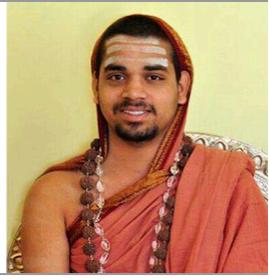


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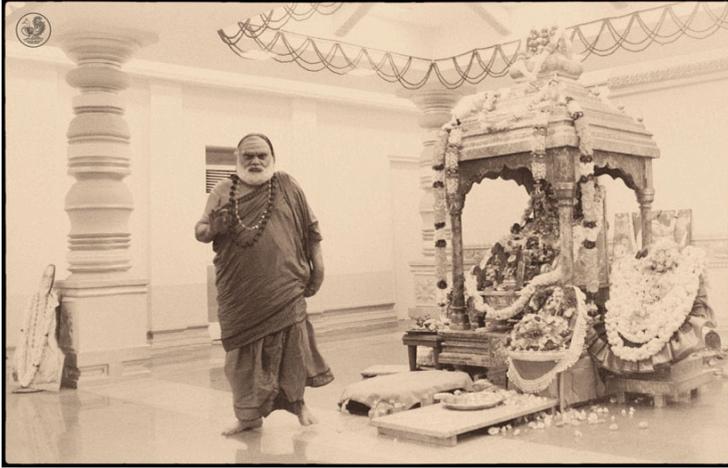
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ANUGRAHA BHASHANAM

LET BHAGAVAD GITA BE YOUR LIFE'S GUIDE (TATTVALOKA OCT, 2015)

Man must read the Bhagavad Gita at least once in his life time. First, he must practise reading little by little and, once he gains a taste for it, understand the principles mentioned in it. Only then he will realise in which direction his life is going, what is right and what is wrong and avoid recurring mistakes.



At the beginning, one must read at least two slokas each day. If, out of pride he feels that he knows everything and he gives up half way through, his mind will again go astray into the mire of the senses. It will destroy his discrimination, just as the tempest overturns the boat.

(Jagadguru shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati tirtha Mahaswamigal at Chennai, July 27-Sep30, 2012 Vijayayatra)

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥

indriyāṇāṃ hi caratāṃ yanmano'nuvidhīyate |

tadasya harati prajñāṃ vāyurnāvamivāmbhasi ||

This is what the Bhagavatam also says. That is, sometimes, even after knowing that things are unreal, he chases such mirage-like objects, impelled by loss of discrimination, attachment to the body and the like.

क्वचित् सकृ दवगतविषय वैतथ्यः स्वयं पराभिधानेन

विभ्रंशित स्मृतिस्तयैव मरीचितोय प्रायां स्तानेवऽभिधावति

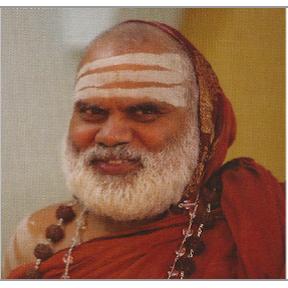
kvacit sakṛ davagataviṣaya vaitathyaḥ svayaṃ parābhidhyānena

vibhramśita smṛtistayaiva marīcitoya prāyāṃ stāneva'bhidhāvati

It is to be understood that only the person who has approached a realised guru and has understood the Gita through him will not again be affected by worldly desires. He will then clearly understand the greatness of the Gita. Hence we bless all to keep the Bhagavad Gita as a guide to their lives.

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhāratī Mahāswāmiji



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Śrīmad Bhagavad Gita

Srī Ādi Śankara Bhāṣya

Chapter 10 Vibhūti yoga:

38

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥३८॥

daṇḍo damayatāmasmi nītirasmi jigīṣatām ।

maunaṃ caivāsmi guhyānāṃ jñānaṃ jñānavatāmaham ॥38॥

I am the rod of the punishers; I am diplomacy of those desirous of victory; I am silence among secrets and I am the wisdom of the wise.

39

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्याद् मया भूतं चराचरम् ॥३९॥

yaccāpi sarvabhūtānāṃ bījaṃ tadahamarjuna ।

na tadasti vinā yatsyād mayā bhūtaṃ carācaram ॥39॥

Oh Arjuna ! I am that which is the seed of all beings. There is no such being, moving or stationary, which can exist without Me.

40

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तः विभूतेर्विस्तरो मया ॥४०॥

nānto'sti mama divyānāṃ vibhūtīnāṃ parantapa ।

eṣa tūddeśataḥ proktaḥ vibhūtervistaro mayā ॥40॥

Oh Arjuna! There is no limit to My divine glories. However, this detail of glories has been mentioned by Me, only as an illustration.

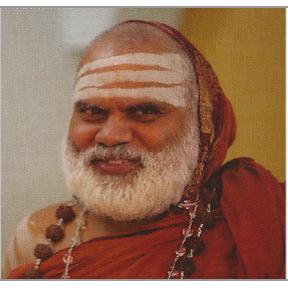
41

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥४१॥

yadyadvibhūtimatsattvaṃ śrīmadūrjitameva vā ।

tattadevāvagaccha tvaṃ mama tejoṃ'śasambhavam ॥41॥



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Whatever being is there which is glorious, rich or powerful – may you recognise that to be born out of a person of My splendour.

42

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नम् एकांशेन स्थितो
जगत् ॥४२॥

athavā bahunaitena kiṃ jñātena
tavārjuna |

viṣṭabhyāhamidaṃ kṛtsnam
ekāṃśena sthito jagat ॥42॥

Or, what use do you have by knowing all these ? Oh Arjuna ! I remain supporting this entire universe with a portion of Mine.



ओं तत्सत् । इति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
विभूतियोगो नाम दशमोऽध्यायः ॥

om tat sat / iti

śrīmadbhagavadgītāsūpanisatsu
brahma-vidyāyām yogasāstre
śrīkṛṣṇārjunasamvāde vibhūtiyogo
nāma daśamo'dhyāyah

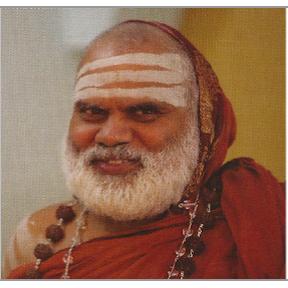
Thus ends the tenth chapter named Vibhūti-yoga in Śrīmad-bhagavadgītā which is the essence of the Upaniṣads, which deals with Brahman-knowledge as well as the preparatory disciplines, and which is in the form of a dialogue between Lord Kṛṣṇā and Arjuna.

OM TAT SAT

(Will Continue...)

(Sṛī Ādi Śankara Bhāṣya for Śrīmad Bhagavad Gita is given separately in the slokas link of Voice of Jagadguru)

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Vivekacūḍāmaṇi

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योगस्य प्रथमं द्वारं वाङ्निरोधोऽपरिग्रहः ।

निराशा च निरीहा च नित्यमेकान्तशीलता ॥३६८॥

yogasya prathamam dvāram vāṅnirrodho'parigrahaḥ ।

nirāśā ca nirīhā ca nityamekāntaśīlatā ॥368॥



The first means to yoga is control of speech, then, not acquiring anything more than what is barely necessary, absence of desire, freedom from activity and ever living by oneself (in secluded place)

(Jagadguru shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati tirtha Mahaswamigal at Tirupati, Nov 3-5, 2012 Vijayayatra)

एकान्तस्थितिरिन्द्रियोपरमणे
हेनुर्दमश्चेतसः संरोधे करणं शमेन
विलयं यायादहंवासना ।

तेनानन्दरसानुभूतिरचला ब्राह्मी सदा
योगिनः तस्माच्चित्तनिरोध एव सततं
कार्यः प्रयत्नो मुनेः ॥ ३६८ ॥

ekāntasthitirindriyoparamaṇe
henurdamaścetasah

saṃrodhe karaṇam śamena
vilayaṃ yāyādahaṃvāsanaḥ ।

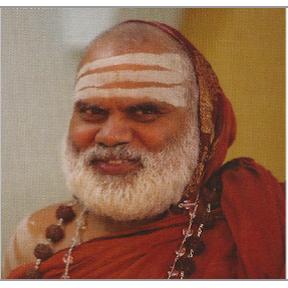
tenānandarāsānubhūtiracalā
brāhmī sadā yoginaḥ

tasmāccittanirrodha eva satataṃ

kāryaḥ prayatno muneḥ ॥ – ॥

“Solitude is helpful in controlling the senses; control of the senses leads to mastery over the mind. Through calming the mind, the ego-vasanas (ego-impressions) are destroyed. By that, the yogi attains the steady experience of the bliss of Brahman. Therefore, for a wise seeker, constant effort must be made to restrain the mind.”

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वाचं नियच्छात्मनि तं नियच्छ बुद्धौ धियं यच्छ च बुद्धिसाक्षिणि ।
तं चापि पूर्णात्मनि निर्विकल्पे विलाप्य शान्तिं परमां भजस्व ॥ ३६९ ॥

vācaṃ niyacchātmani taṃ niyaccha buddhau dhiyaṃ yaccha ca buddhisākṣiṇi |
taṃ cāpi pūrṇātmani nirvikalpe vilāpya śāntiṃ paramāṃ bhajasva || 369 ||

“Restrain speech in the mind (manas); restrain the mind (manas) in the intellect (bhuddhi);
Restrain the intellect (bhuddhi) in the witness-consciousness; and merge that also in the infinite,
non-dual Brahman. Thus, attain the supreme peace.”

370

देहप्राणेन्द्रियमनोबुद्ध्यादिभिरुपाधिभिः ।
यैर्वृत्तेःसमायोगस्तद्भावोऽस्य योगिनः ॥ ३७० ॥
dehaprāṇendriyamanobuddhyādibhirupādhibhiḥ |
yairyairvṛtteḥsamāyogastatadbhāvo’sya yoginaḥ || 370 ||

“The yogi appears to take on the nature of whichever adjunct (upādhi) he associates with — such
as the body, prāṇa (vital force), senses, mind, intellect, etc. — due to identification with their
respective functions.”

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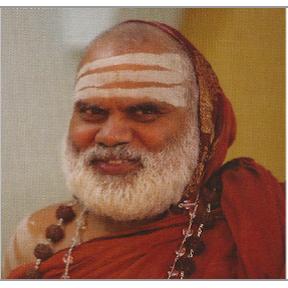
तन्निरवृत्त्या मुनेः सम्यक्सर्वोपरमणं सुखम् ।
संदृश्यते सदानन्दरसानुभवविप्लवः ॥ ३७१ ॥
tannivṛtṭyā muneḥ samyaksarvoparamaṇaṃ sukham |
saṃdrśyate sadānandarāsānubhavaviplavaḥ || 371 ||

“By the complete cessation of those identifications, the sage attains total withdrawal and
peace. Then there arises an overwhelming (abundance) experience of the essence of eternal
Bliss.”

372

अन्तस्त्यागो बहिस्त्यागो विरक्तस्यैव युज्यते ।
त्यजत्यन्तर्बहिःसङ्गं विरक्तस्तु मुमुक्षया ॥ ३७२ ॥
antastyāgo bahistyāgo viraktasyaiva yujyate |
tyajatyantarbahiḥsaṅgaṃ viraktastu mumukṣayā || 372 ||

“Renunciation of internal and external attachments is possible only for one who is
dispassionate. Indeed, a dispassionate seeker of liberation abandons attachment to both inner and
outer objects.”(Will Continue...) For free e magazines : Our Mail ID : Info@voiceofjagadguru.com



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Saundaryalaharī

यदेतत् कालिन्दीतनुतरतरङ्गाकृति शिवे
कृशे मध्ये किञ्चिज्जननि तव यद्भाति सुधियाम् ।
विमर्दादन्योऽन्यं कुचकलशयोरन्तरगतं
तनूभूतं व्योम प्रविशदिव नाभिं कुहरिणीम् ॥ 77 ॥

yadetat kālindītanutaratarāṅgākṛti śive
kṛśe madhye kiñcijjanani tava yadbhāti sudhiyām |
vimardādanyo'nyam kucakalaśayorantaragataṃ
tanūbhūtaṃ vyoma praviśadiva nābhiṃ kuhariṇīm || 77 ||

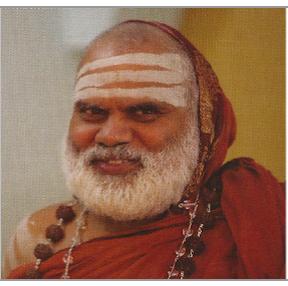


यदेतत् (yadetat) = That which / what this; कालिन्दी-तनु (kālindī-tanu) = Like the body of the river Kālindī (Yamunā); उतरतरङ्ग-आकृति (utara-taraṅga-ākṛti) = Form of rising and falling waves; शिवे (śive) = O auspicious One / O Goddess (consort of Śiva); कृशे (kṛśe) = Slender / thin; मध्ये (madhye) = In the middle; किञ्चित् (kiñcit) = Somewhat / a little; जननि (janani) = O Mother; तव (tava) = Your; यद्भाति (yadbhāti) = Which shines / appears; सुधियाम् (sudhiyām) = To the wise / to devotees; विमर्दात् (vimardāt) = By mutual pressure / compression; अन्योन्यम् (anyonyam) = Between each other; कुच-कलशयोर् (kuca-kalaśayor) = Of the two rounded breasts (kucas); अन्तरगतम् (antaragataṃ) = Situated within / interior; तनूभूतम् (tanūbhūtaṃ)

= Made slender / thin; व्योम (vyoma) = Sky / space; प्रविशदिव (praviśa-diva) = Like entering / like immersed; नाभिं (nābhiṃ) = Navel; कुहरिणीम् (kuhariṇīm) = Cavity / deep recess

[O auspicious Mother! What this (feature) in the slender middle of Your body is that appears to the wise as like the subtle rising-and-falling waves of the Kālindī (Yamunā), situated between Your two rounded breasts by their mutual pressure, made slender like a space of sky entering into the navel-cavity.]

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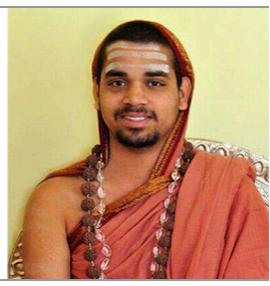


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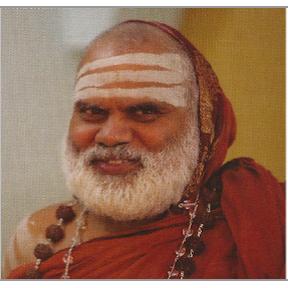
MADHAVEEYA SHANKARA DIG VIJAYAM

THE MEETING WITH VYASA

Śri Kumārila Bhatta Accepting Samnyāsa

To the great Bhatta who spoke thus with a face like a partially open lotus, the Acharya said: "I recognise you as an incarnation of Guha born for the eradication of Buddhists. Sin can never affect you, as you are a disinterested worker for the good of the world. You have taken this vow upon yourself only for the world's welfare. I can save you even now from this fire by extinguishing it with water from my waterpot. It would, indeed, be fine if you write your proposed exegesis on my commentary." Addressed in this way by that great knower of Brahman, Kumarila, who was a firm adherent of right conduct, replied: "Great one! However generous and reasonable your suggestion may be, I am not prepared to do something that people would interpret wrongly. I should not set a bad example for them. It is true that by a mere glance of yours, you can restore a person to life even long after his death. It is only child's play for you to save me from the slow fire. Nevertheless, I do not wish to abandon this vow based on Vedic. But, O great teacher, you will be doing me a great service and dictum and, thereby, leave a bad name and a bad example behind. I know your powers very well. You are the one who creates and destroys the worlds. What wonder then if such a person offers to save me! Still I do not wish to escape from this self-imposed Vedic vow, and my decision to die in this slow fire remains firm. giving me the highest satisfaction, if you will initiate Brahma-vidya. If you could manage to defeat Manda among scholars as the greatest exponent of the ritualistic interpretation of the Vedas, your path for the establishment of the doctrines of Advaita as the true Vedic teaching will be clear of all obstacles. His defeat will be equivalent to the defeat of all scholars of this school. He is the champion of the gospel of ritualistic works. and of life in the world. He is ever engaged in the performance of rituals. He is a householder of great wealth, fame and learning. You have got to defeat this great opponent of the path of renunciation, and for this I would advise you to go to his place immediately. His wife Ubhaya-bharati is also a great scholar. It is said that she is Saraswati herself born in a human body because of the curse of sage Durvasas. Mandana is superior even to me in his mastery of the philosophy of work. And among my disciples, he is the one dearest to me. Engaging yourself in debate with him, with Ubhaya-bharati as the umpire, you have to defeat him and make him your disciple. You can then entrust him with the duty of writing annotations on your works. As for myself, I have been able to meet you, who are equal to Siva Himself, at a critical period of my life. I crave you to be gracious enough to impart the knowledge of Brahman to me. Also I beseech you to remain here for a while until I die seeing before my eyes your form, which is the object of meditation for Yogis." Sankara therefore decided to impart to him the knowledge of Brahman, the knowledge that dispels one's ignorance about oneself and the world perceived outside. Kumarila then heard the words of Sankara imparting the knowledge of Brahman, and by his grace his sense of separate individuality was dispelled and he realised his oneness with the All-pervading Being. Sankara then proceeded to Mandana's place, traversing the sky.

(Will ...Continues...)



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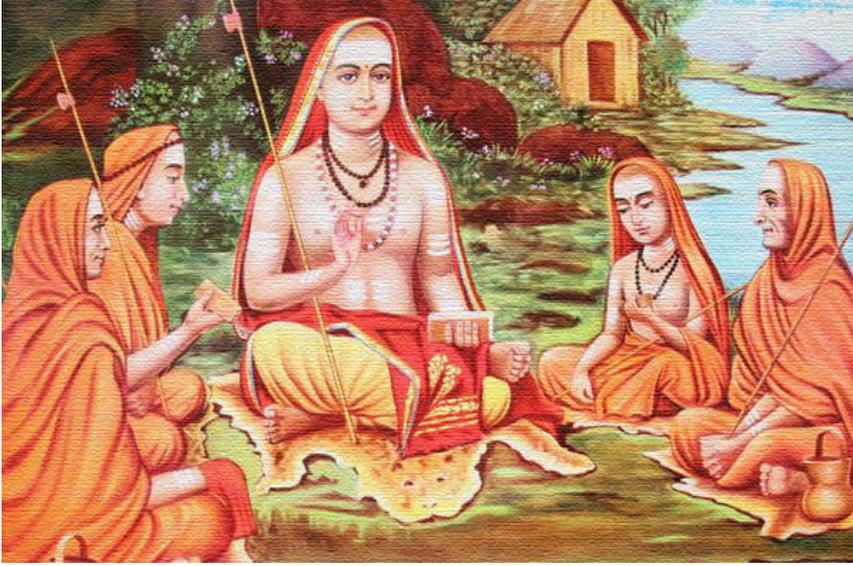
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॥आत्मबोधः॥

॥ātmabodhaः॥

दिग्देशकालाद्यनपेक्ष्य सर्वगं शीतादिहृन्नित्यसुखं निरञ्जनम्।
यः स्वात्मतीर्थं भजते विनिष्क्रियः स सर्ववित्सर्वगतोऽमृतो भवेत् ॥६८॥



digdeśakālādyanapekṣya
sarvagaṃ
śītādirṅnityasukhaṃ
nirañjanam।
yaḥ svātmatīrthaṃ bhajate
viniṣkriyaḥ
sa sarvavitsarvagato'mṛto
bhavet ॥68॥

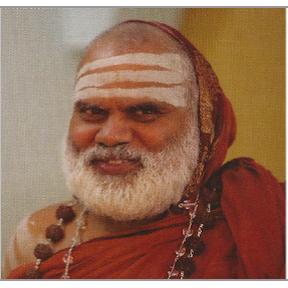
One who worships and realizes one's own Self—which is independent of direction, place, and time, all-pervading, free from heat and cold, ever blissful, pure,

and actionless—becomes all-knowing, all-pervading, and immortal.

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य श्रीगोविन्दभगवत्
त्पूज्यपादशिष्यस्य श्रीमच्छंकरभगवतः कृतौ
आत्मबोधः संपूर्णः ॥

iti śrīmatparamahaṃsaparivrājakācāryasya śrīgovindabhagavaḥ
tpūjyapādaśiṣyasya śrīmacchaṅkarabhagavataḥ kṛtau
ātmabodhaḥ sampūrṇaḥ॥

Thus ends the Ātmabodha, composed by the revered Śrī Śaṅkarabhagavatpāda, the disciple of the worshipful teacher Govinda Bhagavatpāda, who was a great Paramahaṃsa and wandering ascetic.



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Aparokṣānubhūṭī

यथा मृदि घटो नाम कनके कुण्डलाभिधा।
 शुक्तौ हि रजतख्यातिर्जीवशब्दस्तथा परे।।60।।
 yathā mṛdi ghaṭo nāma kanake kuṇḍalābhidhā|
 śuktau hi rajatakhyātirjīvaśabdastathā pare||60||



Just as the pot is merely a name for clay, and the ornament is merely a name for gold, and silver is falsely perceived in the mother-of-pearl, in the same way the term “jīva” (individual soul) is only a name superimposed on the Supreme Reality (Brahman).

(Jagadguru shankaracharya His Holiness Sri Mahasannidhanam Sri Bharati tirtha Mahaswamigal at Chennai, July 27-Sep30, 2012

Vijayayatra)

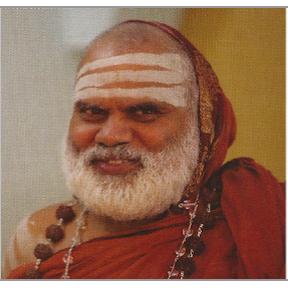
यथैव व्योम्नि नीलत्वं यथा नीरं मरुस्थले।
 पुरुषत्वं यथा स्थाणौ तद्वद्विश्वं चिदात्मनि।।61।।
 yathaiva vyomni nīlatvaṃ yathā nīraṃ marusthale|
 puruṣatvaṃ yathā sthāṇau tadvadviśvaṃ cidātmani||61||

Just as blueness is imagined in the sky, water is imagined in the desert, and a person is imagined in a stump (are but illusory) , in the same way the universe is superimposed on the Conscious Self.

यथैव शून्ये वेतालो गन्धर्वाणां पुरं यथा।
 यथाकाशे द्विचन्द्रत्वं तद्वत्सत्ये जगत्स्थितिः।।62।।
 yathaiva śūnye vetālo gandharvāṇāṃ puraṃ yathā|
 yathākāśe dvicandratvaṃ tadvatsatyē jagatsthitiḥ||62||

Just as a ghost in empty space, a city of the Gandharvas, and the appearance of two moons in the sky are unreal, in the same way the existence of the world is only an appearance in the Supreme Reality.

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प्रबोधसुधाकरः

Adi Sankaracharya's Prabodhasudhākara

NECTAR - OCEAN OF ENLIGHTENMENT

यद्यप्येवं विदितं तथाऽपि परिभाषितो भवेदेव ।

अध्यात्मशास्त्रसारैर्हरिचिन्तनकीर्तनाभ्यासैः ॥3॥

yadyapyevaṃ viditaṃ tathā'pi paribhāṣito bhavedeva |

adhyātmaśāstrasārairharicintanakīrtanābhyāsaiḥ ||3||

Even though it is known thus, He can certainly be taught conventionally by the essential parts of the scriptures concerning the Supreme Spirit and by the practices of contemplating on and praising Hari (or Lord Viṣṇu).

क्लृप्तैर्बहुभिरुपायैरभ्यासज्ञानभक्त्याद्यैः ।

पुंसो विना विरागं मुक्तेरधिकारिता न स्यात् ॥ 4 ॥

klṛptairbahubhirupāyairabhyāsajñānabhaktyādyaiḥ |

punṣo vinā virāgaṃ mukteradhikāritā na syāt || 4 ||

There cannot be the rightful claim to liberation for a man, by means of several expedients like (spiritual) practice, knowledge and devotion done (by him), without dispassion (or indifference to worldly attachments).

वैराग्यमात्मबोधो भक्तिश्चेति त्रयं गदितम् ।

मुक्तेः साधनमादौ तत्र विरागो वितृष्णता प्रोक्ता ॥5॥

vairāgyamātmabodho bhaktiśceti trayam gaditam |

mukteḥ sādhanamādau tatra virāgo vitṛṣṇatā proktā ||5||

Dispassionateness, Self-knowledge and Devotion-this triad is spoken of as the means of liberation. In that, dispassion is said to be freedom from desire (for objects of the senses).

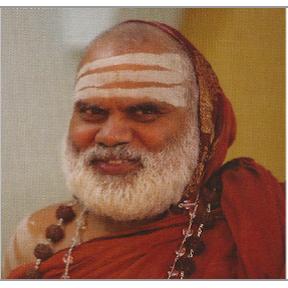
सा चाहंममताभ्यां प्रच्छन्ना सर्वदेहेषु ।

तत्राहन्ता देहे ममता भार्यादिविषयेषु ॥ 6 ॥

sā cāhaṃmamatābhyāṃ pracchannā sarvadeheṣu |

tatrāhantā dehe mamatā bhāryādiviṣayeṣu || 6 ||

But, that (dispassionateness) is covered in all bodies (or beings) by the sense of 'I' and 'mine'. There, the sense of 'I' (has its origin) in the body. The sense of 'mine' (has its origin) in objects like wife, (son and other possessions). (Continues...)



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DIVINE STORIES FOR CHILDREN

(This article will come in our next edition...)

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