



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



॥गणेशगीतम्॥

सावेरीरागः

रूपक तालः



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji doing Sri Ganesha Pooja

(Saveri Raga.... Rupaka Tala)

प्रणमामि गणेश्वरं विघ्नध्वान्तदिनेश्वरम् ॥

पुरारिप्रियनन्दनं सुरारिदर्पदलनम्

मुररिपूजितपदं विदारितान्तरायम् ॥

अज्ञानमाशु विनाशयन्तं प्रज्ञां द्रुतं प्रयच्छन्तं

भक्ताभीष्टप्रदातारं भारतीतीर्थपूजितम् ॥

॥gaṇeśagītam॥

sāverīrāga:

rūpaka tāla:

praṇamāmi gaṇeśvaraṃ vighnadhvāntadineśvaram ॥

purāripriyanandanam surāridarpadalanam

muraripūjitapadam vidāritāntarāyam ॥

ajñānamāśu vināśayantaṃ prajñāṃ drutaṃ prayacchantaṃ

bhaktābhīṣṭapradātāraṃ bhāratītīrthapūjitam ॥

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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Obeisance to Lord Ganesa driving away obstacles like the sun banishing darkness, Lord Shiva's beloved son who exploded the arrogance of demons and who, worshipped by Lord Krishna, broke asunder impediments! Salutations to the deity who quickly eliminates ignorance and bestows wisdom, who grants devotees' wishes and who is adored by Acharya Sri Bharati Tirtha!



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji On 29th February, 2012 performed the Kumbhabhisheka of Sri Valli Devasena Sameta Subrahmanya Swamy temple, constructed in the last century by late Sri Sajjan Rao at Bangalore.

॥ श्रीसुब्रह्मण्यध्यानम् ॥

सुब्रह्मण्यं देवसेनाधिनाथं सुत्रामाद्यैरादितेयैस्समीड्यम् ।
गौरीपुत्रं गर्वितेन्द्रारिकालं वन्दे भक्त्या वाञ्छितार्थस्य सिद्धयै ॥

॥śrīsubrahmaṇyadhyānam॥

subrahmaṇyaṃ devasenādhināthaṃ sutrāmādyairāditeyaissaṃīḍyam |
gaurīputraṃ garvitendrārikālaṃ vande bhaktyā vāñchitārthasya siddhyai ||

Meditation on Lord Subrahmanya

For the realization of desired riches, I worship with devotion Lord Subrahmanya, Consort of Goddess Devasena, accessible to those worshippers as Suthrama and others, son of Goddess Parvati and terror for Indra's arrogant enemies

These songs are composed by Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji



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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya Chapter 4 - Jñāna-Karmasannyāsa-Yogaḥ

Note : In this section we will see the Śloka and Bhāṣyam. For the meaning of the śloka, please see the main magazine.

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अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदः, यज्ञक्षपितकल्मषाः ॥३०॥

apare niyatāhārāḥ prāṇān prāṇeṣu juhvati |

sarve'pyete yajñavidāḥ yajñakṣapitakalmaṣāḥ ||30||

Whatever life-breath has been controlled, into it they sacrifice all other life-breaths; these latter become, as it were, merged in the former.



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यज्ञशिष्टामृतभुजः यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

yajñāśiṣṭāmṛtabhujāḥ yānti brahma sanātanam |

nāyaṃ loko'styayajñasya kuto'nyaḥ kurusattama ||31||

Performing the sacrifices mentioned above they eat at intervals, of prescribed food in a prescribed manner. Food so taken is called ambrosia, amrita. If they wish for Moksha, they go to Brahman in course of time, not at once, as we should understand for consistency's sake. Even this world, which is common to all beings, is not for one who performs none of the

sacrifices mentioned above. How can there be to him another word which can be secured only by superior means?

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एवं बहुविधा यज्ञाः वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वान् एवं ज्ञात्वा विमोक्ष्यसे ॥३२॥

evaṃ bahuvīdhā yajñāḥ vitatā brahmaṇo mukhe |

karmajānviddhi tānsarvān evaṃ jñātvā vimokṣyase ||32||

Thus various sacrifices, such as those mentioned above, are spread at the mouth of Brahman, i.e., are known from the Vedas through such passages as the following : "We sacrifice prana in speech" Know that they are all born of the not Self -- of action in deed, speech and



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thought -- for the Self is actionless. If you realise that “these are not my actions, I am actionless, I am unconcerned.” you will be released, by this right knowledge, from evil, from bond samsara.

Right knowledge was represented as a sacrifice. Then several sacrifices have been taught. Knowledge is now extolled as compared with these latter kinds of sacrifices which are all means of attaining the several objects of human pursuit.

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श्रेयान्द्रव्यमयाद्यज्ञाद् ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥३३॥

śreyāndravayamayādyajñād jñānayajñāḥ parantapa |
sarvaṃ karmākhilaṃ pārtha jñāne parisamāpyate ||33||

The sacrifice performed with material objects produces material effects, whereas wisdom sacrifice does not. Therefore, wisdom sacrifice is superior to the sacrifice performed with material objects. For, wisdom which is the means to Liberation, comprehends all action. Sruti says thus:

“Just as in the game of four dice the three dice are comprehended in the fourth termed krita, so whatever good people do, all that reaches him. Any other man who knows that which he knew obtains the same results--Ch.Up 4.1.4”



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तद्विद्धि प्रणिपातेन
परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तत्त्वदर्शिनाः ॥३४॥

tadviddhi praṇipātena
paripraśnena sevayā |

upadekṣyanti te jñānaṃ jñāninastattvadarśinaḥ ||34||

Know thou by what process it is obtained. Go to the Acharyas (Guru) and humbly salute before them. Ask them what is the cause of bhandha and what the means of deliverance: what is vidya and what is avidya. Do service to the Guru. Won over by these and other marks of respect, the Acharyas who , knowing the truth as well as realising it themselves, will impart to thee their wisdom/knowledge-- that knowledge which has been described above. Some only, but not all, know as well as realise the truth. By this Ísvara means to say that the knowledge alone which is imparted by those who have realised the truth and no other knowledge can prove effective.



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यज्ज्ञात्वा न पुनर्मोहम् एवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥३५॥

yajñātvā na punarmoham evaṃ yāsyasi pāṇḍava |

yena bhūtānyaśeṣeṇa drakṣyasyātmanyatho mayi ||35||



Having obtained the knowledge imparted by them, you will not be again subject to confusion as you are now. By this wisdom you will also immediately perceive all beings, from Brahma the creator down the grass, in your own Self. You will then realise that “these beings exist in Me” . You will also see them all in Me, Vasudeva, thus “And these beings exist in the Supreme Lord” you will realise that unity of the individual Soul i.e the Kshetrajna and the Iśvara which is so clearly taught in all the Upanishads.

[Note : See 2020_May VOJ main link for meaning of these slokas]

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