



Voice of Jagadguru

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ADHYATMA RAMAYAN

By Sage Veda Vyas

प्रचरिष्यति तल्लोके प्राण्यदृष्टवशाद्यदा ।

तस्याध्ययनमात्रेण जना यास्यन्ति सद्गतिम् ॥ २१ ॥

तावद्विजृम्भते पापं ब्रह्महत्यापुरःसरम् ।

यावज्जगति नाध्यात्मरामायणमुदेष्यति ॥ २२ ॥

21-22. At the opportune time when this Ramayan would be propagated in the world due to the advent of good luck and fortunate circumstances of the people, they would get an auspicious end i.e., emancipation and salvation of their soul and deliverance from the cycle of birth and death by merely studying it. Great sins such as killing of Brahmins or anyone who is senior, learned etc. would exist only till the time that Adhyatma Ramayan does not make its debut in the world i.e., society.

तावत्कलिमहोत्साहो निःशङ्कं सम्प्रवर्तते ।

यावज्जगति नाध्यात्मरामायणमुदेष्यति ॥ २३ ॥

तावद्यमभटाः शूराः सञ्चरिष्यन्ति निर्भयाः ।

यावज्जगति नाध्यात्मरामायणमुदेष्यति ॥ २४ ॥

23-24. Kaliyug will have its free run only till the time Adhyatma Ramayan does not rise, making its presence felt in this world. The brave and ferocious messengers of 'Yam' God of death and hell would roam freely unhindered and unopposed in this world only till the time this Adhyatma Ramayan does not manifest itself.

तावत्सर्वाणि शास्त्राणि विवदन्ते परस्परम् ॥ २५ ॥

तावत्स्वरूपं रामस्य दुर्बोधं महतामपि ।

यावज्जगति नाध्यात्मरामायणमुदेष्यति ॥ २६ ॥

अध्यात्मरामायणसङ्कीर्तनश्रवणादिजम् ।

फलं वक्तुं न शक्नोमि कात्स्न्येन मुनिसत्तम ॥ २७ ॥

तथापि तस्य माहात्म्यं वक्ष्ये किञ्चित्तवानघ ।

शृणु चित्तं समाधाय शिवेनोक्तं पुरा मम ॥ २८ ॥

25-28. And all the discords, disputes and debates confusions, doubts among the scriptures and their interpretations as well as the ignorance about the true essence nature of Ram in the mind, heart and intellect of great souls i.e., wise people would exist only till the time the divine light of Adhyatma Ramayan does not shine in this world. 'Oh the most exalted sage Narad! I cannot fully describe the benefits and rewards fruits of listening to and singing of Adhyatma Ramayan—but oh



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'Anagh' (वानघ = the sinless, pure and faultless one), still I shall tell you a little fraction of its glories and importance. Earlier, Shiva had narrated it to me. So, listen attentively.

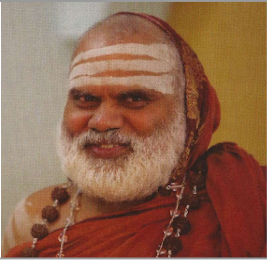
अध्यात्मरामायणतः श्लोकं श्लोकार्धमेव वा।
यः पठेत् भक्तिसंयुक्तः स पापान्मुच्यते क्षणात् ॥ २९ ॥
यस्तु प्रत्यहमध्यात्मरामायणमनन्यधीः।
यथाशक्ति वदेद्भक्त्या स जीवन्मुक्त उच्यते ॥ ३० ॥

29-30. Those who read one or even a half of any hymn contained in Adhyatma Ramayan with faith, belief, sincerity and devotion are instantly freed from their sins and their effects. Those who listen to Adhyatma Ramayan daily with a pure uncorrupt mind and with due concentration, devotion and in accordance to their ability and circumstances, are deemed to be liberated from the shackles of this existence i.e., mundane, delusionary life.

यो भक्त्यार्चयतेऽध्यात्मरामायणमतन्द्रितः।
दिने दिनेऽश्वमेधस्य फलं तस्य भवेन्मुने ॥ ३१ ॥
यदृच्छयापि योऽध्यात्मरामायणमनादरात्।
अन्यतः शृणुयान्मर्त्यः सोऽपि मुच्येत पातकात् ॥ ३२ ॥
नमस्करोति योऽध्यात्मरामायणमदूरतः।
सर्वदेवार्चनफलं स प्राप्नोति न संशयः ॥ ३३ ॥
लिखित्वा पुस्तकेऽध्यात्मरामायणमशेषतः।
यो दद्याद्रामभक्तेभ्यस्तस्य पुण्यफलं शृणु ॥ ३४ ॥
अधीतेषु च वेदेषु शास्त्रेषु व्याकृतेषु च।
यत्फलं दुर्लभं लोके तत्फलं तस्य सम्भवेत् ॥ ३५ ॥

31-35. Oh sage Narad! Those people who worship/adore Adhyatma Ramayan with devotion and free from indolence/laziness, get the reward fruit, benefit of doing the great Horse-Sacrifice. Those who listen to Adhyatma Ramayan from others even irregularly and with contempt or scorn, doubt, are also freed from the effects of sins. Those who go near Adhyatma Ramayana and bow their heads in reverence and pay their obeisance to it, get the fruits rewards equivalent to worshipping all the Gods put together i.e., simultaneously—there is no doubt/confusion about it. 'Those who write the whole complete book of Adhyatma Ramayana and give it to other devotees of Lord Ram—listen to the fruits, rewards, benefits which they get. He gets that reward which is difficult to get even by reading and studying the Vedas and preaching discoursing on the Shastras, scriptures in this world.

एकादशीदिनेऽध्यात्मरामायणमुपोषितः।
यो रामभक्तः सदसि व्याकरोति नरोत्तमः ॥ ३६ ॥

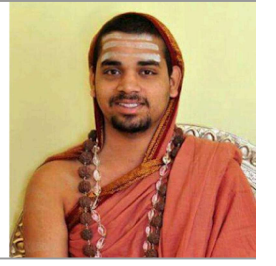


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तस्य पुण्यफलं वक्ष्ये शृणु वैष्णवसत्तम ।

प्रत्यक्षरं तु गायत्रीपुरश्चर्याफलं भवेत् ॥ ३७ ॥

36-37. Oh the best among Vaishnava saints Narad! Listen—that devotee of Lord Ram, who is regarded as the best among humans, and he who preaches the story of Adhyatma Ramayan in an assembly of faithfals on the Ekadashi day after observing a fast i.e., without eating, on an empty stomach after observing religious vows and austerities, shall get the benefit of reciting the Gayatri Mantra with the utterance of every word of this book.

उपवासव्रतं कृत्वा श्रीरामनवमीदिने ।

रात्रौ जागरितोऽध्यात्मरामायणमनन्यधीः।

यः पठेच्छृणुयाद्वापि तस्य पुण्यं वदाम्यहम् ॥ ३८ ॥

कुरुक्षेत्रादिनिखिलपुण्यतीर्थेष्वनेकशः।

आत्मतुल्यं धनं सूर्यग्रहणे सर्वतोमुखे ॥ ३९ ॥

विप्रेभ्यो व्यासतुल्येभ्यो दत्त्वा यत्फलमश्नुते।

तत्फलं सम्भवेत्तस्य सत्यं सत्यं न संशयः ॥ ४० ॥

यो गायते मुदाऽध्यात्मरामायणमहर्निशम्।

आज्ञां तस्य प्रतीक्षन्ते देवा इन्द्रपुरोगमाः ॥ ४१ ॥

38-41. Now I shall tell you the auspicious reward begot by him who either listens to or reads Adhyatma Ramayan with deep concentration on the Ram Navmi day after observing the ritual of fasting and keeping awake during the night. The reward is equivalent to giving repeated charities to Brahmins who are as exalted as sage Vyas, of amounts i.e., quantum of wealth which are same as possessed by the donor i.e., half of one's wealth is given as alms, at the time of total solar eclipse and at any one of the holy pilgrim sites such as Kurushetra etc.—there is no doubt or confusion about it. It is the truth. Those persons who sing the hymns of Adhyatma Ramayan with a cheerful mind and intellect, even Indra the king of Gods and other Gods are eager for his orders i.e. They are eager to fulfill all his wishes.

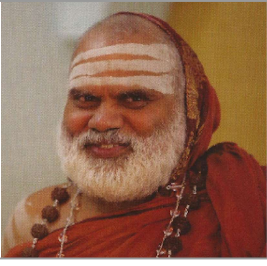
पठन् प्रत्यहमध्यात्मरामायणमनुव्रतः।

यद्यत्करोति तत्कर्म ततः कोटिगुणं भवेत् ॥ ४२ ॥

तत्र श्रीरामहृदयं यः पठेत् सुसमाहितः ।

स ब्रह्मघ्नोऽपि पूतात्मा त्रिभिरेव दिनैर्भवेत् ॥ ४३ ॥

42-43. Any good, auspicious deeds done by a person become manifold i.e., multiplied millions of times by regularly reading Adhyatma Ramayan as per established method. Those who wholeheartedly, with deep faith, devotion, conviction and concentration read this spiritual book can

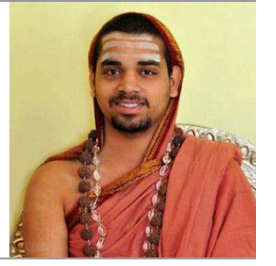


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get rid of the evil effects of sin of killing or injuring, harming a Brahmin in a short period of 3 days only.

श्रीरामहृदयं यस्तु हनूमत्प्रतिमान्तिके ।
 त्रिः पठेत् प्रत्यहं मौनी स सर्वेप्सितभाग्भवेत् ॥ ४४ ॥
 पठन् श्रीरामहृदयं तुलस्यश्वत्थोर्योदि ।
 प्रत्यक्षरं प्रकुर्वीत ब्रह्महत्यानिवर्तनम् ॥ ४५ ॥
 श्रीरामगीतामाहात्म्यं कृत्स्नं जानाति शङ्करः ।
 तदर्धं गिरिजा वेत्ति तदर्धं वेद्म्यहं मुने ॥ ४६ ॥
 तत्ते किञ्चित्प्रवक्ष्यामि कृत्स्नं वक्तुं न शक्यते ।
 यज्ज्ञात्वा तत्क्षणाल्लोकश्चित्तशुद्धिमवाप्नुयात् ॥ ४७ ॥

44-47. Those who read or recite this 'Ram Hridaya' [राम हृदय = literally verses which highlight the essential, absolute truth about Sri Ram, or which form the core philosophy related to Lord Ram] three times daily in front of an image of Hanuman—surely get all desired rewards. Besides it, if any one recites or reads this 'Ram Hridaya' near a Tulsi holy Basil plant or Pipal i.e Banyan tree—then he gets rid of his horrible sins such as the killing or harming of a Brahmin at the pronunciation utterance of every single word of these sacred hymns of Adhyatma Ramayana. 'Oh sage! The glory, importance and potential powers of 'Ram Gita' is fully known by Lord Shiva only; half of what he knows is known to Parvati, and half of that i.e A quarter of what Shiva knows is known to me. That is why I cannot tell you the whole of it; still I shall narrate a fraction of it, by knowing which the mind and intellect instantly get purified.

श्रीरामगीता यत्पापं न नाशयति नारद ।
 तन्न नश्यति तीर्थादौ लोके कापि कदाचन ।
 तन्न पश्याम्यहं लोके मार्गमाणोऽपि सर्वदा ॥ ४८ ॥
 रामेणोपनिषत्सिन्धुमुन्मथ्योत्पादितं मुदा ।
 लक्ष्मणायार्पितां गीतासुधां पीत्वाऽमरो भवेत् ॥ ४९ ॥

48-49. Oh Narad! That sin which cannot be destroyed by 'Ram Gita' can never be eliminated by any pilgrim site or pilgrimage in this world. I cannot find such a sin in spite of my meticulous attempt to search for it i.e., there is no sin or evil which cannot be destroyed by the good effects of 'Ram Gita' . Sri Ram had extracted deduced, culled, inferred it after churning i.e., deeply studying the ocean of vast body of knowledge of the Upanishads i.e Vedanta, and thereafter most gladly willingly, happily, as a special favor gave it to his dear brother Laxman. [What better and easy method for liberation from sins can ever be made available?] .

(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.



11

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥११॥

kāyena manasā buddhyā kevalairindriyairapi |

yogina: karma kurvanti saṅgaṃ tyaktvātmaśuddhaye
||11||

Mere : Free from egoism, resolute in that faith that, "I act only for the sake of the Ishwara, not for my benefit." Mere should be construed along with body, with each

one of them separately, Yogins are those who are devoted to works, free from egotism in all their acts, without attachment for their results. They act only for the purification of the mind . Therefore the duty lies only there.

12

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥१२॥

yuktaḥ karmaphalaṃ tyaktvā śāntimāpnoti naiṣṭhikīm |

ayuktaḥ kāmakāreṇa phale saktō nibadhyate ||12||

The steady-minded man who, resolved that "I do actions for the sake of the Ishwara, not for my benefit," left alone the fruit of action attains the peace called Moksha, as the result of devotion, through the following stages : purity of the mind, then through that attainment of knowledge with renunciation of all actions and finally devotion to knowledge. But he who is unsteady is led by desire and is attached to the fruit, thinking "I do this act for my benefit". He is firmly bound. Therefore, be thou steady minded.

13

सर्वकर्माणी मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥१३॥

sarvakarmāṇī manasā saṅnyasyāste sukhaṃ vaśī |

navadvāre pure dehī naiva kurvanna kārayan ||13||

Actions are either nitya karma or naimittika karma or kama karma, of those which are pratishiddha karma. The man who has subdued and deed by discrimination by seeing inaction in



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action and rests happily. He rests happily because he has given up all action in speech, thought and deed, because he is without worry, because his mind is calm, because accepting the ātma, all interests have departed from his mind - where and how does he rest ? In the body which has nine openings' seven in the head, being the organs of sensation; two nether ones for the passage of urine and the dung. As having these nine openings, the body is said to be a nine-gated city. It is like a city with the Self for its monarch, inhabited by the citizens of the senses, mind, intellect as well as their objects - all working for the sole benefit of their Master and producing consciousness of various objects. In such a nine-gated city the embodied one rests, having renounced all action.

Objection : Of what use is the qualification "He rests in the body?" Every man, be he a sannyasi or a king, rests in the body only. So, the qualification is meaningless.

Answer : He is ignorant himself with the mere aggregate of the body and the senses and thinks: "I rest in a house, on the ground on a seat." Such a man regarding the mere body as himself, cannot indeed cherish the idea that he rests in the body as in a home. But in the case of a man who regards the ātma as distinct from the aggregate of the body, the idea that he rests in the body is quite possible. And it is also right that he should renounce by thought , by knowledge, by discriminative wisdom that the action attributed to the ātma through ignorance, but which really pertains to the anātma. Though a man attained discriminative wisdom and has renounced all concern with action , still it may be said that he rests in the nine-gated city of the body as in a house, in as much as his personal consciousness of resting arises only with reference to the body in virtue of the traces of the unspent portion of the prarabdha-karma; the karma which brought the present body into existence- still continuing to be felt. Thus the qualification 'he rests in the body' has a meaning, as pointing to a distinction between the respective standpoints of the wise and the ignorant.

Objection : It is true that he renounces the actions of the body and of the senses attributed falsely to the ātma through ignorance; still, the power of acting and of causing to act may be inherent in the ātma and may remain in him who has renounced actions.

Answer : Ishwara says: He neither acts himself, nor causes the body and the senses to act.

Question : Do you mean that the power of acting and of causing to act is inherent in the ātma and that it ceases by renunciation, like the motion of a moving person or that the power is not inherent in the ātma ?

Answer : The power of acting or of causing to act is not inherent in the ātma for the Ishwara taught that the ātma is unchangeable and "though seated in the body , he acts not, nor is he tainted". The sruti says, "It thinks as it were and moves as it were"

14

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥१४॥

na kartṛtvaṃ na karmāṇi lokasya sṛjati prabhuḥ |



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na karmaphalasaṃyogaṃ svabhāvastu pravartate ||14||

The ātma, of the body , does not create agency i.e., does not Himself urge any one to action, 'do this'. Neither does the ātma create cars, mansions and other objects of desire. Nor does the ātma unite him who makes a chair or the like with the result of the act.

Question : If the ātma in the body does not Himself act nor cause others to act, what then is it that acts and causes others to act ?

Answer : It is nature, Svabhava, Prakriti, Maya, the Divine Maya made up of gunas.

15

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥१५॥

nādatte kasyacitpāpaṃ na caiva sukr̥taṃ vibhuḥ ।

ajñānenāvṛtaṃ jñānaṃ tena muhyanti jantavaḥ ||15||

Question : With what object then is done by devotees any meritorious act, – an act of worship , charity, offering or sacrifice of an oblation into the fire or the like ?

Answer : Ishwara says in reply :Discriminative knowledge is enveloped by ignorance. Thereby the ignorant mortal creatures in samsara are deluded and think, "I act, I cause to act, I shall enjoy, I cause to enjoy ." and so on.

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

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