



# Voice of Jagadguru

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## ॥गणेशध्यानम्॥



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

वन्दे देवं विबुधविनुतं वेदवेद्यं दयालुं  
विघ्नध्वान्तं प्रशमनरविं विश्ववन्द्यं प्रसन्नम् ।  
वेतण्डास्यं विदलितरिपुं वामदेवाग्रसूनुं  
विद्यानाथं विमलयशसं वाञ्छितार्थप्रदं तम् ॥

vande devaṃ vibudhavinutaṃ vedavedyaṃ dayāluṃ  
vighnadhvānta praśamanaraviṃ viśvavandyaṃ prasannaṃ |  
vetaṇḍāsyāṃ vidalitaripuṃ vāmadevāgrasūnuṃ  
vidyānāthaṃ vimalayaśasaṃ vāñchitārthapradaṃ tam ॥

Meditation on Lord Ganesa

I worship Lord Ganesa revered by scholars, well-versed in the Vedas, compassionate, dispelling obstacles and tranquilizing like the Sun removing darkness, worthy of adoration by the Universe,

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

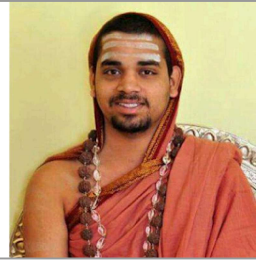


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propitious, elephant-headed elder son of Lord Siva, tearing up enemies and a repository of knowledge with lustrous repute, bestowing the wealth desired.

## Sri Mahaganapati Seva Padyavali (Poetic Offering to Sri Mahaganapati)

श्रीमच्छङ्करदेशिकेन्द्रविनुत श्रीपादपाथोरुह  
श्रीगौरीशशिशेखरप्रियसुत श्रीशादिसंसेवित ।

श्रीवाणीप्रद पादनम्रततये श्रीसिद्धिबुद्धिप्रद  
श्रीमन् देव दयानिधे गणपते ऋग्वेदमाकर्णय ॥१॥

śrīmacchaṅkaradeśikendravīnuta śrīpādapāthoruha  
śrīgaurīśaśīśekhara priyasuta śrīśādisamsevita |  
śrīvāṇīprada pādānamratataye śrīsiddhibuddhiprada  
śrīman deva dayānidhe gaṇapate ṛgvedamākaraṇaya ||1||



O God Ganapati, with lotus-like feet worshipped by the great spiritual preceptor, Srimat Sankara, you are the dear son of Goddess Gauri and the moon-crested Lord Siva. Constantly adored by Sri Vishnu and other gods, you bestow auspicious speech and confer success and wisdom on the host of devotees who bow down at your feet. O Lord, the treasure of mercy, listen to the chanting of Rig Veda!

Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji doing Sri Ganesha Pooja on the occasion of Sri Varasiddhi Vinayaka Puja on Sep 3 2019 at Sringeri.

सर्गस्थेमलयं करोति जगतां यो लीलयैव प्रभुः  
भर्गप्रीतिकरं यदीयभजनं स्वर्गापवर्गप्रदम् ।  
स त्वं हस्तिमुख प्रपन्नजनतासंरक्षणे दीक्षित  
सुश्राव्यं सुरवृन्दसेवित यजुर्वेदं समाकर्णय ॥२॥

sargasthemalayaṃ karoti jagatāṃ yo līlayaiva prabhuḥ  
bhargapṛitikaraṃ yadiyabhajanaṃ svargāpavargapradam |  
sa tvam hastimukha prapannajanatāsaṃrakṣaṇe dīkṣita  
suśrāvyaṃ suravṛndasevita yajurvedaṃ samākaraṇaya ||2||



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O Lord, who with great ease creates, maintains, and annihilates the universe, whose devotional songs please Siva and lead the singers either to heaven or liberation, O the elephant-faced God dedicated to the protection of people who prostrate before him, and adored by the gods, please listen to the melodious Yajurveda!

विघ्नध्वान्तदिवाकर प्रणमतां विद्याविवेकप्रद  
वित्तेशादिसमर्चितांघ्रियुगली विद्योतमान प्रभो ।  
विद्वद्बृन्दसुकीर्त्यमानमहिमन् विद्येश्वराराधित  
विघ्नाधीश्वर सामवेदममलं देव त्वमाकर्णय ॥३॥

vighnadhvāntadivākara praṇamatāṃ vidyāvivekaprada  
vitteśādisamarcitāṅghriyugalī vidyotamāna prabho |  
vidvadbṛndasukīrtyamānamahiman vidyeśvarārādhitā  
vighnādhiśvara sāmavedamamalaṃ deva tvamākaraṇaya ||3||

O Lord of all obstacles, the bright Sun who dispels dark calamities and confers learning and discrimination on those who prostrate before him, whose two feet are worshipped by the Lord of wealth, who is resplendent, whose glory is sung by a host of intellectuals, who is worshipped by the Lord of knowledge and wisdom, please listen to the spotless Sama Veda!

शैलारातिकृपीटयोनिमुखदिक्पालावलीपूजित  
वेलातीतदयानिधे धृतसृणे व्यालप्रबद्धोदर ।  
लीलानिर्जितनिर्जरारिवितते शैलात्मजालालित  
विघ्नेश त्वमथर्वणश्रुतिमिमां प्रीत्या समाकर्णय ॥४॥

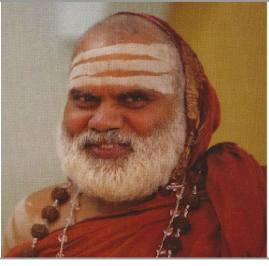
śailārātikṛpīṭayonimukhadikpālāvalīpūjita  
velātītadayānidhe dhṛtasṛṇe vyālaprabaddhodara |  
līlānirjitānirjarārivitate śailātmajālālita  
vighneśa tvamatharvaṇaśrutimimāṃ prītyā samākaraṇaya ||4||

O Vighnesha, you are worshipped by Indra, Agni and guardian deities of the various quarters. O ocean of mercy overflowing its limits, who holds and goad, whose waist is entwined by a serpent, who vanquished the demons with great ease, and one caressed by the daughter of Himalaya, listen to the melodies of Atharvana Veda with pleasure!

त्रामस्मरणं समस्तजगतां सर्वाघविध्वंसकं  
यत्पादाम्बुजसेवनं खलु नृणां सर्वार्थसंसाधकम् ।  
यन्माहात्म्यमिहाभिधातुमनलं शेशोऽपि निश्शेषतः  
स त्वं संश्रुणु सर्ववाद्यनिनदं सर्वेश विघ्नेश्वर ॥५॥

nnāmasmaraṇaṃ samastajagatāṃ sarvāghavidhvamsakaṃ  
yatpādāmbujasevanaṃ khalu nṛṇāṃ sarvārthasaṃsādhakam |  
yanmāhātmyamihābhīdhātumanalaṃ śeśo'pi niśśeṣataḥ  
sa tvaṃ saṃśṛṇu sarvavādyaninadaṃ sarveśa vighneśvara ||5||

O Vighnesvara, Lord of all, chanting whose nama nullifies the sins of the entire world, offering worship at whose lotus feet indeed enables human beings to secure all riches and to describe

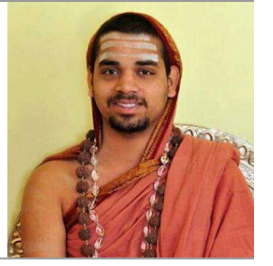


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whose entire glory here one needs more than even the great Sesha, listen to the clanging of all the musical instruments!

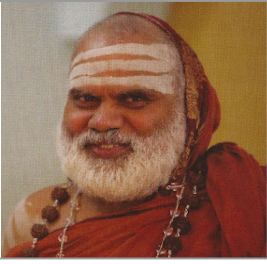
बीजापूरगदादिशोभितकरं दूर्वाङ्कुरस्रग्धरं  
भक्तालिप्रवितीर्णमोदककरं लंबोदरं शङ्करम् ।  
शंभुप्रीतिकरं भजे गणपते त्वां सर्वदा सर्वदं  
प्रीत्येमं शृणु कर्णयोर्हितकरं तूर्यध्वनिं विघ्नप ॥६॥

bījāpūragadādisobhitakaraṃ dūrvāṅkurasragdharaṃ  
bhaktālipravitīrṇamodakakaraṃ laṃbodaraṃ śaṅkaram |  
śaṃbhuprītikaraṃ bhaje gaṇapate tvāṃ sarvadā sarvadaṃ  
prītyemaṃ śrṇu karṇayorhitakaraṃ tūryadhvaniṃ vighnapa ||6||

O our protector from calamities, adorned by pomegranates, mace etc., on the hands and wearing a garland of tender durva sprouts, holding modakas for distribution to the lines of devotees, endowed with a big stomach, shower good on devotees! O Lord Ganapati dear to Lord Siva and giver of all things, I worship you incessantly. Please listen with pleasure to the sound of trumpets offering protection from obstacles and soothing to the ears!



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji doing Sri Ganesha Pooja on the occasion of Sri Varasiddhi Vinayaka Puja On Sep 1st 2011 at Sringeri.  
This sloka composed by Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji



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## Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya 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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अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।  
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥३६॥

api cedasi pāpebhya: sarvebhya: pāpakṛttama: |  
sarvaṃ jñānaplavenaiva vrjinaṃ santariṣyasi ||36||

With the boat of this knowledge, verily, you can cross the ocean of sin. For one who seeks liberation, even dharma proves to be a sin. How does wisdom destroy sin?

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यथैधांसि समिद्धोऽग्निः भस्मसात्कुरुतेऽर्जुन ।  
ज्ञानाग्निः सर्वकर्माणि, भस्मसात्कुरुते तथा ॥३७॥

yathaidhāṃsi samiddho'gni: bhasmasātkṛute'rjuna |

jñānāgni: sarvakarmāṇi, bhasmasātkurute tathā ||37||

Just as a well-kindled fire reduces fuel to ashes, so does the fire of wisdom reduce all actions to ashes, i.e., it renders them impotent. The fire of wisdom cannot indeed literally reduce actions to ashes as fire reduces fuel to ashes. Accordingly we should understand that right knowledge is the cause which renders all actions impotent. But the actions by which this body has been brought into existence will come to an end only when their effects will have been fully worked out; for those actions have already commenced their effects. Thus wisdom can destroy only such actions as have not yet begun to produce their effects, whether they are actions done in this birth before the rise of knowledge and along with knowledge, or those done in the many previous births.

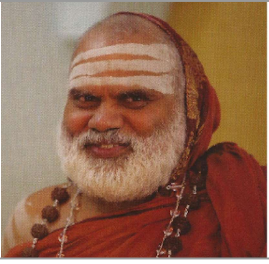
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न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।  
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥३८॥

na hi jñānena sadṛśaṃ pavitramiha vidyate |

tatsvayaṃ yogasaṃsiddha: kālenātmani vindati ||38||

The seeker of the Moksha (liberation) who has perfected and regenerated himself by Yoga- by Karma-Yoga and by Samadhi-Yoga-- will after a long practice, himself find spiritual wisdom in himself

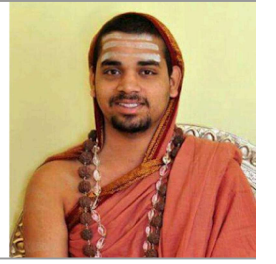


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श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिम् अचिरेणाधिगच्छति ॥३९॥

śraddhāvāṁllabhate jñānaṃ tatpara: saṃyatendriya: |

jñānaṃ labdhvā parāṃ sāntim acireṇādhigacchati ||39||

A man full of faith obtains wisdom. But he may be slow; wHence it is enjoined that he should ever be intently devoted to the means of obtaining wisdom, such as constant attendance on the Gurus. A man of faith and devotion may not have mastery over the senses; hence it is also enjoined that he should withdraw his senses away from their engrossment in objects. Such a man of faith, devotion and self-control is sure to obtain wisdom. Mere external acts such as long prostration before the Guru, may fail to produce the required effect, since they may be tinged with deceitfulness. But deceitfulness is impossible when a man is full of faith and so on. Hence these are the certain means of acquiring wisdom. What is the result of this acquisition of wisdom?--The reply is HAVING obtained wisdom, he quickly attains the Supreme Peace called Moksha. That the right knowledge quickly leads to Moksha is an established truth clearly taught by a sastras as well as reasons.

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अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परः न सुखं संशयात्मनः ॥४०॥

ajñāścāśraddadhānaśca saṃśayātmā vinaśyati |

nāyaṃ loko'sti na para: na sukhaṃ saṃśayātmana: ||40||

The man who knows not the Self is ruined, as also the man who has no faith in the teachings and the words of his Guru, and the man whose mind is full of doubts. No doubt the ignorant and the faithless are ruined, but not to the same extent as a man of doubting mind. He is the most sinful of all. How? Even those words which are common to all men are not won by a sceptic, nor the other word, nor happiness ; for even these things come within the sweep of his doubt. Therefore

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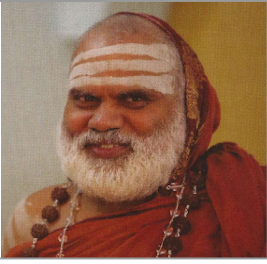
योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥४१॥

yogasamnyastakarmaṇaṃ jñānasamchinnasamśayam |

ātmavantaṃ na karmāṇi nibadhnanti dhanañjaya ||41||

He who sees the Supreme being renounces all actions- dharma and adharma by virtue of Yoga or Knowledge of the Supreme Being. He attains this stage when his doubt has been split asunder by the realisation of the oneness of the Self with the Iśvara. As he traces all actions to the interactions of the energies, actions do not bind him; they do not produce any effects (good or bad)

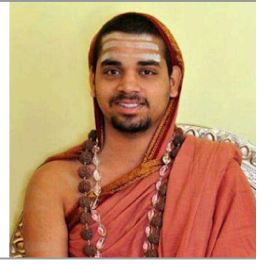


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in the case of him who, in virtue of his Yoga, has renounced all actions and is ever watchful over himself.

Since that man who, in virtue of the practice of karma-yoga, has all his doubts cut asunder by knowledge which arises as a result of all impurity having been washed away, is not bound by actions because they have been consumed in the fire of wisdom and since that man is ruined who entertains doubts as to the practice of karma and knowledge.

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तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।  
चित्तैवं संशयं योगम् आतिष्ठोत्तिष्ठ भारत ॥४२॥

tasmādajñānasambhūtaṃ hr̥tsthamaṃ jñānāsinātmanaḥ ।  
chittvainaṃ saṃśayaṃ yogam ātiṣṭhotttiṣṭha bhārata ॥42॥

Doubt is most sinful. It is born of ignorance and lies in buddhi. Kill it by wisdom by right knowledge of the Self. Knowledge is destructive of all evil, such as grief, folly, and the like. Having thus slain doubt, the cause of thy ruin, apply thyself to karma-yoga, the means of acquiring right knowledge. Now arise and fight O Bharata.

ओं तत्सत् । इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम चतुर्थोऽध्यायः ॥

ōṃ tatsat . iti śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṃ yogasāstre śrīkṛṣṇārjunasaṃvāde jñānakarmasaṃnyāsayogo nāma caturyo'dhyāyaḥ ॥

Thus ends the fourth chapter named jñāna-karma-saṃnyāsa-yoga in śrīmad bhagavad gītā which is the essence of the Upanishads, which deals with Brahman-knowledge as well as the preparatory disciplines and which is in the form of a dialogue between Lord Kṛṣṇa and Arjuna.

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

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