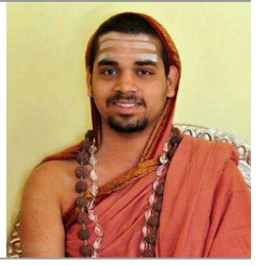


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ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे बालकाण्डम्

॥ प्रथमः सर्गः ॥

॥ राम हृदयम् ॥

श्रीमहादेव उवाच

एतत्तेऽभिहितं देवि श्रीरामहृदयं मया ।

अतिगुह्यतमं हृद्यं पवित्रं पापशोधनम् ॥ ५३ ॥

śrīmahādeva uvāca

etatte'bhihitam devi śrīrāmahrdayam mayā |

atiguhyatamam hrdayam pavitram pāpaśodhanam || 53||

साक्षाद्रामेण कथितं सर्ववेदान्तसङ्ग्रहम् ।

यः पठेत्सततं भक्त्या स मुक्तो नात्र संशयः ॥ ५४ ॥

sākṣādrāmeṇa kathitam sarvavedāntasaṅgraham |

yaḥ paṭhetsatataṁ bhaktyā sa mukto nātra saṁśayaḥ || 54||

ब्रह्महत्यादि पापानि बहुजन्मार्जितान्यपि ।

नश्यन्त्येव न सन्देहो रामस्य वचनं यथा ॥ ५५ ॥

brahmahatyādi pāpāni bahujanmārjitānyapi |

naśyantyeva na sandeho rāmasya vacanam yathā || 55||

योऽतिभ्रष्टोऽतिपापी परधनपरदारेषु नित्योद्यतो वा

स्तेयी ब्रह्मघ्नमातापितृवधनिरतो योगिवृन्दापकारी

यः सम्पूज्याभिरामं पठति च हृदयं रामचन्द्रस्य भक्त्या

योगीन्द्रैरप्यलभ्यं पदमिह लभते सर्वदेवैः स पूज्यम् ॥ ५६ ॥

yo'tibhraṣṭo'tipāpī paradhanaparadāreṣu nityodyato vā

steyī brahmaghnmatāpitṛvadhanirato yogivrṇdāpakārī

yaḥ sampūjyābhirāmaṁ paṭhati ca hrdayam rāmacandrasya bhaktyā

yogīndhairapyalabhyam padamiha labhate sarvadevaiḥ sa pūjyam || 56||



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इति श्रीमदध्यात्मरामायणे उमामहेश्वरसंवादे बालकाण्डे

श्रीरामहृदयं नाम प्रथमः सर्गः ॥ १॥

iti śrīmadadhyātmarāmāyaṇe umāmaheśvarasaṁvāde bālakāṇḍe

śrīrāmahr̥dayaṁ nāma prathamah̥ sargaḥ || 1||



Śri Mahadeva said: O Devi! I have communicated to you this Knowledge known as Śri Rama-hridayam which I once communicated to Hanuman. It is a highly guarded secret, a remedy for all sins, holy and heart-delighting. He who constantly studies with devotion this exposition given by Rāma, the Lord Incarnate Himself, will surely attain Moksha (liberation). The effect of horrifying sins like Brahmahatya (murder of a holy man) committed in numerous lives past, will all be destroyed by the devoted study of this-such is the definite declaration of Rāma Himself. A man may be an outcaste, a confirmed sinner- one ever given to the appropriation of other people's wealth and women, a thief, a murderer of holy men and one's parents, a persecutor of ascetics, if even he worships Śri Rāma and studies this Śri Rāma-hridayam with true devotion, he attains in this very life to a status which is difficult of achievement even for great Yogis.

॥ द्वितीयः सर्गः ॥

|| dviṭīyaḥ sargaḥ||

पार्वत्युवाच

धन्यास्म्यनुगृहीतास्मि कृतार्थास्मि जगत्प्रभो ।

विच्छिन्नो मेऽतिसन्देहग्रन्थिर्भवदनुग्रहात् ॥ १॥

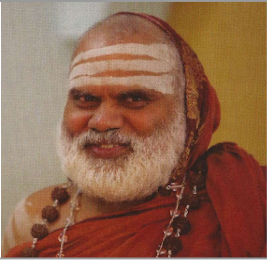
pārvatyuvāca

dhanyāsmyanugr̥hītāsmi kṛtārthāsmi jagatprabho |

vicchinno me'tisandehagranthirbhavadanugrahāt || 1||

त्वन्मुखाद्गलितं रामतत्त्वामृतरसायनम् ।

पिबन्त्या मे मनो देव न तृष्यति भवापहम् ॥ २॥

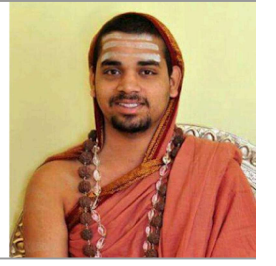


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tvanmukhādgalitaṃ rāmatattvāmṛtarasāyanam |
pibantyā me mano deva na tṛpyati bhavāpaham || 2||

श्रीरामस्य कथा त्वत्तः श्रुता सङ्क्षेपतो मया ।
इदानीं श्रोतुमिच्छामि विस्तरेण स्फुटाक्षरम् ॥ ३ ॥
śrīrāmasya kathā tvattaḥ śrutā saṅkṣepato mayā |
idānīm śrotumicchāmi vistareṇa sphuṭākṣaram || 3||

श्रीमहादेव उवाच

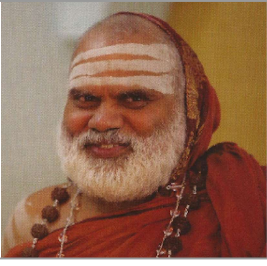
शृणु देवि प्रवक्ष्यामि गुह्याद्गुह्यतरं महत् ।
अध्यात्मरामचरितं रामेणोक्तं पुरा मम ॥ ४ ।
तदद्य कथयिष्यामि शृणु तापत्रयापहम् ।
यच्छ्रुत्वा मुच्यते जन्तुरज्ञानोत्थमहाभयात् ।
प्राप्नोति परमामृद्धिम् दीर्घायुः पुत्रसन्ततिम् ॥ ५ ॥

śrīmahādeva uvāca

śarṇu devi pravakṣyāmi guhyādguhyataraṃ mahat |
adhyātmārāmacaritaṃ rāmeṇoktaṃ purā mama || 4 |
tadadya kathayiṣyāmi śarṇu tāpatrayāpaham |
yacchrutvā mucyate janturajñānotthamahābhayāt |
prāpnoti paramāmṛddhim dīrghāyuh putrasantatim || 5||

भूमिभरिण मग्ना दशवदनमुखाशेषरक्षोगणानां
धृत्वा गोरूपमादौ दिविजमुनिजनैः साकमब्जासनस्य ।
गत्वा लोकं रुदन्ती व्यसनमुपगतं ब्रह्मणे प्राह सर्वं
ब्रह्मा ध्यात्वा मुहूर्तं सकलमपि हृदावेदशेषात्मकत्वात् ॥ ६ ॥
bhūmirbhāreṇa magnā daśavadanamukhāśeṣarakṣogaṇānām
dhṛtvā gorūpamādau divijamunijanaiḥ sākamabjāsanasya |
gatvā lokam rudantī vyasanamupagataṃ brahmaṇe prāha sarvaṃ
brahmā dhyātvā muhūrtaṃ sakalamapi hṛdāvedaśeṣātmakatvāt || 6||

तस्मात्क्षीरसमुद्रतीरमगमद् ब्रह्माथ देवैर्वृतो
देव्या चाखिललोकहृत्स्थमजरं सर्वज्ञमीशं हरिम् ।
अस्तौषीच्छ्रुतिसिद्धनिर्मलपदैः स्तोत्रैः पुराणोद्भवैः

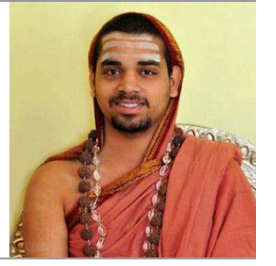


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भक्त्या गद्गदया गिरातिविमलैरानन्दबाष्पैर्वृतः ॥ ७ ॥

tasmātkṣīrasamudratīramagamad brahmātha devairvr̥to
devyā cākhilalokahr̥tsthamajaraṃ sarvajñamīśaṃ harim |
astauṣicchrutisiddhanirmalapadaiḥ stotraiḥ purāṇodbhavaiḥ
bhaktyā gadgadayā girātivimalairānandabāṣpairvṛtaḥ || 7||

ततः स्फुरत्सहस्रांशुसहस्रसदृशप्रभः ।

आविरासीद्धरिः प्राच्यां दिशां व्यपनयन्स्तमः ॥ ८ ॥

tataḥ sphuratsahasrāṃśusahasrasadr̥śaprabhaḥ |
āvirāsīddhariḥ prācyāṃ diśāṃ vyapanayanstamaḥ || 8||

कथञ्चिद्दृष्टवान् ब्रह्मा दुर्दर्शमकृतात्मनाम् ।

इन्द्रनीलप्रतीकाशं स्मितास्यं पद्मलोचनम् ॥ ९ ॥

किरीटहारकेयूरकुण्डलैः कटकादिभिः ।

विभ्राजमानं श्रीवत्सकौस्तुभप्रभयान्वितम् ॥ १० ॥

kathañciddṛṣṭavān brahmā durdarśamakṛtātmanām |
indranīlapratīkāśaṃ smitāsyāṃ padmalocanam || 9||
kirīṭahārakeyūrakuṇḍalaiḥ kaṭakādibhiḥ |
vibhrājamānaṃ śrīvatsakauṣṭubhaprabhayānvitam || 10||

स्तुवद्भिः सनकाद्यैश्च पार्षदैः परिवेष्टितम् ।

शङ्खचक्रगदापद्मवनमालाविराजितम् ॥ ११ ॥

स्वर्णयज्ञोपवीतेन स्वर्णवर्णाम्बरेण च ।

श्रिया भूम्या च सहितं गरुडोपरि संस्थितम् ॥ १२ ॥

हर्षगद्गदया वाचा स्तोतुं समुपचक्रमे ॥ १३ ॥

stuvadbhiḥ sanakādyaiśca pārṣadaiḥ pariveṣṭitam |
śaṅkhacakraḡadāpadmavanamālāvirājitam || 11||
svarṇayajñopavītena svarṇavarṇāmbareṇa ca |
śriyā bhūmyā ca sahitam garuḡopari saṃsthitam || 12||
harṣagaḡadadayā vācā stotuṃ samupacakrame || 13||

Maa Parvati said: My Lord of the worlds! I am indeed fortunate and blessed, my hopes and expectations have been fulfilled by His grace. The knot of my complicated doubt has been cut into



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pieces. O Lord! My mind has not yet reached the limits of satisfaction by absorbing the heavenly words concerning the Truth of Rāma, which is capable of destroying one's worldly bondage. 3. Having heard from Thee the life-story of Sri Rama in brief along with the metaphysical truth about him, there has arisen in my mind a desire to hear it in all detail and in a manner easy enough for me to grasp.

Śri Mahadeva said: O Parvati Devi! Listen to the story of Rāma, the resident of the innermost soul of all, a supreme secret that I had heard in days of old from Rāma himself. shall narrate it to you now. Listen to this narrative which removes the threefold misery of man, which eradicates the great fear of death generated by ignorance, and which bestows prosperity, longevity and male progeny. The Earth-deity (Bhoomi Devi), finding that the earth was about to sink due to the load of evil represented by the host of Rakshasas headed by Rāvana, assumed the form of a cow, and along with all the great sages and celestials,

resorted to the realm of Lord Brahma, the Creator, and represented her tragic fate to him with tears in her eyes. Being the soul of all, Lord Brahma, by a moment's reflection, grasped the situation mentally without the help of any long narration. Next Lord Brahma, proceeded to the Milk Ocean, accompanied by a large number of Devas and the Bhoomi Devi. There, with voice trembling with the passion of devotion and eyes brimming with tears of joy stimulated by the excess of Divine love, he began to invoke Lord Hari, the omniscient, the unaging Resident of the hearts of all and the Lord of all with a hymn couched in clear words of Vedic import and having the sanction of the ancient spiritual tradition.

Then did Lord Hari manifest in the east quarter, luminous and brilliant like a thousand suns, dispelling the darkness everywhere.. After earnest supplications, Lord Brahma now has the vision of Lord Hari, which people without purity of mind can never have. Lord Hari, as He appeared in the Vision, was luminous like the Indranila gem; having a smiling face with a pair of lotus-like eyes; adorned with a crown, pearl necklaces and ear-pendants; shining with the luster of Srivatsa mark, Kaustubha jewel etc.; hymned by sages like Sanaka and others; surrounded by His attendants; sporting the conch, discus, mace, and play-lotus in His hands; beautified by a garland of wild flowers; wearing a Yajnopavita of gold and a cloth of golden yellow; accompanied by His consorts Sri and Bhu; and seated on His mount Garuda. Seeing this glorious vision of the Lord Brahma began to praise Him in words couched in a voice that was choked with joyous emotion.

(Will Continue...)



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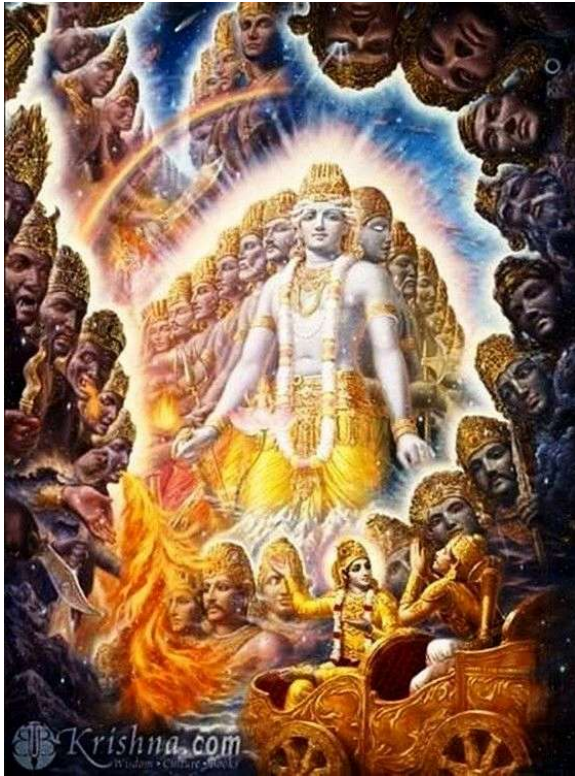
Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya

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.

15

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।



शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥१५॥

yuñjannevaṃ sadātmānaṃ yogī
niyatamānaśaḥ |

śāntiṃ nirvāṇaparamāṃ
matsaṃsthāmadhigacchati ||15||

Thus engaging the mind in meditation constantly with a restrained mind, the yogi attains peace which belongs to Me and which culminates in liberation

16

नात्यश्रतस्तु योगोऽस्ति न चैकान्तमनश्रतः ।
न चातिस्वप्रशीलस्य जाग्रतो नैव चार्जुन ॥१६॥

nātyaśnatastu yogo'sti na
caikāntamanaśnataḥ |

na cātisvapnaśīlasya jāgrato naiva cārjuna
||16||

Eats too much: eats more food than what is suited to him. The sruti says: "Whatever food is suited to oneself, that protects; it injures not. A greater quantity injures and a smaller quantity protects not." (Satapatha-Brahmana). The Yogin should therefore eat neither more nor less than what is suitable for him. Or it may mean this: Yoga is not possible for him who eats more than the quantity prescribed for a Yogin in the Yogasastra. The quantity of food is thus prescribed: "Half (the stomach) for food and condiments, the third (quarter) for water, and the fourth should be reserved for free motion of air." How then can Yoga be achieved? The answer follows:

17

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥
yuktāhāravihārasya yuktaceṣṭasya karmasu |



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yuktasvavnāvabodhasya yogo bhavati du:khahā ||17||

To him who resorts to food and recreation (such as walking) within prescribed limits, and who sleeps and who wakes up at the prescribed hours, to him accrues Yoga which is destructive of the misery of samsara.

18

यदा विनियतं चित्तम् आत्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यः युक्त इत्युच्यते तदा ॥१८॥
yadā viniyataṃ cittam ātmanyevāvatiṣṭhate |

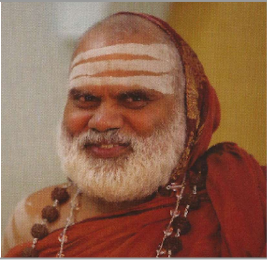


ni:spṛha: sarvakāmebhya: yukta ityucyate tadā ||18||

Well-restrained which attained to one-pointedness or concentration. In the Self only having abandoned all thoughts of external objects, the thinking principle (chitta) remains steadily in the Self. Objects of desire seen or unseen.

19

यथा दीपो निवातस्थः नेङ्गते सोपमा स्मृता ।



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योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९॥

yathā dīpo nivāstha: neṅgate sopamā smṛtā |

yogino yatacittasya yuñjato yogamātmanah ||19||

This simile has been thought out by those versed in Yoga, by those who know the ways of the thinking principle. Having thus, by virtue of the practice of Yoga, become one pointed (fit for concentration), like a lamp sheltered from the wind,

20

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥२०॥

yatroparamate cittam niruddham yogasevayā |

yatra caivātmanātmānaṃ paśyannātmani tuṣyati ||20||

When the mind is restrained from all quarters by practice of Yoga, the Yogin sees the Self-the Supreme Intelligence (chaitanya) and the All-resplendent Light-by self (the antahkarana, the inner sense), by the mind which has purified by samadhi and attains satisfaction in the Self.

21

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र चैवायं स्थितश्चलति तत्त्वतः ॥२१॥

sukhamātyantikaṃ yattad buddhigrāhyamatīndriyam |

vetti yatra caivāyaṃ sthitaśchalati tattvataḥ ||21||

He: the wise man. That joy can be grasped by reason (buddhi), independently of the senses, It lies beyond the ken of the senses; it is not produced by sense-objects.

(See the meaning for the slokas in 2022_Jan Main Voice of Jagadguru e magazine)

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