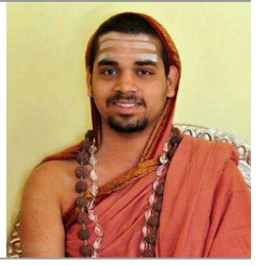


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॥ श्रीरामगीतम् ॥ ॥śrīrāmagītam॥



दाशरथे मां पालय दारितदशवदन ।
दीनजनावनदीक्ष दुरितापहवीक्ष ॥

dāśarathe māṃ pālaya dāritadaśavadana |
dīnajanāvanadīkṣa duritāpahavīkṣa ||

Protect me, son of Desaratha who tore Ravana apart, dedicated to save people in distress,
whose glance removes sins!

कौसल्याप्रियतनय कौशिकमुखविनुत ।
दण्डितदैत्यव्रात खण्डितहरचाप ॥१॥

kausalyāpriyatanaya kauśikamukhavinuta |
daṇḍitadaityavrāta khaṇḍitaharacāpa ||1||

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



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O beloved Son of Kausalya, who is worshipped by sage Visvamitra and the like, you vowed to punish the demons and broke the bow of Lord Siva.

खरदूषणमुखरक्षो विदलननिपुणशर ।



खरकिरणान्वयसागर
राकाशिशिरकर ॥२॥

kharadūṣaṇamukharakṣo
vidalananipuṇaśara |
kharakiraṇānvayasāgara
rākāśīśirakara ||2||

O descendant like the full moon in the ocean of the Solar dynasty, who has skillful arrows to tear apart the demons, such as Khara and Dushana!

भवभयनाशनचतुर
भजतामभयकर ।
भरताद्यनुजसमेत
भारतीतीर्थनुत ॥३॥

bhavabhayanāśanacatura
bhajatāmabhayakara |
bharatādyanujasameta
bhāratītīrthanuta ||3||

O skillful terminator of the fear of samsara, offering protection to devotees, flanked by harata and other brothers and worshipped by Acharya Bharati Tirtha!

(Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji performed special Puja to Lord Sita Rama at Guru Nivas, in Narasimha Vanam Sringeri at around 12:00 Noon On April 2, 2020 at Sringeri)

This song composed by Jagadguru Śankaracārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji



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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.

1

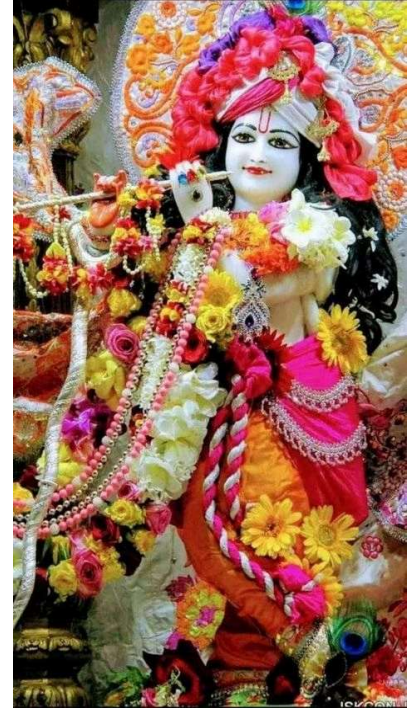
अर्जुन उवाच-

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥१॥

arjuna uvāca-

saṅnyāsaṃ karmaṇāṃ kṛṣṇa punaryogaṃ ca śamsasi |
yacchreya etayorekaṃ tanme brūhi suniścitam ||1||

Thou teachest renunciation of those actions which are enjoined in the sastras, and Thou teachest also that performance of those very actions is necessary. I have, therefore, a doubt as to which of them is better, performance of actions or renunciation of those actions. It is the better course which must be followed. Therefore tell me conclusively that one, -- it being impossible for one man to resort to both at the same time -- be it performance of actions or renunciation of actions, by which you think I may attain to perfection.



2

श्रीभगवानुवाच -

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥२॥

śrībhagavānuvāca -

sannyāsaḥ karmayogaśca ni:śreyasakarāvubhau |
tayostu karmasannyāsāt karmayogo viśiṣyate ||2||

Sannyāsa and Karma yoga, renunciation of actions and performance of actions, both lead to Moksha, as giving rise to spiritual knowledge. Though both lead to Moksha, yet of the two means of attaining Moksha, Karma -Yoga is better than more -- i.e., unaccompanied with knowledge --Karma- Sannyāsa. Thus the Lord has praised Karma -Yoga [The Lord does not of course mean that Karma-Yoga is superior to true Karma-Sannyāsa. True Karma-Sannyāsa, that which is accompanied with knowledge, is a far higher path than Karma-Yoga, though the latter is easier than and therefore preferable to, that Karma-Sannyāsa which is unaccompanied with knowledge.]



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3

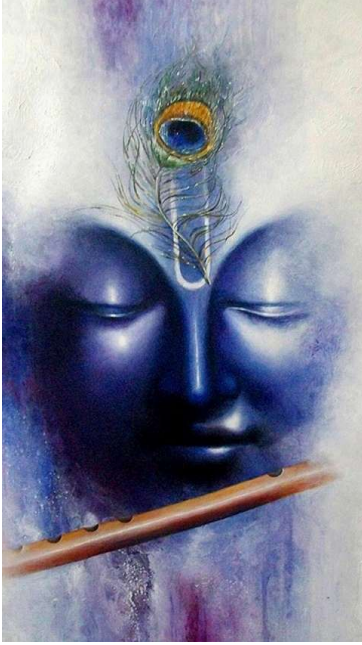
ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥३॥

jñeyaḥ sa nityasaṁnyāsī yo na dveṣṭi na kāṅkṣati |

nirdvandvo hi mahābāho sukhaṁ bandhāt pramucyate ||3||

The karma-Yogin who neither hates pain and the objects causing pain, nor desires pleasure and the objects causing pleasure, should be known as a perpetual renouncer, though he is engaged in action.

Objection: Sannyāsa and Karma -Yoga, which are meant for two distinct classes of people and are opposed to each other, should, properly speaking, be mutually opposed in their results also. They should not, on the other hand, both lead to Moksha alike



4

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः।

एकमप्यास्थितः सम्यग् उभयोर्विन्दते फलम् ॥४॥

sāṅkhyayogau pṛthag bālāḥ pravadanti na paṇḍitāḥ |

ekam apyāsthitaḥ samyag ubhayorvindate phalam ||4||

It is children who speak of Sankhya and Yoga as producing distinct and opposite results. But the wise, men of knowledge, believe that they produce but one harmonious result. He who rightly observes even one of them, Sankhya or Yoga, obtains the fruits of both. Both lead to the same result ie Moksha. Therefore there is no diversity in the result.

Objection : Having started with the words Sannyāsa and Karma Yoga, how is it that He speaks of Sankhya and Yoga- with which we are not at present concerned--as producing the same results ?

Answer : There is no fault here. Arjuna indeed asked the Question with reference of simple Sannyāsa and simple Karma Yoga. But the Lord, without leaving these, has added to them some additional conceptions of His own and has answered the question, speaking of them under other names, Sankhya and Yoga. In the opinion of the Lord, Sannyāsa and Karma-Yoga are themselves termed Sankhya and Yoga when knowledge of the Self and equanimity are added to them respectively. Hence no irrelevant topic.

How can a man obtain the results of both by the right observance of only one ?

5

यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥५॥



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yat sāṅkhyaiḥ prāpyate sthānaṃ tad yogairapi gamyate |

ekaṃ sāṅkhyam ca yogaṃ ca yaḥ paśyati sa paśyati
||5||

Sankhyas are those who are devoted to knowledge and have renounced the world. They reach the state called Moksha. The same state is reached by Yogins also, but indirectly through, the attainment of true knowledge and renunciation - by those who perform their duties as a means of attaining knowledge, dedication them to the Ívara, and having no selfish end in view. That man rightly sees that Sankhya and Yoga are one, as reading to identical results.

Answer : Listen why it is so. It is the simple Karma-Sannyāsa and the simple Karma-Yoga with reference to which you have asked me which one is the better of the two?. For this question, My answer has been given-without having regard to knowledge - that Karma-Yoga is superior to Karma-Sannyāsa. But that Sannyāsa which is based upon knowledge is regarded by Me as Sankhya and Sankhya itself is the true paramartha Yoga. It is only by a figure that the Yoga through Vedic rites is called Yoga or Sannyāsa, in as much as it conduces to that true Yoga or Sannyāsa.



How is it that the aim of Karma Yoga is that true Yoga or Karma-Sannyāsa ?

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

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