



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita

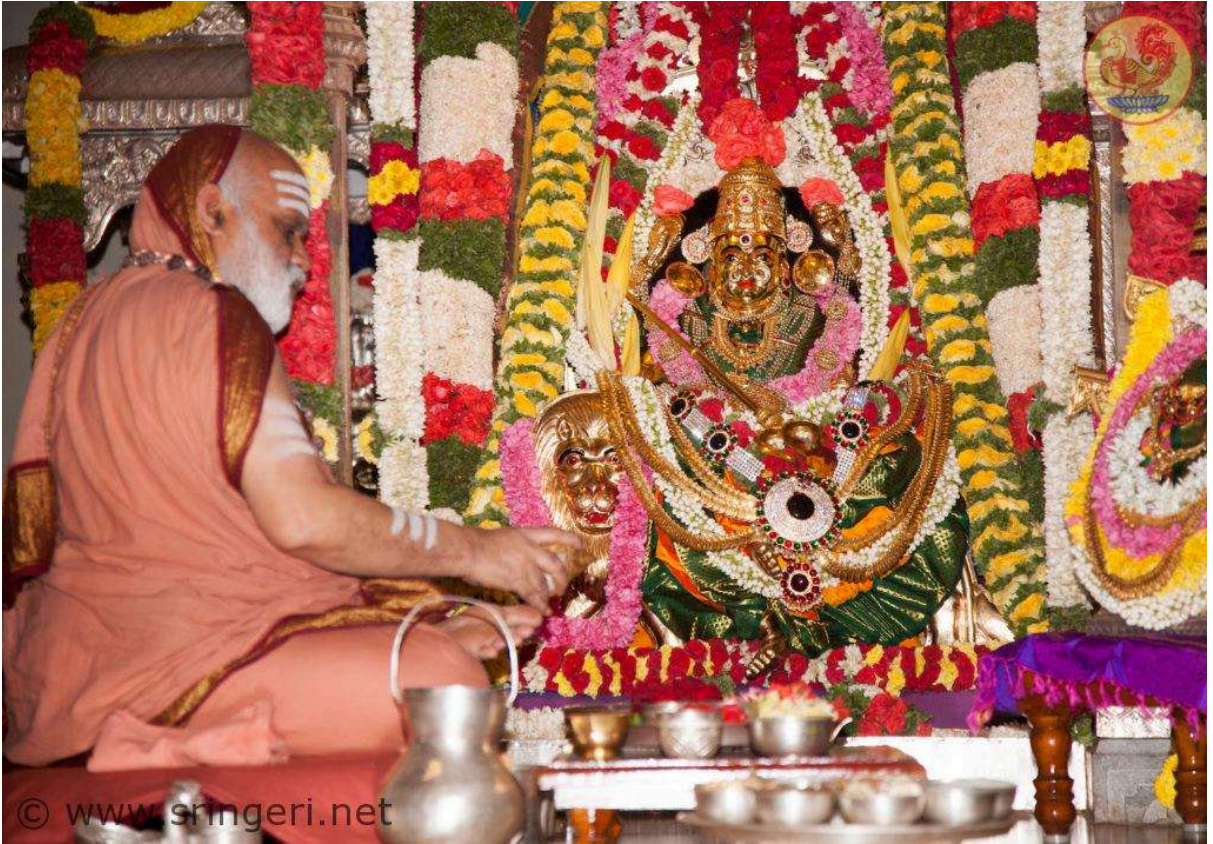


॥ श्रीदुर्गापरमेश्वरीस्तोत्रम् ॥

॥śrīdurgāparameśvarīstotram॥

एतावन्तं समयं सर्वापद्भ्योऽपि रक्षणं कृत्वा ।
देशस्य परमिदानीं ताटस्थं वहसि दुर्गाम्ब ॥१॥

etāvantam samayaṁ sarvāpadbhyo'pi rakṣaṇam kṛtvā |
deśasya paramidānīm tāṭasthyaṁ vahasi durgāmba ||1||



Having protected the nation from all dangers hitherto, O Durgamba, you now remain indifferent.
(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji, @
Durgamba Temple, Sringeri)

अपराधा बहुशः खलु पुत्राणां प्रतिपदं भवन्त्येव ।
को वा सहते लोके सर्वास्तान्मातरं विहायैकाम् ॥२॥
aparādhā bahuśa: khalu putrāṇām pratipadam bhavantyeva |
ko vā sahate loka sarvāṁstānmātaram vihāyaikām ||2||

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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Children indeed do commit a number of blunders at every step. Who else in this world can bear with them except the Mother ?

मा भज मा भज दुर्गे ताटस्थं पुत्रकेषु दीनेषु ।
के वा गुह्णन्ति सुतान्मात्रा त्यक्तान्वदाम्बिके लोके ॥३॥
mā bhaja mā bhaja durge tāṭasthyaṃ putrakeṣu dīneṣu |



ke vā guhṇanti
sutānmātrā
tyaktānvadāmbike loke
॥3॥

O Mother Durga! Do not remain indifferent to your children in distress. Except You, O Mother, who else in the world can protect the children who have been forsaken ?

इतः परं वा जगदम्ब जातु
देशस्य रोगप्रमुखापदोऽस्य

न स्युस्तथा कुर्वचलां
कृपामित्यभ्यर्थनां मे
सफलीकुरुष्व ॥४॥

ita: paraṃ vā jagadamba
jātu deśasya
rogapramukhāpado'sya |
na syustathā kurvachalāṃ
krpāmityabhyarthanāṃ
me saphalīkuruṣva ॥4॥

O Mother of the World! Henceforth shower such compassion that will remove at once the grave dangers faced by this nation. Make this supplication of mine fruitful.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tirtha Mahāswāmiji, @ Durgamba Temple, Sringeri)

पापहीनजनतावनदक्षाः सन्ति निर्जरवरा न कियन्तः ।
पापपूर्णजनरक्षणदक्षां त्वां विना भुवि परां न विलोके ॥५॥
pāpahīnajanatāvanadakṣā: santi nirjaravarā na kiyanta: |
pāpapūrṇajanarakṣaṇadakṣāṃ tvāṃ vinā bhuvī parāṃ na viloke ॥5॥

Are there not many devatas who are engaged in protecting people who are free of sins? O Mother, I however have not observed anyone but Thee who has avowed to protect those who are full of blemishes.



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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.

13

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥१३॥

cāturvarṇyaṃ mayā sṛṣṭaṃ guṇakarmavibhāgaśaḥ |

tasya kartāram api māṃ vid'dhayakartāram avyayam ||13||

The four varnas have been created by Me, Ishvara, according to the distribution of gunas and of action. The gunas are Sattva (goodness), Rajas (foulness, activity) and Tamas (darkness). The actions of a priest (brahmana) in whom Sattva predominates, are serenity, self-restraint, austerity etc.,. The actions of a warrior (kshatriya) in whom Rajas predominates and Sattva is subordinate to Rajas are prowess, darling etc.,. The actions of a merchant (vaisya) in whom Rajas pre dominate and Tamas is subordinate to Rajas are agriculture wtc.,. The action of a servant (sudra) in whom Tamasa predominates and Rajas is subordinate to Tamas, is only bondage. Thus have been created the four varnas according to the distribution of energies and actions. This fourfold caste does not in other worlds. Hence the limitation “in this world of man”.

Objection:- Oh! Then Thou are the author of the act of creating the four castes, and as such Thou art bound by its effect; therefore, Thou art not the eternal Ishvara not the eternally unbound.

Answer:- Though I am the author of this act when viewed from the standpoint of Maya, I still know that I am in reality no agent and therefore not subject to samsara.

Action without attachment does not bind the soul:

Since I am not in reality the author of those actions, of which you think Me to be author.

14

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्माभिर्न स बध्यते ॥१४॥

na māṃ karmāṇi limpanti na mē karmaphalē sprhā |

iti māṃ yō'bhijānāti karmābhirna sa badhyatē ||14||

For want of egoism (ahamkara), these actions do not pollute Me by necessitating incarnation; more have I a desire for the fruit of these actions. On the other hand, it is but right that actions should pollute those men of the world (samsara) who are attached to their actions, thinking themselves to be the authors thereof and longing for the fruits of such actions. As I have none of these, action cannot pollute Me. Any other person, too, who knows Me to be his Self, who thinks “I



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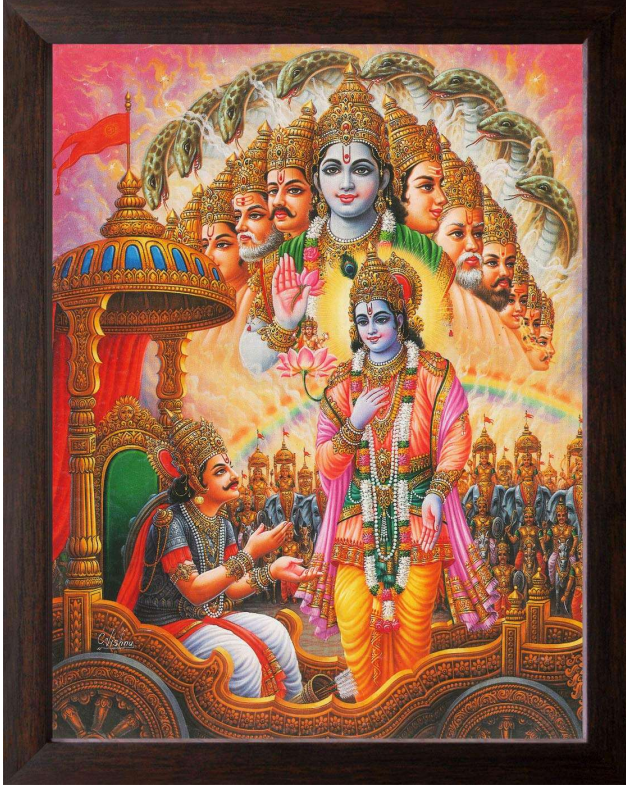


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am no agent. I have no longing for the fruits of actions". --- his action too will not necessitate incarnation.

Knowing that "I am no agent. I have no longing for the fruits of actions".



15

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वेः पूर्वतरं कृतम्
॥१५॥

ēvaṃ jñātvā kṛtaṃ karma pūrvairapi
mumukṣubhiḥ |

kuru karmaiva tasmāttvaṃ pūrvaiḥ
pūrvataraṃ kṛtam ||15||

As the ancients performed action, do thou also perform action; do not sit quite, nor renounce action. If thou art ignorant, do thou perform action to purify the Self. If thou art wise and knowest the truth, do thou perform action for the protection of the masses. It was performed by the ancients such as Janaka in the olden time; it is not a recent institution.

The real nature of action and inaction:

If action should be performed herein this world of man) I shall perform it on the authority of thy word. Why shouldst thou add that it was performed by the ancients in the olden time ? --- In reply the Lord says: (Listen). For there is a great difficulty in (understanding) action. --- How ?

16

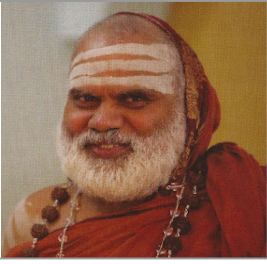
किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षसेऽशुभात् ॥१६॥

kiṃ karma kimakarmēti kavayōpyatra mōhitāḥ |

tattē karma pravakṣyāmi yajñātvā mōkṣyasēśubhāt ||16||

For there is much to be learnt about the action which is enjoined by the scripture, about the action which is unlawful and about inaction. In fact, it is hard to understand the true nature of action, of inaction and unlawful action.

What, then is the nature of action and inaction about which much has to be learnt and which you have promised to teach ?



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17

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥१७॥

karmaṇō hyapi bōd'dhavyaṃ bōd'dhavyaṃ ca vikarmaṇaḥ |

akarmaṇaśca bōd'dhavyaṃ gahanā karmaṇō gatiḥ ||17||

Action means what is done, an act in general. Inaction can be seen in action and action in inaction, since both inaction (nivritti) and action (pravritti) presuppose an agent {it has been said that action should be seen in inaction and vice versa because in both an agent is presumed. This cannot be objected to on the ground that inaction is resorted to only when the One real ātma is known, and that therefore it presupposes no agency of the ātma. For nivritti or pravritti, is resorted to only before obtaining a knowledge of the Real ātma, as a means of attaining it}.

In fact, all our experience of such things as action and agent is possible only in a state of avidya, only when we have not yet attained to the Vastu (Real) . He who sees inaction in action and who sees action in inaction -- he is wise among men, he is a Yogin, he has done all action --- Thus he sings the praises of who sees action in action and vice versa.

Objection : - What means this discrepancy, "Who can see inaction in action and action in inaction"? Surely action can never realize such a discrepancy / incongruity ?

Answer : - This objection does not apply to our interpretation. To an ignorant man of the world, what in reality is inaction appears as action, and what in reality in action appears as inaction. With a view to teach what their real nature is, Śrī Kṛṣṇa says, "He who can see inaction in action" & vice versa . Hence no discrepancy. It must be a bare truth that he who realises this view of action and inaction is wise, and has introduced the subject by saying that there is much to be learnt about action and inaction. It has also been said that 'by knowing which thou shalt be liberated from evil' and certainly freedom from evil cannot be achieved by means of false knowledge. Therefore, we should understand that action and inaction are misunderstood by all living beings and that the Śrī Kṛṣṇa, wishing to remove this false view of them, teaches "He who can see inaction in action" and vice versa. Moreover, inaction cannot be said to be located in action or contained in it as badara fruits in a vessel, nor can action be said to be located in inaction; for inaction is but the absence of action. Therefore action and inaction are not rightly understood by people and that the one is mistaken for the other, as the mirage is mistaken for water or as the mother-of-pearl is mistaken for silver.

Objection : - Action is ever action to all; it never appears to be anything else ?

Answer : - Not so. When a ship is in motion, the motionless trees on the shore appear, to a man on board the ship, to move in the opposite direction; distant and moving bodies which are far away from our eye appear to be motionless. Similarly, here (in the case of ātma) inaction is mistaken for action, and action for inaction. Therefore, to remove this false impression, Śrī Kṛṣṇa says "He who can see inaction in action" & vice versa.

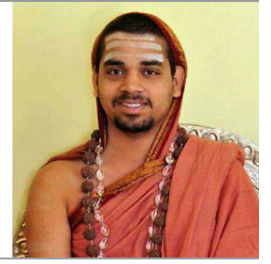


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Though such an objection has been more than once answered, people who have long been subject to great misconceptions are deluded often and often, forget the truth though often and often taught, and often and often raise objections based on false premises. Therefore, seeing how difficult the Real is for us to know, Śrī Kṛṣṇa often answers such objections.

The truth that the Self is actionless, so clearly taught by sruti, smṛiti and reason, has been taught here also and it will also be taught hereafter. It is, however, a deep-rooted habit of the mind to connect action with the actionless Self, though it is contrary to His real nature therefore, “even the wise are deluded as to what is action and what is inaction”. Action pertains to the deha etc., but man falsely attributes action to the ātma and imagines “I am the agent, mine is action, by me shall the fruit of action be reaped.” Similarly, he falsely imputes to the ātma the cessation which really pertains to the body and the senses, as also the happiness which results from that cessation ; he imagines ‘I shall be quite, so that I may be happy, without worry and without action; and I do nothing now , I am quiet and happy.” To remove this false impression, Śrī Kṛṣṇa says, “He who can see inaction in action,” & vice versa.



Now, action which belongs to the body and the senses, while yet retaining its own nature as action, is falsely imputed by all to the ātma who is actionless and immutable; hence even a learned man thinks “I act”. Hence the passage means : - He who sees inaction and action i.e., he who has the right knowledge that action which is commonly supposed by all to pertain to the ātma, does not really belong to the ātma, just as motion does not really pertain to the trees which appear to move in the opposite direction; and he who sees action in inaction i.e., he who knows that even inaction as action -- for inaction is but a cessation of bodily and mental activities and like action it is falsely attributed to the ātma and causes the feeling of egoism as expressed in the words “quiet and doing nothing. I sit happy”, he who can realise the nature of action and inaction as now explained is wise

among men; he is Yogin, he is the performer of all actions. He is released from evil; he has achieved all.

This verse has been interpreted in a different way by some commentators -- How? The obligatory duties (nitya karma), performed for the sake of ishvara, do not produce any effect and may therefore, be figuratively termed inaction i.e., they are equivalent to inaction and neglect of those duties produces evil and may therefore, only figuratively, be termed action i.e., it is equivalent to action. Accordingly, they have interpreted the verse thus: - He who regards the essential duties as inaction, since they do not produce any effect -- just as a cow may be said to



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be no cow when she doesn't serve the purpose of yielding milk -- and he who regards the neglect of essential duties as an action, since it produces evil such as naraka, he is wise among men.

This interpretation cannot hold good. As such knowledge cannot lead to liberation from evil, Śrī Kṛṣṇa's statement that "by knowing which thou shalt be liberated from evil" would prove false. Even though it be granted that liberation from evil accrues from the performance of essential duties it can never be granted that it will accrue from the mere knowledge that they do not produce any effect. Certainly it is nowhere taught in sruti that liberation from evil accumulates from the knowledge that essential duties do not produce effects or from the knowledge of those essential duties themselves. It cannot be urged that it has been taught here by Śrī Kṛṣṇa [For in the words "by knowing which thou shalt be liberated from evil". Śrī Kṛṣṇa refers to knowledge of the things there spoken of, but not to the particular knowledge that essential duties produce no effects.] the same argument holds good also against their view as to seeing action in inaction. Indeed, this precept enjoins, not that neglect of essential duties should be regarded as action, but only that essential duties should be performed. Moreover, no good can result from the knowledge that non-performance of essential duties leads to evil. Neither can non-performance of essential duties be enjoined as an object on which to fix our thoughts. Nor by a false knowledge which regards action as inaction can a man be released from evil or said to be wise and devoted and to have performed all actions and such knowledge deserves no praise. False knowledge is itself the evil; how can it release us from another evil? Darkness does not expel darkness.

Objection : - The knowledge that inaction is action or that action is inaction is not an illusion, but a figurative idea based upon the fact of productiveness or unproductiveness of effects.

Answer : - No. For, nowhere is it taught that even such a symbolic idea regarding action and inaction is of any good. Neither is any purpose served by thus ignoring the immediate subject of discourse and speaking of something else. It is, moreover, possible to express more directly the fact that essential duties do not produce effects and that their omission leads to hell. What, then, might be the purpose served by such an unclear circumlocution as "he who can see inaction in action"? Such an explanation is same to saying that Śrī Kṛṣṇa wanted to confound others by these revelation. It is not necessary to mystify the doctrine (of essential duties) by means of symbolic language, nor it is possible to maintain that it can be easily understood if expressed often and often and in more ways than one. For, the same doctrine is more clearly expressed and needs no repetition. It is only what is high and worthy of our effort that is worth knowing, but not the worthless. No false knowledge is worth acquiring; nor is its object -- which is unreal --- worth knowing. No evil can arise from non-performance; no existence can arise from non-existence. It has been said here, "Of the unreal no being there is", and in the sruti "How can the existent arise from the non-existent?" To say that an existent object arises from the non-existent is tantamount to saying that non-existence itself becomes existence and vice versa, which cannot be maintained as it is against all evidence. The scripture cannot enjoin an act which is productive of no good; for, such an act is painful in its performance, and no pain would ever be deliberately incurred. Since it is admitted that omission of such duties leads to hell, it would simply amount to this, that sastra is of no good, since performance as well as omission of duties there enjoined alike result in pain.



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Moreover, he who admits that essential duties produce no effects and at the same time holds that they lead to liberation, lands himself in a self-contradiction.

Therefore, this verse admits only of a literal interpretation and we have interpreted it accordingly.



Who is a Sage ?

The realisation of inaction in action and vice versa is acclaim as follows:

18

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥१८॥

karmanyakarma yah paśyēd akarmani ca karma yah |
sa bud'dhimān manuṣyēṣu sa yuktaḥ kṛtsnakarmakṛt
||18||

The man who has realised the truth described above, whose works are all free from desires and from purposes which cause those desires, who performs mere deeds without any immediate purpose, if he be engaged in worldly action, he does so with a view to set an example to the masses; if he has renounced worldly life, he performs deeds only for bodily maintenance, whose actions, good and bad, are consumed in the fire of wisdom which consists in the realization of inaction and vice versa; him the wise who know Brahman call a pandita who is a real sage.

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

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