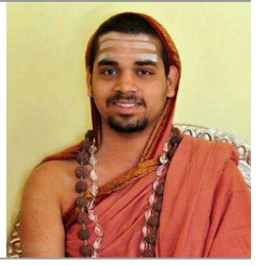


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ADHYATMA RAMAYAN

By Sage Veda Vyas

अध्यात्मरामायणे बालकाण्डम्

॥ द्वितीयः सर्गः ॥

॥ dvitīyaḥ sargaḥ ॥

ब्रह्मोवाच

नतोऽस्मि ते पदं देव प्राणबुद्धीन्द्रियात्मभिः ।
यच्चिन्त्यते कर्मपाशाद्दृदि नित्यं मुमुक्षुभिः ॥ १४ ॥

brahmovāca

nato'smi te padaṃ deva prāṇabuddhīndriyātmabhiḥ |
yaccintyate karmapaśāddṛdi nityaṃ mumukṣubhiḥ || 14||

मायया गुणमय्या त्वं सृजस्यवसि लुम्पसि ।
जगत्तेन न ते लेप आनन्दानुभवात्मनः ॥ १५ ॥
तथा शुद्धिर्न दुष्टानां दानाध्ययनकर्मभिः ।
शुद्धात्मता ते यशसि सदा भक्तिमतां यथा ॥ १६ ॥
अतस्तवाङ्घ्रिर्मे दृष्टश्चित्तदोषापनुत्तये ।

सद्योऽन्तर्हृदये नित्यं मुनिभिः सात्वतैर्वृतः ॥ १७ ॥

māyayā guṇamayyā tvam sṛjasyavasi lumpasi |

jagattena na te lepa ānandānubhavātmanah || 15||

tathā śuddhirna duṣṭānāṃ dānādhyayanakarmabhiḥ |

śuddhātmatā te yaśasi sadā bhaktimatāṃ yathā || 16||

atastavāṅghrime dṛṣṭāścittadoṣāpanuttaye |

sadyo'ntarhṛdaye nityaṃ munibhiḥ sātvatairvṛtaḥ || 17||

ब्रह्माद्यैः स्वार्थसिद्ध्यर्थमस्माभिः पूर्वसेवितः ।

अपरोक्षानुभूत्यर्थं ज्ञानिभिर्हृदि भावितः ॥ १८ ॥

तवाङ्घ्रिपूजानिर्माल्यतुलसीमालया विभो ।

स्पर्धते वक्षसि पदं लब्ध्वापि श्रीः सपत्नवत् ॥ १९ ॥

अतस्त्वत्पादभक्तेषु तव भक्तिः श्रियोऽधिका ।



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भक्तिमेवाभिवाञ्छन्ति त्वद्भक्ताः सारवेदिनः ॥ २० ॥

brahmādyaiḥ svārthasiddhyarthamasmābhiḥ pūrvasevitaḥ |

aparokṣānubhūtyarthaṃ jñānibhirhr̥di bhāvitaḥ || 18||

tavāṅghripūjānirmālyatulasīmālayā vibho |

spardhate vakṣasi padaṃ labdhvāpi śrīḥ sapatnivat || 19||

atastvatpādabhakteṣu tava bhaktiḥ śriyo'dhikā |

bhaktimevābhivāñchanti tvadbhaktāḥ sāravedinaḥ || 20||

अतस्त्वत्पादकमले भक्तिरेव सदास्तु मे ।

संसाराऽऽमयतप्तानां भेषजं भक्तिरेव ते ॥ २१ ॥

इति ब्रुवन्तं ब्रह्माणं बभाषे भगवान् हरिः ।

किं करोमीति तं वेधाः प्रत्युवाचातिहर्षितः ॥ २२ ॥

भगवन् रावणो नाम पौलस्त्यतनयो महान् ।

राक्षसानामधिपतिर्मद्दत्तवरदर्पितः ॥ २३ ॥

त्रिलोकीं लोकपालान्श्च बाधते विश्वबाधकः ।

मानुषेण मृतिस्तस्य मया कल्याण कल्पिता ॥ २४ ॥

अतस्त्वं मानुषो भूत्वा जहि देवरिपुं प्रभो ॥ २५ ॥

atastvatpādakamale bhaktireva sadāstu me |

saṃsārā"mayataptānāṃ bheṣajam bhaktireva te || 21||

iti bruvantaṃ brahmāṇaṃ babhāṣe bhagavān hariḥ |

kiṃ karomīti taṃ vedhāḥ pratyuvācātiharṣitaḥ || 22||

bhagavan rāvaṇo nāma paulastyatanayo mahān |

rākṣasānāmadhipatirmaddattavaradarpitaḥ || 23||

trilokīṃ lokapālānśca bādgate viśvabādhakaḥ |

mānuṣeṇa mṛtistasya mayā kalyāṇa kalpitā || 24||

atastvaṃ mānuṣo bhūtvā jahi devaripuṃ prabho || 25||

Brahma said, 'Oh Lord! I bow my head at your holy feet which are remembered and concentrated upon regularly by the seekers of freedom and liberation who wish to free themselves from the bonds of their deeds both past and present, and which they do sincerely with their whole being, intellect and mind, heart and sense organs. You create, sustain and destroy completely this world through the medium of your delusionary powers (Maya)' endowed (i.e. empowered) with the 3 Gunas (Sattvic, Rajsic and Tamsic) but, being an embodiment of supreme bliss and contentment, you do not get attached, involved, effected or preoccupied in it. Oh Rāma! The purity of heart and inner self that is achieved by the devotees who are devoted and dedicated to you and

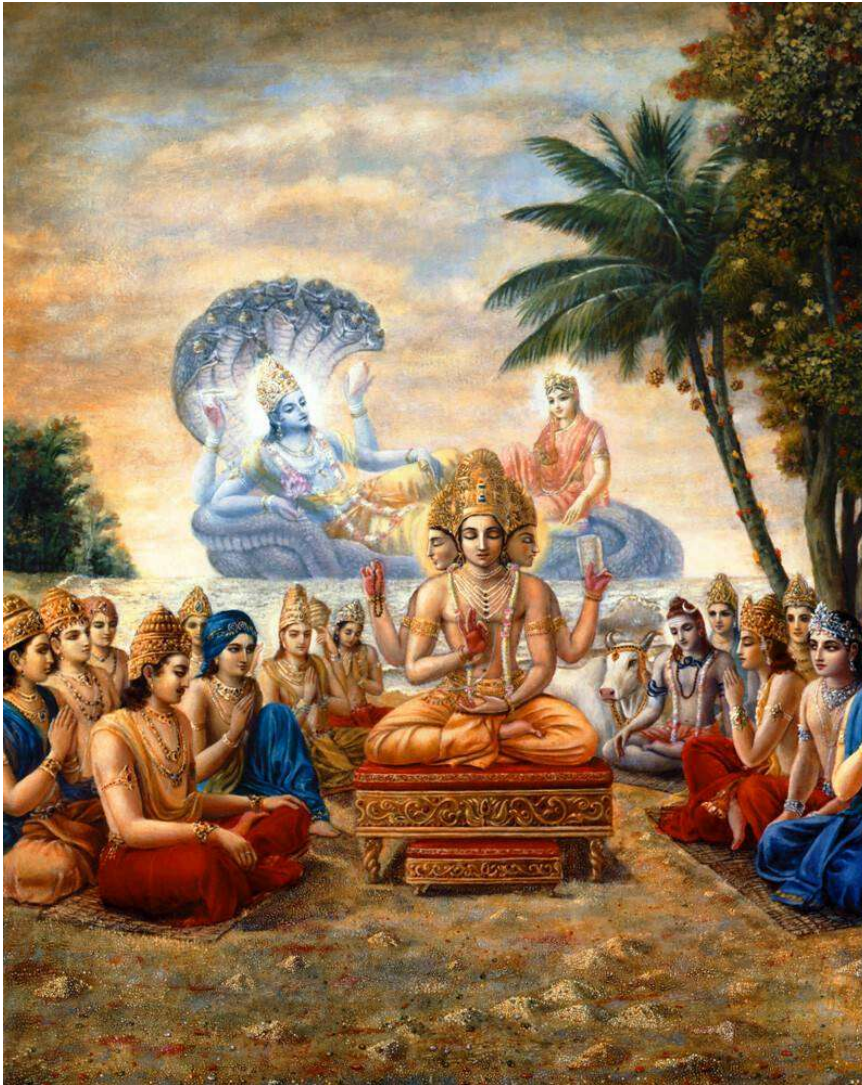
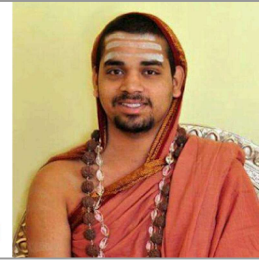


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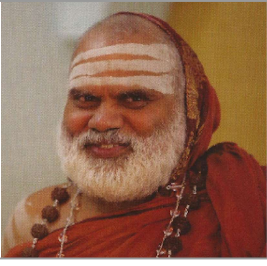


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have constant and unwavering love and respect for your pure and holy fame and glories, are not achieved by those persons who are darkened, pervert, wicked and of a diseased and unclean heart and inner self in spite of their doing charities, studying the scriptures and other auspicious and noble deeds. Hence, those lotus-like feet of yours which are regularly concentrated upon remembered by devoted sages and seers in their hearts-I have had a divine Darshan of them so as to enable me to destroy the faults and diseased tendencies of my heart and innerself instantaneously. Earlier too we Brahma and other Gods had served these lotus-like holy and divine feet of yours in order to fulfill our self interests.

While wise sages and hermits had constantly concentrated upon it in their hearts with the admitted aim of experiencing you, directly and presently. Oh Vibho ! Though Maha Lakshmi has found a place in your heart, she feels jealous and envious of a garland of Tulsi leaves which is offered at your feet as if the latter was her co- parcener or competitor or a co-wife. You have greater affection for the devotees who have devotion and respect towards your lotus-like feet than you have for Maha Lakshmi. That is why those devotees who have realised your essence and true nature have desire for your Bhakti which is pure devotion, dedication, worship. affection, surrender and refuge with you, your blessings etc. only to the exclusion of all other boons. Oh My Lord, let me have eternal, unwavering devotion and dedication in your lotus holy feet because for those diseased persons afflicted by the disease of this ordinary existence such as spiritual, moral, physical, corrupted thoughts, intellect and discrimination, ethical and attitudinal debasement, perverse and pervert mind etc. your devotion and worship is the only remedy. Brahma, who had been singing

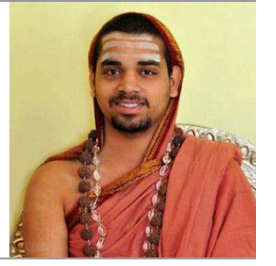


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the glories and praises of Lord Mahavishnu as above, was asked by him 'What shall I do for you? Then Brahma replied to him most gladly Oh ! Raghava ! Ravana, the grandson of Pulastya and son of Visrawa, is the king of demons. On the strength of my boons, he has become extremely self-important and arrogant as well as cruel and unbeatable. He has created hurdles for the whole universe, and has troubled the three Lokas and the three Lokpals. Oh an embodiment of welfare, well-beings and all auspiciousness! I have determined Ravana's death in the hands of a human. Therefore, Oh Lord, you should assume a human form and kill Ravana.

श्रीभगवानुवाच

कश्यपस्य वरो दत्तस्तपसा तोषितेन मे ।
याचितः पुत्रभावाय तथेत्यङ्गीकृतं मया ।
स इदानीं दशरथो भूत्वा तिष्ठति भूतले ॥ २६ ॥
तस्याहं पुत्रतामेत्य कौसल्यायां शुभे दिने ।
चतुर्धाऽऽत्मानमेवाहं सृजामीतरयोः पृथक् ॥ २७ ॥
योगमायापि सीतेति जनकस्य गृहे तदा ।
उत्पत्स्यते तया सार्धं सर्वं सम्पादयाम्यहम् ।
इत्युक्त्वान्तर्दधे विष्णुर्ब्रह्मा देवानथाब्रवीत् ॥ २८ ॥

śrībhagavānuvāca

kaśyapasya varo dattastapasā toṣitena me |
yācitaḥ putrabhāvāya tathetyaṅgīkṛtaṁ mayā |
sa idānīm daśaratho bhūtvā tiṣṭhati bhūtale || 26||
tasyāhaṁ putratāmetya kausalyāyām śubhe dine |
caturdhā”tmānamevāhaṁ srjāmītarayoḥ pṛthak || 27||
yogamāyāpi sīteti janakasya gṛhe tadā |
utpatsyate tayā sārdhaṁ sarvaṁ sampādayāmyaham |
ityuktvāntardadhe viṣṇurbrahmā devānathābravīt || 28||

Lord MahaVishnu said, 'Being pleased by the hard severity and Tapas done by Sage Kashyap I had given him a boon. He had desired me to myself as his son; then I had said 'all right' and had accepted his words. Presently, he is present in the form of king Dasrath on this earth in the city of Ayodhya. I shall be born in his household in four distinct forms as his four sons in an auspicious and proper time from the womb of Kaushalya and other two wives. At the same time my Yogmaya (योगमाया my delusionary powers emanating from me) will take birth in the form of Sita in the household of king Janak. I shall take her with me and will kill Ravana and others. Saying this, Lord MahaVishnu vanished from sight. Thereafter, Brahma said to the other Gods

(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.

22

य लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिंस्थितो न दुःखेन गुरुणापि वचाल्यते ॥२२॥

ya labdhvā cāparaṃ lābhaṃ manyate nādhikaṃ tataḥ |
yasmimsthito na duḥkhena guruṇāpi vacālyate ||22||



It: the gain of the Self. Therein: in the real Self. Pain: such as may be caused by a sword-cut, etc.

23

तं विद्याद् दुःखसंयोग-वियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यः योगोऽनिर्विण्णचेतसा
॥२३॥

taṃ vidyād duḥkhasaṃyoga-viyogaṃ
yogasaṃjñitam |

sa niścayena yuktavyaḥ
yogo'nirviṇṇacetasā ||23||

Severance front union with pain is called Yoga (which means union) by a sort of irony. Having thus concluded speaking of the effect of Yoga, the Lord again refers to the necessity of it, with a view to show that determination and non-depression (self-reliance) are necessary means to Yoga That Yoga: the Yoga which can produce the result described above.

24

सङ्कल्पप्रभवान्कामान् त्यक्त्वा सर्वानशेषतः ।
नमसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४॥

saṅkalpaprabhavāṅkāmaṅ tyaktvā sarvānaśeṣataḥ |



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namasaivendriyagrāmaṃ viniyamyā samantataḥ ||24||

By the mind: endued with discrimination :

25

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥२५॥



śanaiḥ
śanairupamed
buddhyā
dhṛtiḡhītayā |
ātmasamsthaṃ
manaḥ kṛtvā na
kiñjidapi cintayet
||25||

He should make the mind constantly abide in the Self, bearing in mind that the Self is all and that nothing else exists. This is the highest form of Yoga.

26

यतो यतो निश्चरति

मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतद् आत्मन्येव वशं नयेत् ॥२६॥

yato yato niścarati manaścañcalamasthiram |

tatastato niyamya itad ātmanyeva vaśaṃ nayet ||26||

Sound and other objects are the causes which make the mind wander away. It is a natural weakness of the mind to be thus led away by sense-objects. By convincing oneself of the illusoriness of sense-objects through an investigation into their real nature, and by cultivating indifference to worldly objects, the mind can be restrained from sense-objects and brought back to the Self wherein to abide firmly. In virtue of this practice of Yoga, the Yogin's mind attains peace in the Self.

27



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प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

praśāntamanasaṃ hyenaṃ yoginaṃ sukhamuttamam |

upaiti śāntarajasaṃ brahmabhūtamakalmaṣam ||27||

Whose passion: in whom all passion, including attachment and other causes of pain, has disappeared; who has become a Jivan-mukta a man whose soul is liberated while still alive, convinced that all is Brahman; who has no blemish whatsoever, who is not affected by dharma and adharma.

28

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शम् अत्यन्तं सुखमश्नुते ॥२८॥

praśāntamanasaṃ hyenaṃ yoginaṃ sukhamuttamam |

upaiti śāntarajasaṃ brahmabhūtamakalmaṣam ||28||

Always: unimpeded by any of the obstacles to Yoga. Now will be described the effect of Yoga, the perception of oneness with Brahman, which leads to the cessation of all samsara:

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

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