubt about it. My devotee having understood or realized the truth behind my essential form, nature or being becomes eligible to become one with me means attain that supreme state where the soul merges with the supreme Soul. But those people who abandon my 'Bhakti' i.e., devotion, worship, dedication, surrender, refuge, shelter in me and fall in the deep pit of scriptural knowledge, do not get to know that truth (Gyan), nor are they able to have emancipation and liberation. Oh the faultless and sinless one! This top secret knowledge or mystery is like my heart, for I am nothing else but another form of the soul-what more, it is me myself who have told you all this. Even if you are enticed with a bait of getting wealth which is equal to or more than the kingdom of Indra means the kingdom of Gods, you must not tell this means the above secret or mystery to a wicked, pervert and unscrupulous person'

(Will Continue...)

## Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

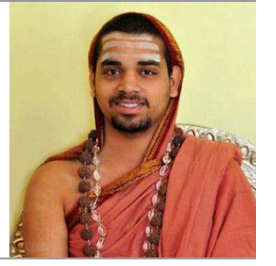


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## Chapter 6 - Dhyānayogaḥ

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

8

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।  
युक्त इत्युच्यते योगी समलोष्टाशकाञ्चनः ॥८॥  
xjñānavijñānatṛptātmā kūṭastho vijitendriyaḥ |  
yukta ityucyate yogī samaloṣṭāśakāñcanaḥ ||8||

When the Yogin is satisfied with knowledge of things as taught in the scriptures, and with wisdom, i.e., with the realization in his own experience of the things so taught then he is said to be a saint, he is said to have attained samadhi or steadfastness of mind.

9

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।  
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥९॥  
suhṛnmitrāryudāsīnamadhyasthadveṣyabandhuṣu |  
sādhuṣvapi ca pāpeṣu samabuddhirviśiṣyate ||9||

He is esteemed: He is the best among the Yogarudhas, among those who have attained to Yoga. [There is also another reading which means 'he is liberated'] Who is of the same mind: who thinks not of a man as to what he is or what he does. A 'good-hearted' man does good to another without expecting any. service in return; an 'indifferent' man is one who is partial to neither of two contending sides; a 'neutral' man is one who means well by both the contending sides. The righteous are those who follow the Sastras, and the unrighteous are those who resort to forbidden acts.

10

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।  
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥१०॥  
yogī yuñjīta satatamātmānaṃ rahasi sthitaḥ |  
ekākī yatacittātmā nirāśīraparigrahaḥ ||10||

Yogin: he who meditates. In seclusion; in a mountain cave, or the like. The words 'in seclusion' and 'alone' evidently show that he should resort to renunciation (samnyasa). Not only should he renounce the world when he practices Yoga, but he should also abandon all possessions.



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Now, in the sequel, the Lord proceeds to prescribe for him who practices Yoga particular modes of sitting, eating, recreation and the like as aids to Yoga, as also to define the characteristic marks of the man who has attained Yoga, and to describe the effects of Yoga and other particulars in connection with it.



11 & 12

शुचौ देशे प्रतिष्ठाप्य स्थिरमानमात्मनः

|

नात्युच्छ्रितं नातिनीचं  
चैलाजिनकुशोत्तरम् ॥११॥

तत्रैलाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः

|

उपविश्यासने युज्याद्योगमात्मविशुद्धये  
॥१२॥

śucau deśe pratiṣṭhāpya  
sthiramānamātmanaḥ |

nātyucchritaṃ nātinīcaṃ  
cailājīnakuśottaram ॥11॥

tatrailāgraṃ manaḥ kṛtvā  
yatacittendriyakriyaḥ |

upaviśyāsane

yuñjyādyogamātmaviśuddhaye ॥12॥

Cleanly: either naturally so, or made so by artificial improvements. Cloth, &c., should be spread on the seat in the reverse order of their enumeration here. He should withdraw the mind from all sense-objects before concentrating on it. The self: the antah-karana, the inner sense, the mind.

13 & 14

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥१४॥

samaṃ kāyaśirogrīvaṃ dhārayannacalaṃ sthiraḥ |

saṃprekṣya nāsikāgraṃ svaṃ diśaścānavalokayan ॥13॥

praśāntātmā vigatabhīrbrahmacārivrate sthitaḥ |

manaḥ saṃyamya maccitto yukta āsīta matparaḥ ॥14॥

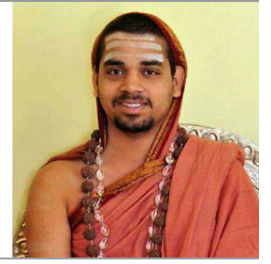


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An erect body may be in motion; hence the qualification 'still.' He is to gaze as it were on the tip of his nose. Here we have to understand the words 'as it were'; for, the Lord means to prescribe, not the very act of 'gazing on the tip of his nose', but the fixing of the eye-sight within (by withdrawing it from external objects); and this, of course, depends on the steadiness of mind. If, on the other hand, the very act of 'gazing on the tip of his nose' were meant here, then the mind would be fixed only there, not on the Self. As a matter of fact, the Yogin is to concentrate his mind on the Self, as will be taught in vi. 25, 'Making the mind dwell in the Self.' Wherefore the words 'as it were' being understood, 'gazing' means here 'the fixing of the eye-sight within.' The vow of godly life (Brahmachari-vrata) consists in doing service to the Guru, in eating of the food obtained by begging, &c. He should strictly observe the vows of godly life. He should also restrain the mind, i.e., repress its modifications. He should ever think of Me, the Paramesvara) the Supreme Lord. He should also regard Me as the Supreme. A lover may always think of a woman, but he never regards her as supreme. He regards either his sovereign, or Mahadeva (the Great God), as the case may be, as the Supreme. The Yogin, on the other hand, ever thinks of Me, and also regards Me as the Supreme Being.



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