



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



॥मीनाक्षी पञ्चरत्नम्॥

॥mīnākṣī pañcaratnam॥

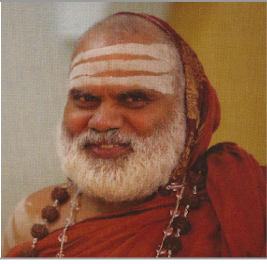


उद्यद्भानुसहस्रकोटिसदृशां केयूरहारोज्ज्वलां
विम्बोष्ठीं स्मितदन्तपङ्क्तिरुचिरां पीताम्बरालङ्कृताम् ।
विष्णुब्रह्मसुरेन्द्रसेवितपदां तत्त्वस्वरूपां शिवां
मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥१॥

udyadbhānusahasrakōṭisadr̥śāṃ keyūrahārōjjvalāṃ
vimbōṣṭhīm smitadantapaṅktirucirāṃ pītāambarālaṅkṛtām ।
viṣṇubrahmasurēndrasēvitapadāṃ tattvasvarūpāṃ śivāṃ
mīnākṣīm praṇatōsmi santatamaham kāruṇyavārānnidhim ॥1॥

I meditate on Devi Meenakshi Who is rising (in my mental vision) with the splendour of Thousand Million Suns, shining with Bracelets and Garlands (matching the splendour of the rising Suns), She is rising with a Smiling Face, (appearing beautiful) with Lips Red like Bimba Fruits, and

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

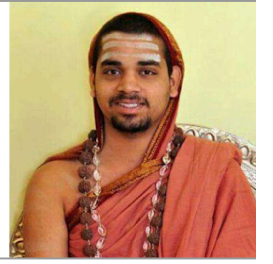


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having beautiful Rows of Teeth; She is adorned with shining Yellow Garments (which are again matching the splendour of the rising Suns), Vishnu, Brahma and the king of Suras (i.e. Indra Deva) are serving Her Lotus Feet; And Her Auspicious Form is of the essence of Eternal Consciousness (Tattva), (Seeing that vision) I Bow down again and again to Devi Meenakshi, Who is an Ocean of Compassion.

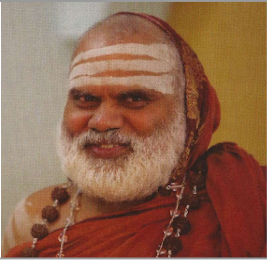
मुक्ताहारलसत्किरीटरुचिरां पूर्णेन्दुवक्त्रप्रभां
शिञ्जन्नूपुरकिङ्किणीमणिधरां पद्मप्रभाभासुराम् ।
सर्वाभीष्टफलप्रदां गिरिसुतां वाणीरमासेवितां ।
मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥२॥

muktāhāralasatkīrīṭarucirāṃ pūrṇēnduvaktraprabhāṃ
śiñjannūpurakiṅkiṇīmaṇidharāṃ padmaprabhābhāsuraṃ ।
sarvābhīṣṭaphalapradāṃ girisutāṃ vāṇīramāsēvitāṃ
mīnākṣīṃ praṇatō'smi santatamahāṃ kāruṇyavārānnidhim ॥2॥

(Within the splendour of Her Form of rising Sun is) Her Face shining with the splendour of a Full Moon; Her Crown shining with the splendour of the Diadem (adorning it); and Her Bosom shining with the splendour of the Garland of Pearls (decorating it), Her Lotus Feet decorated with jingling Anklets with Bells and Gems over them, are shining with the splendour of a Lotus (as if blossoming with the Million Rising Suns), (That Lotus Feet is the) Granter of all Wishes, belonging to the Daughter of the Mountain, Who is accompanied by Vaani (Devi Saraswati) and Ramaa (Devi Lakshmi), (Seeing that Lotus Feet) I Bow down again and again to Devi Meenakshi, Who is an Ocean of Compassion

श्रीविद्यां शिववामभागनिलयां हीङ्कारमन्त्रोज्ज्वलां
श्रीचक्राङ्कितबिन्दुमध्यवसतिं श्रीमत्सभानायिकाम् ।
श्रीमत्षण्मुखविघ्नराजजननीं श्रीमज्जगन्मोहिनीं ।
मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥३॥
śrīvidyāṃ śivavāmahāganilayāṃ hrīṅkāramantrōjjvalāṃ
śrīcakrāṅkitabindumadhyavasatiṃ śrīmatsabhānāyikāṃ ।
śrīmatṣaṇmukhavighnarājajananiṃ śrīmajjaganmōhinīṃ
mīnākṣīṃ praṇatō'smi santatamahāṃ kāruṇyavārānnidhim ॥3॥

(Behind the splendour of Her rising Form is rising the) Sri Vidya shining with the splendour of Hrimkara Mantras, where She is residing as the left-half of Shiva, within the Bindu, at the center of the Sri Chakra; and presiding over the assembly of Deities (in the Sri Chakra), She Who is the Mother of Shanmukha (Sri Muruga) and Vighnaraja (Sri Ganesha), is the Mother of the Universe,

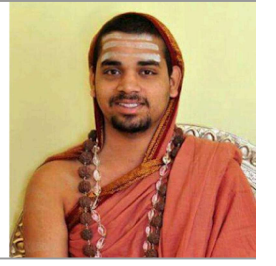


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Enchanting all (by Her infinite Creations and Transformations), (Seeing Her form of Sri Vidya) I Bow down again and again to Devi Meenakshi, Who is an Ocean of Compassion.

श्रीमत्सुन्दरनायिकां भयहरां ज्ञानप्रदां निर्मलां
 श्यामाभां कमलासनार्चितपदां नारायणस्यानुजाम् ।
 वीणावेणुमृदङ्गवाद्यरसिकां नानाविधाम्बिकां ।
 मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥४॥

śrīmatsundaranāyikāṃ bhayaharāṃ jñānapradāṃ nirmalāṃ
 śyāmābhāṃ kamalāsanārcitapadāṃ nārāyaṇasyānujām |
 vīṇāvēṇumṛdaṅgavādyarasikāṃ nānāvīdhāmambikāṃ
 mīnākṣīṃ praṇatō'smi santatamaham kāruṇyavārānnidhim ||4||

(Even though Her infinite Creations and Transformations brings Fear) Seeing Her as the Beautiful Presiding Deity (as the Source of everything), takes away Fear, bestows Knowledge, and makes us Pure, (Taking meditative delight in) Her Dark Form, (visualizing) Her Feet being worshipped by the one seated on Lotus (i.e. Brahmadeva), (I worship Her), Who is the younger sister of Sri Narayana, She takes delight in various musical instruments like Veena, Venu (Flute) and Mridanga; and assuming various Forms as Mother (She plays Her play of Creations), (Seeing Her as the Source behind all) I Bow down again and again to Devi Meenakshi, Who is an Ocean of Compassion.

नानायोगिमुनीन्द्रहत्सुवसतिं नानार्थसिद्धिप्रदां
 नानापुष्पविराजिताङ्घ्रियुगलां नारायणेनार्चिताम् ।
 नादब्रह्ममयीं परात्परतरां नानार्थतत्त्वात्मिकां ।
 मीनाक्षीं प्रणतोऽस्मि सन्ततमहं कारुण्यवारांनिधिम् ॥५॥

nānāyōgimunīndrahṛtsuvasatiṃ nānārthasid'dhipradāṃ
 nānāpuṣpavirājītāṅghriyugalāṃ nārāyaṇēnārcitām |
 nādabrahmamayīṃ parātparatarāṃ nānārthatattvātmikāṃ
 mīnākṣīṃ praṇatō'smi santatamaham kāruṇyavārānnidhim ||5||

Residing within the hearts of various great Yogis and Munis, She bestows various Siddhis (spiritual accomplishments), Her Lotus Feet adorned with various Flowers (of Devotion of Devotees) is adored by Narayana Himself (Who is fond of Pure Devotion), She is the embodiment of Nada Brahman, beyond all Existences, pervading everything as their innermost Soul (i.e. innermost Essence), (Meditating on Her within the heart) I Bow down again and again to Devi Meenakshi, Who is an Ocean of Compassion



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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.

Tradition of Jñāna Yoga

This yoga of Devotion to knowledge taught in the last two Discourses, accompanied with renunciation and attained by means of Karma-Yoga--this Yoga in which the Vedic teaching regarding the life of activity and retirement (Pravritti and Nivritti) is comprehended, it is this Yoga which forms the subject of the Iśhvara's teaching throughout the Gītā. Thinking, therefore, that the Vedic Doctrine has been concluded. He glorify it by relating its heritage.

1 & 2

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहम्व्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥१॥
एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ॥२॥

śrībhagavānuvāca |

imaṃ vivasvatē yōgaṃ prōktavānahamvyayam |
vivasvānmanavē prāha manurikṣvākavēbravit ||1||
ēvaṃ paramparāprāptamimaṃ rājarṣayō viduḥ |
sa kālēnēha mahatā yōgō naṣṭaḥ parantapa ||2||

This Yoga treated of in the two preceding Discourses, Śrī Kṛṣṇa taught to Vivasvat (Sun) at the commencement of development in order to introduce strength into the Kshatriyas, the rulers of the world. It is only when possessed of the strength of this Yoga that they can protect the Brahmanas, the spiritual class. And when the spiritual and ruling classes are well maintained, it is possible to maintain the world. That Yoga is imperishable, because of its imperishable results. Indeed, Moksha, the fruit of this Yoga of complete devotion to right knowledge, never perishes. Sun Taught it to Manu and Manu to his son Ikshvaku the first ruler.

This Yoga, thus handed down in regular succession among the Kshatriyas, the king-sages,(men who were at once kings and sages) learnt. The tradition of this Yoga has now for a long time been broken here, O Arjuna, who harasses the foes, like the sun, by the heat of the ability/skill. Seeing that this Yoga Has been lost by falling into the hands of the weak who could not control their senses and seeing also that the people have not been able to attain the object of life.



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3



स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः

।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्

॥३॥

sa ēvāyaṃ mayā tēdya yōgaḥ prōktaḥ
purātaṇaḥ |

bhaktō'si mē sakhā cēti rahasyaṃ
hyētaduttamam ||3||

This knowledge that we gain from this Yoga is the Supreme Secret. In order not to leave in anybody's mind an impression that an inconsistent statement has been made by the Ishvara and with a view to avoiding that impression, Arjuna asks as though he

were to raise a question in doubt.

4

अर्जुन उवाच ।

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥४॥

arjuna uvāca |

aparaṃ bhavatō janma paraṃ janma vivasvataḥ |

kathamētadvijānīyāṃ tvamādaū prōktavāniti ||4||

The birth is later, in the house of Vasudeva; Aditya's birth is prior, in the beginning of evolution; how then, am I to reconcile the statement that; Thou taughtest this Yoga in the beginning and that thou, the self-same person, has now taught it to me?

5

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥५॥

śrībhagavānuvāca |

bahūni mē vyatītāni janmāni tava cārjuna |

tān'yahaṃ vēda sarvāṇi na tvaṃ vēt'tha parantapa ||5||



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Thou knowest not, because the power of vision is obstructed, by the past action, dharma and adharma. I on the other hand, know them, because I am by nature eternal, wise, unbound, pure and My power of vision is unobstructed.

How, then, thou, the eternal Ishvara, have a birth, in the absence of dharma and adharma?

6

अजोऽपि सन्नव्ययात्मा भूतानामिश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥६॥
ajō'pi sannavyayātmā bhūtānāmīśvarō'pi san |
prakṛtiṃ svāmadhiṣṭhāya
sambhavāmyātmamāyayā ||6||

Though I am unborn, though by nature my power of jnana-sakti is undecaying, though I am by nature the Ishvara of all creatures from Brahma down to grass, yet ruling over by nature - Prakriti, the Maya of Viṣṇu, which is made up of the three Gunas' energies of Sattva, Rajo and Tamas, to

which believing that is not true, the whole world knows not Vasudeva, its own ātma - I appear to be born and represented, through my own Maya, but not in reality, unlike others.

The purpose of Divine incarnation, when and for what purpose is He so born ?

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