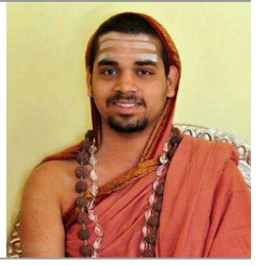


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॥ श्रीसच्चिदानन्दशिवाभिनवनृसिंहभारत्यष्टकम् ॥

पिङ्गलाभिधानहायने गृहीतजन्मनः
सर्वमङ्गलसहायपादसेवने रतान् ।
श्रीशिवाभिनवनृसिंह भारतीगुरुत्तमान्
भावयामि भक्तिपूर्णचेतसा निरन्तरम् ॥१॥

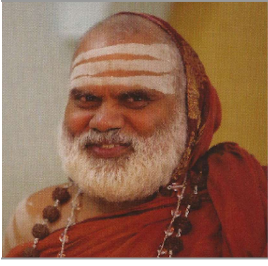


pingalābhidhānahāyanē gṛhītajanmanah
sarvamangalasaḥāyapādasēvanē ratān |
śrīśivābhinavanṛsinha bhāratīguruṭtamān
bhāvayāmi bhaktipūrṇacētasā nirantaram ||1||

With the mind filled with devotion, I constantly contemplate on the supreme preceptor Acharya Sri Sri Satchidananda Sivabhinava Nrisimha Bharati born in the year pingala and engrossed in adoring Goddess Sarvamangala and Lord Siva.

श्रीनृसिंहगुरूपदाब्जबम्भरायितान्तरान्
श्रीसदाशिवेन्द्रयोगितुल्यसिद्धिसंयुतान् ।
श्रीशिवाभिनवनृसिंह भारतीयतीश्वरान्
भावयामि भुक्तिमुक्तिदायिनो नतालये ॥२॥
śrīnṛsinhagurupadābjabambharāyitāntarān
śrīsadaśivēndrayōgitulyasid'dhisanyutān |
śrīśivābhinavanṛsinha bhāratīyatīśvarān

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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bhāvayāmi bhuktimuktidāyinō natālayē ||2||

I meditate on the great sage Sri Satchidananda Sivabhinava Nrisimha Bharati who is adept in conferring the fruits of enjoyment and salvation to those who worship him, who was drawn like a bee to the lotus feet of Acharya Sri Nrisimha Bharati and whose accomplishments paralleled those of Acharya Sri Sadashivendra.

धर्मतत्वबोधकानधर्मनिग्रहे रतान्
शर्मदानतत्परानशेषभक्तकोटये ।
श्रीशिवाभिनवनृसिंह भारतीगुरुत्तमान्
शीलयामिसन्ततं शिवेतरापनुत्तये ॥३॥

**dharmatatvabōdhakānadharmanigrahē ratān
śarmadānatatparānaśēṣabhaktakōṭayē |
śrīśivābhinavanṛsinha bhāratīgurūttamān
śīlayāmisantataṃ śivētarāpanuttayē ||3||**

For inauspiciousness to be dispelled, I meditate always on the foremost guru Sri Satchidananda Sivabhinava Nrisimha Bharati who was intent on preaching dharma as well as curbing adharma and further devoted to showering blessings on the entire fold of followers.

स्वीयपादपांसुपाविताखिलक्षमातलान्
स्वप्रकाशचिन्निविष्टमानसाननारतम् ।
श्रीशिवाभिनवनृसिंह भारतीजगद्गुरुन्
सादरं नमामि सर्वलोकरक्षणव्रतान् ॥४॥

**svīyapādapānsupāvitākṣhilakṣamātalān
svaprakāśacinniviṣṭamānasānanāratam |
śrīśivābhinavanṛsinha bhāratījagadgurūn
sādaraṃ namāmi sarvalōkarakṣaṇavratān ||4||**

I bow down respectfully to the universal preceptor Sri Satchidananda Sivabhinava Nrisimha Bharati who, devoted to protecting the entire world, was sanctifying all with the dust under his feet and who engaged his mind in concentrating on the innate brilliance of Brahman.

वेदशास्त्रसंप्रदायपालने धृतव्रतान्
विद्वदालिगीयमानपाण्डितीविभूषितान् ।
श्रीशिवाभिनवनृसिंहभारतीगुरुत्तमान्
चिन्तयामि शिष्यहृत्तमोविवस्वतोऽनिशम् ॥५॥
vēdaśāstrasampradāyapālanē dhṛtavratān
vidvadāligīyamānapāṇḍitīvibhūṣitān |
śrīśivābhinavanṛsinhabhāratīgurūttamān
cintayāmi śiṣyahṛttamōvivasvatōṅhiśam ||5||

I contemplate ceaselessly on the arch-preceptor Sri Satchidananda Sivabhinava Nrisimha Bharati expelling, like the sun, the darkness from the disciples' mind, resolute in restoring traditions from Veda Sastras and gifted with scholarship extolled by savants in a row.



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दम्भदर्पवर्जितानशेषलोकवन्दितान्
 कुम्भजन्मनस्समस्तवेदशास्त्रवारिधेः ।
 श्रीशिवाभिनवनृसिंह भारतीयतीश्वरान्
 संस्मरामि संयमीन्द्रसेव्यपादपङ्कजान् ॥६॥
 dambhadarpavarjitānaśēṣalōkavanditān
 kumbhajanmanas'samastavēdaśāstravāridhēḥ |
 śrīśivābhinavanṛsinha bhāratīyatīśvarān
 sansmarāmi sanyamīndrasēvyapādapaṅkajān ||6||

I worship the adorable great sage Sri Satchidananda Sivabhinava Nrisimha Bharati who, with senses under control and free from hypocrisy as well as arrogance, is venerated by the entire world and who was like Agastya to the ocean of Veda Sastras.

भूमिपालवन्दितानपूर्ववाग्झरीयुतान्
 कामितेष्टदायकान् प्रपन्नलोकपङ्क्तये*** ।
 श्रीशिवाभिनवनृसिंह भारतीगुरुत्तमान्
 भावयामि भद्रपूगदायिदिव्यवीक्षणान् ॥७॥
 bhūmipālavanditānapūrvavāggharīyutān
 kāmītēṣṭadāyakān prapannalōkapanktayē*** |
 śrīśivābhinavanṛsinha bhāratīgurūttamān
 bhāvayāmi bhadrapūgadāyidivyaavīkṣaṇān ||7||

I contemplate on the supreme Acharya Sri Satchidananda Sivabhinava Nrisimha Bharati whose divine glance bestows plenty of good luck, who, worshipped by kings, was endowed with an extraordinary flow of words and who fulfilled the desires of the millions taking refuge in him.

शारदाशशाङ्कमौलिविघ्नराजपूजकान्
 शारदेन्दुतुल्यकीर्तिशालिनशिवङ्करान् ।
 श्रीशिवाभिनवनृसिंह भारतीजगद्गुरून्
 शीलयामि शान्तिदान्तिमुख्यसंपदाप्तये ॥८॥
 śāradāśaśāṅkamaulivighnarājapūjakān
 śāradēndutulyakīrtīśālīnaśśivaṅkarān |
 śrīśivābhinavanṛsinha bhāratījagadgurūn
 śīlayāmi śāntidāntimukhyasampadāptayē ||8||

For securing the important treasures of indifference to worldly pleasures and self-restraint, I meditate on the universal preceptor Sri Satchidananda Sivabhinava Nrisimha Bharati who adored Goddess Sharadamba, Lord Siva and Lord Ganesa and who, with a reputation similar to that of the autumnal moon, showered welfare on all.

This sloka 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 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

7

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥७॥

yadā yadā hi dharmasya glānirbhavati bhārata |

abhyut'thānam adharmasya tadātmānaṃ sṛjāmyaham ||7||

Dharma is embodied in the institution of varna and religious ashrama which are the means of attaining worldly prosperity and liberation. Whenever there is a decay of religion, I manifest Myself through Māya.

8

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥८॥

paritrāṇāya sādḥūnāṃ vināśāya ca duṣkṛtām |

dharmasamsthāpanārthāya sambhavāmi yugē yugē ||8||

For what purpose?

For the protection of the good, for the destruction of evil-doers, for the establishment of religion, I am born in every age. The good is those who are in the right path ie., in the path of dharma.

9

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥९॥

janma karma ca mē divyam ēvaṃ yō vētti tattvataḥ |

tyaktvā dēhaṃ punarjanma naiti mām ēti sōrjuna ||9||

My birth is an illusion (Māya). It is Divine, peculiar to Ívara, not of ordinary nature. He comes to me, he is liberated.

10

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।



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बहवो ज्ञानतपसा पूता मद्भावमागताः ॥१०॥

vītarāgabhayakrōdhā manmayā mām upāsritāḥ |

bahavō jñānatapasā pūtā madbhāvam āgatāḥ ||10||



Absorbed in Me: Knowing Brahman i.e, seeing their identity with Ívara. Taking refuge in Me, Parameśvara, i.e firmly devoted to wisdom only. Jnana-tapas: tapas in the form of jnana or knowledge of the Highest Self. Paramatman --this compound indicates that Devotion to knowledge is quite independent of all other tapases. Having attained to highest purity by means of this fire of tapas many have attained Mokśa.

11

ये यथा मां प्रपद्यन्ते तांस्तथैव
भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः
॥११॥

yē yathā mām prapadyantē
tāmstathaiva bhajāmyaham |

mama vartmānuvartantē manuṣyāḥ
pārtha sarvaśaḥ ||11||

I reward men by granting them the things they desire just in accordance with the way in which they seek Me and the motive with which they seek Me; for they do not seek for Mokśa or liberation.

One cannot indeed pursue pleasure and at the same time seek for Mokśa. Therefore, I reward seekers of fruits by securing to them their selfish ends; I reward the unselfish, who do their allotted duties and seek for liberation, by granting them knowledge. I reward them with knowledge, who have renounced the world and seek for Mokśa, by granting them Mokśa. Similarly I reward men in distress by relieving them from distress. Thus do I reward all, just in the way they seek Me. But never do I reward any from affection or aversion, or from delusion. In all things, men follow My path of the Ívara who exists in all forms [whether it be for a selfish end or for liberation, everyone should follow Ívara, in the path of works or of knowledge. It is the Supreme Ívara Himself that



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abides as the ātma in every form. Here men stands for all those who are engaged in works prescribed according to their respective ends.

Q : If the Ísvara, art free from affection and other evil passions, then, since The art gracious to all creatures alike and able to grant every desire, why do they not all desire liberation and seek Ísvara, with the knowledge that Vasudeva is all?

A : See why it is ?

12

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥१२॥

kānkṣantaḥ karmaṇām sid'dhiṃ yajanta iha dēvatāḥ |

kṣipraṃ hi mānuṣē lōkē sid'dhirbhavati karmajā ||12||

For, quickly is the fruit of action reaped in our hand in this world of men by those who, with selfish ends in view, sacrifice to external Gods, performing the works enjoined on them according to their varṇa and āsrama. It is for this world of men that Vedic injunctions are meant--By the expression "soon in this world of men" the Ísvara implies that even in other worlds actions produce results; the only difference being that it is only to this world of men that injunctions based upon varṇa and āsrama.

VARṆA, A DIVINELY ORDERED HUMAN INSTITUTION

What is the foundation of law that the respective duties of several varṇas and āsramas orders obtain only in this world of men, but not in other worlds? Or the question may be put thus: It has been said that men split up into the communities of several varṇas and āsramas, should follow the path in all things. Why should they necessarily follow the path prescribed only, but not that of any other? --- The answer is as follows.

[Note : See 2019_Nov VOJ main link for meaning of these slokas]

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