



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



SHANKARA JAYANTI SPECIAL

ANUGRAHA BHASHANAM

SATSANGA HELPS SPIRITUAL GROWTH



It is imperative for man to have shraddha and bhakti (devotion) towards God. We observe that some cultivate a desire for moksha even from childhood. Inclination towards visiting sacred places, taking bath in sacred rivers and tanks come naturally for such persons. This is a result of antecedent punya accumulated over several births. It is called mumuksha lakshanam (quality of a mumukshu).

पुण्यक्षेत्रेषु या बुद्धिः पुण्यतीर्थेषु या रुचिः । मोक्षधर्मेण या श्रद्धा
मुमुक्षालक्षणं हि तत् ॥

puṇyakṣetreṣu yā buddhiḥ puṇyatīrtheṣu yā ruciḥ |

mokṣadharmeṣu yā śraddhā mumukṣālakṣaṇam hi tat ||

Such a mumukshu may sometimes have doubts while learning subtle truths. He should not attempt to unravel them by himself. Instead, he must get them cleared by experienced persons well versed in the Sastras.

तीव्रा मुमुक्षा यद्यस्ति प्रज्ञामान्दयं च वर्तते । सच्छास्त्रविद्वच्चर्चाभिः प्रथमं तन्निवारयेत् ॥

tīvrā mumukṣā yadyasti prajñāmāndyaṁ ca vartate | sacchāstraividvaccarcābhiḥ prathamam tannivārayet ||

Approaching a person who has no such authority will bear no fruit. In fact, it may even entail sin.

यथाधिकारविहितं कर्म सिद्ध्यति चान्यथा । कार्यसिद्धिर्न जायेत प्रत्यवायो महान्भवेत् ॥

yathādhikāravahitaṁ karma siddhyati cānyathā | kāryasiddhirna jāyeta pratyavāyo mahānbhavet

Therefore, one with a desire for moksha should move only with likeminded persons. This develops satsanga and strengthens mutual understanding. This is known as sadhu sanga.

In the first place, special grace of Bhagavan is absolutely essential for moksha. It is but proper that one who has earned Bhagavan's grace should engage in noble actions and must dedicate the results to Bhagavan. By this one can attain chitta shuddhi (purity of mind) and advance in adhyatma (Self-knowledge).

न हि कश्चिद् भवेन्मुक्तः ईश्वरानुग्रहं विना । ईश्वरानुग्रहादेव मुक्तिरित्येष निश्चयः ॥

na hi kaścid bhavenmuktaḥ īśvarānugrahaṁ vinā | īśvarānugrahādeva muktirityeṣa niścayaḥ ||

We bless all to progress in life through dedication to adhyatma.

--- Jagadguru Śankarācārya His Holiness Mahāśannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāśwāmiji

Kind Courtesy: M/s Tattvaloka Publications (www.tattvaloka.com) Additional Note: All the articles that have appeared in this section for the past three years have been sourced from Tattvaloka

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāśannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāśwāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāśwāmiji



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भवानीभुजङ्गम्

bhavānībhujāṅgam

श्री गणेशाय नमः ।

षडाधारपङ्केरुहान्तर्विराज- त्सुषुम्नान्तरालेऽतितेजोलसन्तीम् ।
सुधामण्डलं द्रावयन्तीं पिबन्तीं सुधामूर्तिमीडे चिदानन्दरूपाम् ॥ १ ॥

śrī gaṇeśāya namaḥ ।

ṣaḍādhārapañkeruhāntarvirāja- tsuṣumnāntarāle'titejolasantīm ।

sudhāmaṇḍalaṁ drāvayantīm pibantīm sudhāmūrtimīḍe cidānandarūpām ॥ 1 ॥

I bow to that embodiment of delightfulness which is Consciousness and Bliss incarnate. It melts the globe of the moon and drinks (the moon-light). It shines with its profuse lustre inside the sushumnā located in the lotus of shadādhāra

ज्वलत्कोटिबालार्कभासारुणाङ्गीं सलावण्यशृङ्गारशोभाभिरामाम् ।

महापद्मकिञ्जल्कमध्ये विराज- त्रिकोणे निषण्णां भजे श्रीभवानीम् ॥ २ ॥

jvalatkoṭibālārkabhāsāruṅgīm salāvanyaśṛṅgārāśobhābhirāmām ।

mahāpadmakiñjalkamadhye
virāja- ttrikoṇe niṣaṇṇām bhaje
śrībhavānīm ॥ 2 ॥

I worship Mā Bhavānī who is seated on the triangle which shines in the midst of the filament (thin strand) of the white lotus. With lovely and charming grace, her beauty is extremely shining. She has a shining red body similar to that of innumerable rising suns.



क्वणत्किङ्किणीनूपुरोद्भासिरत्न-
प्रभालीढलाक्षार्द्रपादाब्जयुग्मम् ।

अजेशाच्युताद्यैः सुरैः सेव्यमानं

महादेवि मन्मूर्ध्नि ते भावयामि ॥ ३ ॥

kvaṇatkiñkiṇīnūpurodbhāsiratna- prabhālīḍhalākṣārdrapādābjayugmam ।

ajeśācyutādyaiḥ suraiḥ sevyamānaṁ mahādevi manmūrdhni te bhāvayāmi ॥ 3 ॥

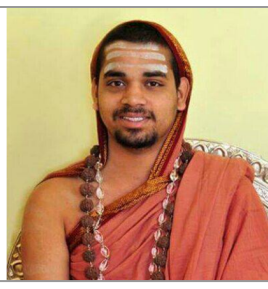


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Oh! Mā Bhavānī! I think about seriously your lotus feet on my head as being served by the celestials such as Brahmā, Acyutā and others. These feet are wet due to red dye and sparkling with the gems of the anklets jingling with bells.

सुशोणाम्बराबद्धनीवीविराज- न्महारत्नकाञ्चीकलापं नितम्बम् ।
स्फुरद्दक्षिणावर्तनाभिं च तिस्रो वलीरम्ब ते रोमराजिं भजेऽहम् ॥ ४ ॥

suśoṇāambarābaddhanīvīvirāja- nmahāratnakāñcīkalāpaṃ nitambam |

sphuraddakṣiṇāvartanābhiṃ ca tisro valīramba te romarājīṃ bhaje'ham || 4 ||

Oh ! Mā Bhavānī! I worship your layers of hair on the three folds on the belly, as also the shining naval circling to the right. I worship your hip, having the red garment tied around the waist, adorned by the waistband studded with gems and tinkling.

लसद्वृत्तमुत्तुङ्गमाणिक्यकुम्भो- पमश्रि स्तनद्वन्द्वमम्बाम्बुजाक्षि ।
भजे दुग्धपूर्णाभिरामं तवेदं महाहारदीप्तं सदा प्रस्नुतास्यम् ॥ ५ ॥

lasadvṛttamuttuṅgamāṇikyakumbho- pamaśri stanadvandvamambāmbujākṣi |

bhaje dugdhapūrṇābhirāmaṃ tavedaṃ mahāhāradīptaṃ sadā prasnutāśyam || 5 ||

Oh! Lotus-eyed Mā Bhavānī! I worship your two glittering breasts, round in shape comparable to lofty gem-studded pitchers. They are beautiful and are full of milk. Shining with a breast-lace and overflow at the top, they are beautiful and are full of milk.

शिरिषप्रसूनोल्लसद्बाहुदण्डै- ज्वलद्बाणकोदण्डपाशाङ्कुशैश्च ।
चलत्कङ्कणोदारकेयूरभूषो- ज्ज्वलद्भिर्लसन्तीं भजे श्रीभवानीम् ॥ ६ ॥

śirīṣaprasūnollasadbāhudaṇḍai- rjvaladbāṇakodaṇḍapāśāṅkuśaiśca |

calatkaṅkaṇodārakeyūrabhūṣo- jvaladbhirlasantīṃ bhaje śrībhavānīm || 6 ||

I worship Mā Bhavānī, who glitters with four arms delicate like the Sirisha flowers, and which carry an arrow, bow, loop and stimulus and which shine with bangles and bracelets.

शरत्पूर्णचन्द्रप्रभापूर्णबिम्बा – धरस्मेरवक्त्रारविन्दां सुशान्ताम् ।
सुरत्नावलीहारताटङ्कशोभां महासुप्रसन्नां भजे श्रीभवानीम् ॥ ७ ॥

śaratpūrṇacandraprabhāpūrṇabimbā – dharasmeravaktrāravindāṃ suśāntām |

suratnāvalīhāratāṭaṅkaśobhām mahāsuprasannām bhaje śrībhavānīm || 7 ||

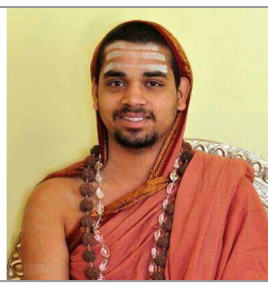


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I worship Mā Bhavānī, who is extremely graceful and tranquil, who has Her lotus-face shining like the autumnal full-moon smiling with red bimbha-like lips. She is sparkling with ear-ornaments studded with gems.

सुनासापुटं सुन्दरभ्रूललाटं तवौष्ठश्रियं दानदक्षं कटाक्षम् ।

ललाटो लसद्गन्धकस्तूरिभूषं स्फुरच्छ्रीमुखाम्भोजमीडेऽहमम्ब ॥ ८ ॥

sunāsāpuṭaṁ sundarabhrūlalāṭaṁ tavauṣṭhaśriyaṁ dānadakṣaṁ kaṭākṣam |

lalāṭo lasadgandhakastūribhūṣaṁ sphuracchrīmukhāmbhojamīḍe'hamamba || 8 ||

Oh Mā Bhavānī! I praise your lotus-face which bears musk on the cheeks and forehead, and the nose, the beautiful eye-brows and forehead, the lips and the graceful side-glance capable of conferring rewards.

चलत्कुन्तलान्तर्भ्रमद्भृङ्गवृन्दं घनस्निग्धधम्मिल्लभूषोज्ज्वलं ते ।

स्फुरन्मौलिमाणिक्यबद्धेन्दुरेखा- विलासोल्लसददिव्यमूर्धानमीडे ॥ ९ ॥

calatkuntalāntarbhramadbhṛṅgavarṇdaṁ ghanasnigdhadhammillabhūṣojjvalaṁ te |

sphuranmaulimāṇikyabaddhendurekhā-

vilāsollasaddivyamūrdhānamīḍe || 9 ||

I praise your head which is radiant with the crest-jewel and the digit of the moon. It has the swarms of bees swinging inside the moving coiffure and is shining with the densely set white jasmine flowers.

इति श्रीभवानि स्वरूपं तवेदं प्रपञ्चात्परं चातिसूक्ष्मं प्रसन्नम्
।

स्फुरत्वम्ब डिम्बस्य मे हृत्सरोजे सदा वाङ्मयं सर्वतेजोमयं
च ॥ १० ॥

**iti śrībhavāni svarūpaṁ tavedaṁ prapañcātparaṁ
cātisūkṣmaṁ prasannaṁ |**

sphuratvamba ḍimbasya me hr̥tsaroje sadā

vāṇmayaṁ sarvatejomayaṁ ca || 10 ||

May this smiling form of yours, Oh! Mā Bhavānī! which is beyond the Universe, very subtle and peaceful, shines forth the lotus heart of mine, your child! May the literature in the form of all brightness also dawn upon me!

गणेशाभिमुख्याखिलैः शक्तिवृन्दैः- वृतां वै स्फुरच्चक्रराजोल्लसन्तीम् ।

परां राजराजेश्वरि त्रैपुरि त्वां शिवाङ्कोपरिस्थां शिवां भावयामि ॥ ११ ॥





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gaṇeśābhimukhyākḥilaiḥ śaktibr̥ndai- r̥vṛtām vai sphuraccakrarājollasantīm |

parām rājarājeśvari traipuri tvām śivāṅkoparisthām śivām bhāvayāmi || 11 ||

I contemplate on you Oh! Rājarājeśvari! Traipuri, who are seated on the lap of Lord shiva. You are the highest, are shining in the radiant cakra and are surrounded by all groups of shaktis led by Lord Gaṇeśā.

त्वमर्कस्त्वमिन्दुस्त्वमग्निस्त्वमापस्त्वमाकाशभूवायवस्त्वं महत्त्वम् ।

त्वदन्यो न कश्चित्प्रपञ्चोऽस्ति सर्वं त्वमानन्दसंवित्स्वरूपां भजेऽहम् ॥ १२ ॥

tvamarkastvamindustvamagnistvamāpa-stvamākāśabhūvāyavastvaṃ mahattvaṃ |

tvadanyo na kaścitprapañco'sti sarvaṃ tvamānandasamvitsvarūpām bhaje'ham || 12 ||

I worship Mā Bhavānī. Hey! Mā Bhavānī are of the form of blissful knowledge. There is none else in the universe superior to you. You are the sun, the moon, the fire, the water, the sky, the earth, the wind and the mahat.

श्रुतीनामगम्ये सुवेदागमज्ञा महिम्नो न जानन्ति पारं तवाम्ब ।

स्तुतिं कर्तुमिच्छामि ते त्वं भवानि क्षमस्वेदमत्र प्रमुग्धः किलाहम् ॥ १३ ॥

śrutīnāmagamyē suvedāgamajñā mahimno na jānanti pāraṃ tavāmba |

stutiṃ kartumicchāmi te tvam bhavāni kṣamasvedamatra pramugdhaḥ kilāham || 13 ||

Oh! Mā Bhavānī! I wish to praise you; Oh! Knower of the Vedās and Āgamas! You are unattainable through scriptures. The extent of your greatness is not known by anyone in this Universe. You please forgive this act of mine! I am indeed foolish.

गुरुस्त्वं शिवस्त्वं च शक्तिस्त्वमेव त्वमेवासि माता पिता च त्वमेव ।

त्वमेवासि विद्या त्वमेवासि बन्धु-र्गतिर्मे मतिर्देवि सर्वं त्वमेव ॥ १४ ॥

gurustvaṃ śivastvaṃ ca śaktistvameva tvamevāsi mātā pitā ca tvameva |

tvamevāsi vidyā tvamevāsi bandhu-rgatirme matirdevi sarvaṃ tvameva || 14 ||

Oh! Mā Bhavānī! You are my Guru. You are Lord Śiva. You are the Śakti. You are my mother and father. You are the knowledge. You are my kith and kin. You are my only refuge, thinking and indeed all in all.

शरण्ये वरेण्ये सुकारुण्यमूर्ते हिरण्योदराद्यैरगण्ये सुपुण्ये ।

भवारण्यभीतेश्च मां पाहि भद्रे नमस्ते नमस्ते नमस्ते भवानि ॥ १५ ॥

śaraṇye vareṇye sukāruṇyamūrte hiraṇyodarādyairagaṇye supuṇye |

bhavāraṇyabhīteśca mām pāhi bhadre namaste namaste namaste bhavāni || 15 ||

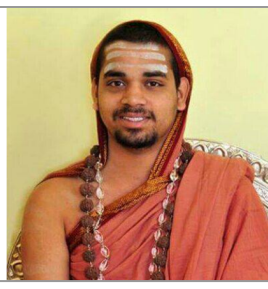


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Oh! Mā Bhavānī! I prostrate to you again and again. Oh! Auspicious one! Oh! my refuge! Oh! Honorable one! Oh! Compassion-incarnate! One who cannot be understood by Brahmā and others! Protect me from the fear of the forest of day-to-day existence.



इतीमां
महच्छ्रीभवानीभुजङ्ग-
स्तुतिं यः
पठेद्भक्तियुक्तश्च तस्मै
|
स्वकीयं पदं शाश्वतं
वेदसारं श्रियं चाष्टसिद्धिं

भवानी ददाति ॥ १६ ॥

itīmāṃ mahacchrībhavānībhujāṅga-stutiṃ yaḥ paṭhedbhaktiyuktaśca tasmai |
svakīyaṃ padaṃ śāśvataṃ vedasāraṃ śriyaṃ cāṣṭasiddhiṃ bhavānī dadāti || 16 ||

Whoever reads this praiseworthy hymn on Mā Bhavānī set in bhujaṅga-prayāta metre with devotion, Goddess Mā Bhavānī confers on him the eight siddhis, prosperity and Her own external abode which is the essence of the Vedās.

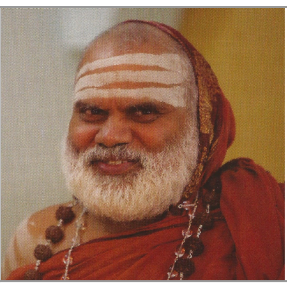
भवानी भवानी भवानी त्रिवार- मुदारं मुदा सर्वदा ये जपन्ति ।
न शोको न मोहो न पापं न भीतिः कदाचित्कथञ्चित्कुतश्चिज्जनानाम् ॥ १७ ॥

bhavānī bhavānī bhavānī trivāra-mudāraṃ mudā sarvadā ye japanti |
na śoko na moho na pāpaṃ na bhītiḥ kadācitkathañcitkutaścijjanānām || 17 ||

Whoever joyfully repeats the name “Bhavānī” thrice will have no grief, no confusion, no sin, no fear anytime or anyway or from any quarter.

॥ भवानीभुजङ्गं सम्पूर्णम् ॥
|| bhavānībhujāṅgaṃ sampūrṇam ||

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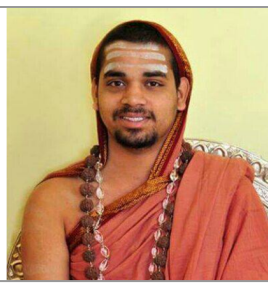


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॥दशश्लोकी॥

॥daśaślokī॥

न भूमिर्न तोयं न तेजो न वायुः न खं नेन्द्रियं वा न तेषां समूहः ।

अनेकान्तिकत्वात् सुषुप्त्येकसिद्धः (अनैकान्तिकत्वात्) तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ १ ॥

na bhūmirna toyam na tejo na vāyuh na kham nendriyam vā na teṣāṃ samūhaḥ |

anekāntikatvāt suṣuptyekasiddhaḥ (anaikāntikatvāt) tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham || 1||

I am not earth, I am not water. I am not, I am not light, I am not wind, I am not ether, I am not sense organs, Nor am I a combination of these, Because they don't always exist. I am simply Śiva the self (ātma), for this remains even in sleep, after everything is taken out.

न वर्णा न वर्णाश्रमाचारधर्मा न मे धारणाध्यानयोगादयोऽपि ।

अनात्माश्रयाहंममाध्यासहानात् तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ २ ॥

na varṇā na varṇāśramācāradharmā na me dhāraṇādhyānayogādayo'pi |

anātmāśrayāhammamādhyāśahānāt
tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham ||

2||

I am not caste, I am not the caste rules, I am not stages of life, I am not rules, I am not the just conduct, I am not meditation, I am not yogic practice, for the concept of I and me destroy all these. I am simply Śiva the self (ātma), for this remains even in sleep, after everything is taken out.

Events at Sringeri on the occasion of
Dedication of the Holy Statue of
Jagadguru Sri Adi Shankaracharya at

Kedarnath Dham Sri Sringeri Sharada Peetham Sri Sringeri Sharada Peetham



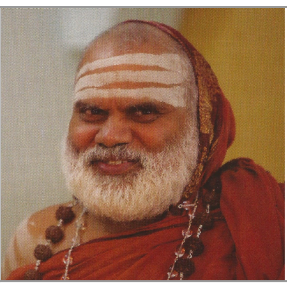
न माता पिता वा न देवा न लोका न वेदा न यज्ञा न तीर्थं ब्रुवन्ति ।

सुषुप्तौ निरस्तातिशून्यात्मकत्वात् तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३ ॥

na mātā pitā vā na devā na lokā na vedā na yajñā na tīrthaṃ bruvanti |

suṣuptau nirastātiśūnyātmakatvāt tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham || 3||

Neither the mother nor the father, Neither the celestial gods nor the earth, Neither the Vedas nor the fire sacrifice, nor the holy sacred water, they say, exist in sleep. But there is no void in

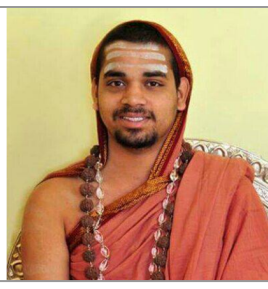


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sleep, either. So I simply Śiva the self (ātma), for this remains even in sleep, after everything is taken out.

न साङ्ख्यं न शैवं न तत्पाञ्चरात्रं न जैनं न मीमांसकादेर्मतं वा ।

विशिष्टानुभूत्या विशुद्धात्मकत्वात् तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ४॥

na sāṅkhyam na śaivam na tatpāñcarātram na jainam na mīmāṃsakādermatam vā |

viśiṣṭānubhūtyā viśuddhātmakatvāt tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham || 4||

Neither the sāṅkhyam principle, nor the doctrine of śaiva, not the principle of pāñcarātra, nor the doctrine of Jainas, nor the principles of mīmāṃsa, are unique experiences, for the soul is the purest known truth., so I am simply Śiva the self (ātma), for this remains even in sleep, after everything is taken out.

न चोर्ध्वं न चाधो न चान्तर्न बाह्यं न मध्यं न तिर्यङ् न पूर्वाऽपरा दिक् ।

वियद्व्यापकत्वादखण्डैकरूपः तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ५॥

na cordhvam na cādho na cāntarna bāhyam na madhyam na tiryah na pūrvā'parā dik |

viyadvyāpakatvādakhaṇḍaikaikarūpaḥ tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham || 5||

Neither above, nor below, Neither inside nor outside, Neither the middle, nor the across, Neither the east nor the west am I, for like the all pervading ether, I am spread everywhere, so I am simply Śiva the self (ātma), for this remains even in sleep, after everything is taken out.

न शुक्लं न कृष्णं न रक्तं न पीतं न कुब्जं न पीनं न ह्रस्वं न दीर्घम् ।

अरूपं तथा ज्योतिराकारकत्वात् तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ६॥

na śuklam na kṛṣṇam na raktam na pītam na kubjam na pīnam na hrasvam na dīrgham |

arūpaṁ tathā jyotirākāratvāt tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham || 6||

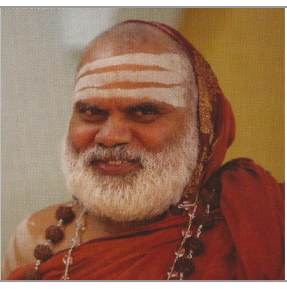
Neither white nor black, Neither red not yellow, Neither large nor thin, Neither short nor tall and neither with a form is the soul, for this soul is the form of the light, so I am simply Śiva the self (ātma), for this remains even in sleep, after everything is taken out.

न शास्ता न शास्त्रं न शिष्यो न शिक्षा न च त्वं न चाहं न चायं प्रपञ्चः ।

स्वरूपावबोधो विकल्पासहिष्णुः तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ७॥

na śāstā na śāstram na śiṣyo na śikṣā na ca tvam na cāham na cāyam prapañcaḥ |

svarūpāvabodho vikalpāsahiṣṇuḥ tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham || 7||

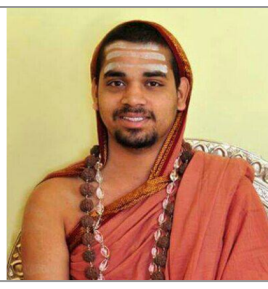


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Neither the origin of knowledge nor the books of knowledge, Neither he disciple nor the teacher, Neither you, nor me and nor this world am I, for this is not tolerated by innate realization, so I am simply Śiva the self (ātma), for this remains even in sleep, after everything is taken out.

न जाग्रन् न मे स्वप्नको वा सुषुप्तिः न विश्वो न वा तैजसः प्राज्ञको वा ।

अविद्यात्मकत्वात् त्रयाणां तुरीयः तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ८॥

na jāgran na me svapnako vā suṣuptiḥ na viśvo na vā taijasaḥ prājñako vā |

avidyātmakatvāt trayāṇāṃ turīyaḥ tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham || 8||

Neither the state of waking nor the state of dream nor the state of deep sleep is for me. Neither the earthly feelings, nor the glorified feelings of dreams nor the feeling of wakefulness in sleep am I, for these are the souls of avidyā, and I am the fourth, the turīya, which is beyond these, so I am simply Śiva the self (ātma), for this remains even in sleep, after everything is taken out.

अपि व्यापकत्वात् हितत्वप्रयोगात्(व्यापकत्वादधितत्त्व) स्वतः सिद्धभावादनन्याश्रयत्वात् ।

जगत् तुच्छमेतत् समस्तं तदन्यत् तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ९॥

api vyāpakatvāt hitattvaprayogāt (vyāpakatvāddhitattva) svataḥ

siddhabhāvādananyāśrayatvāt |

jagat tucchametāt samastaṃ tadanyat tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham || 9||

Being all pervasive and goal oriented, being dependent on its own nature, than depending on any outside things, this world is trivial as it is different from self (ātma), so I am simply Śiva the self (ātma), for this remains even in sleep, after everything is taken out.

न चैकं तदन्यद् द्वितीयं कुतः स्यात् न केवलत्वं न चाकेवलत्वम् ।

न शून्यं न चाशून्यमद्वैतकत्वात् कथं सर्ववेदान्तसिद्धं ब्रवीमि ॥ १०॥

na caikaṃ tadanyad dvitīyaṃ kutaḥ syāt na kevalatvaṃ na cākevalatvam |

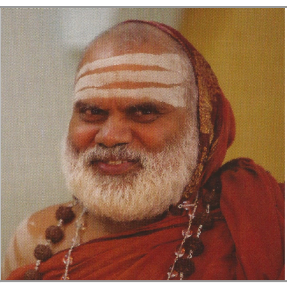
na śūnyaṃ na cāśūnyamadvaitakatvāt kathaṃ sarvavedāntasiddhaṃ bravīmi || 10||

It is not even one and how can it be two, neither is it unique and nor not unique, Neither is it a vacuum nor something different from it, for it is the essence of non dual reality. So how can I tell what is established by all philosophy?

॥ इति श्रीमद् शंकराचार्यविरचितं दशश्लोकी अथवा निर्वाणदशकस्तोत्रं समाप्तं ॥

|| iti śrīmad śaṅkarācāryaviracitaṃ daśaślokī athavā nirvāṇadaśakastotraṃ samāptaṃ ||

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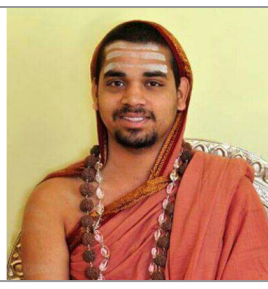


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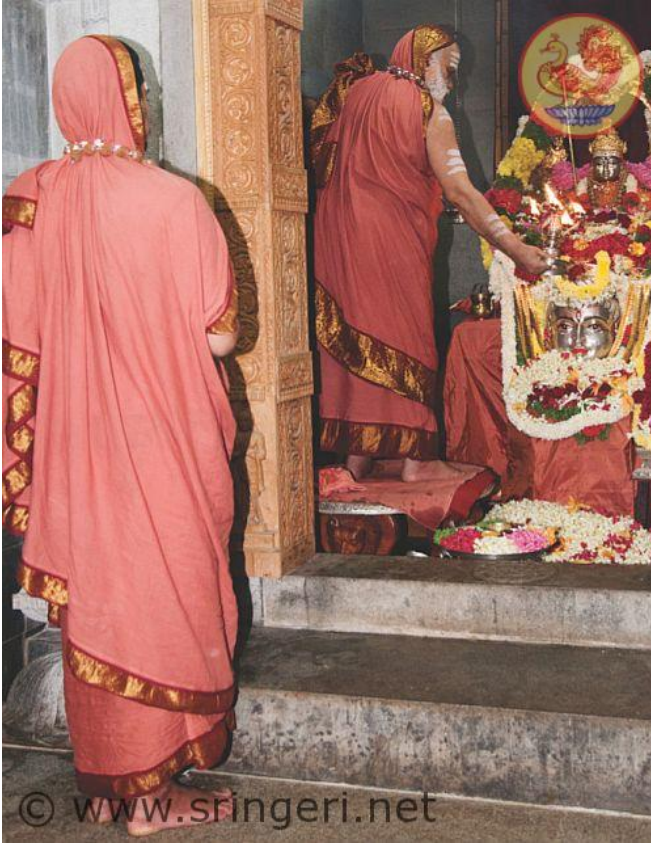
॥प्रातःस्मरणस्तोत्रम्॥

॥prāta:smaraṇastotram॥

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं सच्चित्सुखं परमहंसगतिं तुरीयम् ।

यत्स्वप्नजागरसुषुप्तिमवैति नित्यं तद्ब्रह्म निष्कलमहं न च भूतसङ्घः ॥१॥

prātaḥ smarāmi hr̥di saṁsphuradātmataṭṭvaṁ saccitsukhaṁ paramahaṁsagatiṁ turīyam |
yatsvapnajāgarasuṣuptimavaiti nityaṁ tadbrahma niṣkalamahaṁ na ca bhūtaśaṅghaḥ ॥1॥



At dawn I remember the Reality which is the Self, shining brilliantly in the heart, existence-consciousness-happiness, the goal of Paramahamsasannyasins (sages), the Fourth; That which knows always the states of dream, waking and deep-sleep, that Brahman which is partless I am, not the cluster of elements.

प्रातर्भजामि मनसा वचसामगम्यं वाचो विभान्ति
निखिला यदनुग्रहेण ।

यन्नेतिनेतिवचनैर्निगमा अवोचं_स्तं
देवदेवमजमच्युतमाहुरग्र्यम् ॥२॥

prātarbhajāmi manasā vacasāmagamyam
vāco vibhānti nikhilā yadanugraheṇa |
yannetinetivacanairnigamā avocaṁ_staṁ
devadevamajamacyutamāhuragryam ॥2॥

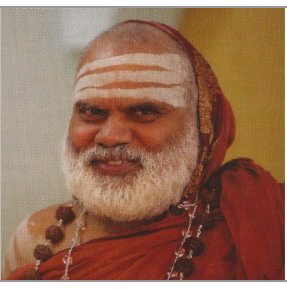
At dawn I sing the praise of That which is unattainable by mind and speech, but by the grace of which all words shine. That which the scriptures declares through the words `not

this', `not this'- That God of gods, they say, is unborn and unchanging.

प्रातर्नमामि तमसः परमर्कवर्णं पूर्णं सनातनपदं पुरुषोत्तमाख्यम् ।

यस्मिन्नित्दं जगदशेषमशेषमूर्तौ रज्ज्वां भुजङ्गम इव प्रतिभासितं वै ॥३॥

prātarnamāmi tamasāḥ paramarkavarṇaṁ pūrṇaṁ sanātanapadaṁ puruṣottamākhyam |
yasminnidam jagadaśeṣamaśeṣamūrtau rajjvāṁ bhujaṅgama iva pratibhāsitam vai ॥3॥

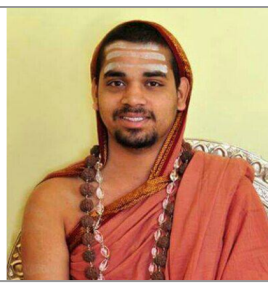


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At dawn I bow to that which is called the Highest Self which is beyond darkness, of the hue of the Sun the ancient goal which is the plenum – That, the residuless form (i.e. the whole) in which the entire universe is made manifest like a serpent in a rope.

श्लोकत्रयमिदं पुण्यं लोकत्रयविभूषणम् ।

प्रातःकाले पठेद्यस्तु स गच्छेत्परमं पदम् ॥४॥

ślokatrayamidam puṇyaṁ lokatrayavibhūṣaṇam |

prātaḥkāle paṭhedyastu sa gacchetparamaṁ padam ||4||

This meritorious triad of verses, the ornament of the three words – he who reads at the time of dawn goes to the supreme goals.

This is the pahala-sruti (description of the fruit) of this Vedantic prayer. It is an eulogy of the prayer whose purpose is to consecrate the thoughts, words, and deeds of the individual so that the final goal may eventually be gained.

॥अच्युताष्टकम्॥

॥acyutāṣṭakam॥

अच्युतं केशवं रामनारायणं कृष्णदामोदरं वासुदेवं हरिम् ।

श्रीधरं माधवं गोपिकावल्लभं जानकीनायकं रामचन्द्रं भजे ॥ १ ॥

acyutaṁ keśavaṁ rāmanārāyaṇaṁ kṛṣṇadāmodaraṁ vāsudevaṁ harim |

śrīdharaṁ mādhabaṁ gopikāvallabhaṁ jānakīnāyakaṁ rāmacandraṁ bhaje || 1||

I sing in the praise of ramachandra, who is known as Achyuta, Keśava, Rāma, Nārāyaṇa, Kṛṣṇa, Dāmodara, Vāsudeva, Śrīdhara, Mādhaba, Gopikāvallabha and Jānakīnāyaka.

अच्युतं केशवं सत्यभामाधवं माधवं श्रीधरं राधिकाराधितम् ।

इन्दिरामन्दिरं चेतसा सुन्दरं देवकीनन्दनं नन्दनं सन्दधे ॥ २ ॥

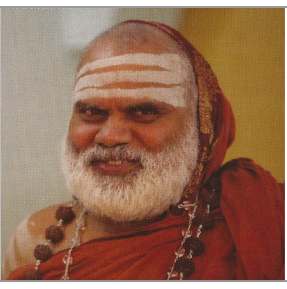
acyutaṁ keśavaṁ satyabhāmādhavaṁ mādhabaṁ śrīdharaṁ rādhikārādhitam |

indirāmandiraṁ cetasā sundaraṁ devakīnandanaṁ nandanaṁ sandadhe || 2||

I offer my pranams with my hands together to Achyuta, who is known as Keśava, who is the consort of Satyabhama, who is known as Madhaba and Śrīdhara, who is longed-for by Radhika, who is like a temple of Indirā, who is beautiful at heart, who is the son of Devaki and who is the dear-one of all.

विष्णवे जिष्णवे शङ्खिने चक्रिणे रुक्मिणिरागिणे जानकीजानये ।

वल्लवीवल्लभायाऽर्चितायात्मने कंसविध्वंसिने वंशिने ते नमः ॥ ३ ॥

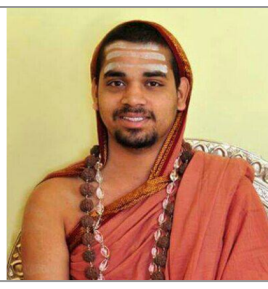


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viṣṇave jiṣṇave śaṅkhine cakriṇe rukmiṇirāgiṇe jānakijānaye |

vallavīvallabhāyā'rcitāyātmane kaṁsavidhvamsine vaṁśine te namaḥ || 3||

I bow to, Lord Viṣṇu who conquers everyone, Who holds a conch-shell and a discus, Who is the affectionate of Rukmiṇi, Who is the consort of only Jānaki, Who is the dear-one of cowherdessess, Who is offered in sacrifices, Who is the Ātman, Who is the destroyer of Kaṁda and Who plays the flute.

कृष्ण गोविन्द हे राम नारायण श्रीपते वासुदेवाजित श्रीनिधे ।

अच्युतानन्त हे माधवाधोक्षज द्वारकानायक द्रौपदीरक्षक ॥ ४॥

kṛṣṇa govinda he rāma nārāyaṇa śrīpate vāsudevājita śrīnidhe |

acyutānanta he mādhavādhokṣaja dvārakānāyaka draupadīrakṣaka || 4||

Oh Kṛṣṇa ! Oh Govinda! Oh Rāma! Oh Śrīpati! Oh Nārāyaṇa! Oh Vāsudeva!, who attained the Lakshmi! Oh acyutā, who is immeasurable ! Oh Mādhava! Oh Adhokṣaja! Oh leader of Dvārakā! Oh the protector of Draupadī !

राक्षसक्षोभितः सीतया शोभितो दण्डकारण्यभूषण्यताकारणः ।

लक्ष्मणेनान्वितो वानरैः सेवितोऽगस्त्यसम्पूजितो राघवः पातु माम् ॥ ५॥

rākṣasakṣobhitaḥ sītayā śobhito daṇḍakāraṇyabhūṇyatatākāraṇaḥ |

lakṣmaṇenānvito vānaraiḥ sevito'gastyasampūjito rāghavaḥ pātu mām || 5||

Raghava, who upsetted the demons, who decorated Sita, who is the cause of purification of the forest called Daṇḍakā, who was accompanied by his brother Lakṣmaṇa, who was served by monkeys and who was beloved by Agastya, should save me.

धेनुकारिष्टकोऽनिष्टकृद्द्वेषिणां केशिहा कंसहृद्वंशिकावादकः । var द्वेषिहा

पूतनाकोपकः सूरजाखेलनो बालगोपालकः पातु माम् सर्वदा ॥ ६॥

dhenukāriṣṭako'niṣṭakṛddveṣiṇāṁ keśihā kaṁsahr̥dvamśikāvādakaḥ | var dveṣihā

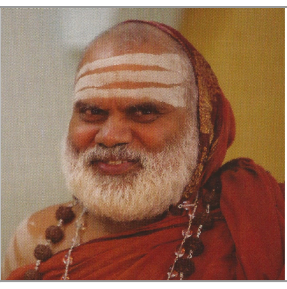
pūtanākopakaḥ sūrajākhelano bālagopālakāḥ pātu mām sarvadā || 6||

Bala Gopal who destroyed the disguised Dhehuka and Ariṣṭam demons, who killed keśi, who killed Kaṁsa, who plays the flute and who got angry on Pūtana, should save me.

विद्युदुद्योतवत्प्रस्फुरद्वाससं प्रावृड्मभोदवत्प्रोल्लसद्विग्रहम् । var विद्युदुद्योतवान्

वन्यया मालया शोभितोरःस्थलं लोहिताङ्घ्रिद्वयं वारिजाक्षं भजे ॥ ७॥

vidyududyotavatprasphuradvāsasaṁ prāvṛḍambhodavatprollasadvigrahaṁ | var vidyududyotavān

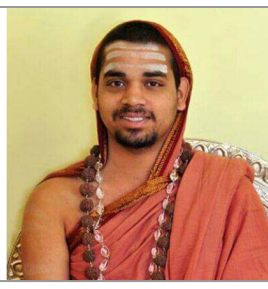


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vanyayā mālayā śobhitorahsthalaṃ lohitānghridvayaṃ vārijākṣaṃ bhaje || 7||

I sing praise of the lotus-eyed lord, who is decorated by a shiny lightning like yellow robe, whose body is resplending like a cloud of the rainy-season, who is decorated by a forest-garland at his chest and who has two feet of copper-red colour.

कुञ्चितैः कुन्तलैर्भ्राजमानाननं रत्नमौलिं लसत्कुण्डलं गण्डयोः ।

हारकेयूरकं कङ्कणप्रोज्ज्वलं किङ्किणीमञ्जुलं श्यामलं तं भजे ॥ ८ ॥

kuñcitaiḥ kuntalairbhrājamānānaṃ ratnamauliṃ lasatkuṇḍalaṃ gaṇḍayoḥ |

hārakeyūraṃ kaṅkaṇaprojjvalaṃ kiṅkiṇīmāñjulaṃ śyāmalaṃ taṃ bhaje || 8||

I sing praise of Shyam, whose face is decorated by falling locks of curly tresses, who has jewels in his forehead, who has shiny earrings on the cheeks, who is decorated with a garland of the Keyur flower, who has a shiny bracelet and who has a beautiful anklet.

अच्युतस्याष्टकं यः पठेदिष्टदं प्रेमतः प्रत्यहं पूरुषः सस्पृहम् ।

वृत्ततः सुन्दरं कर्तुं विश्वम्भरस्तस्य वश्यो हरिर्जायते सत्वरम् ॥ ९ ॥

acyutasyāṣṭakaṃ yaḥ paṭhediṣṭadaṃ premataḥ pratyahaṃ pūruṣaḥ saspr̥ham |

vṛttataḥ sundaraṃ kartṛ viśvambharastasya vaśyo harirjāyate satvaram || 9||

He who reads this hymn, which is dear to Lord Achyutha, which is written with love and devotion, which is beautiful because of its poetic skill, with love and devotion, would reach the Lord fast and without fail.

॥ इति श्रीशङ्कराचार्यविरचितमच्युताष्टकं सम्पूर्णम् ॥

|| iti śrīśaṅkarācāryaviracitamacyutāṣṭakaṃ sampūrṇam ||

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