



# Voice of Jagadguru

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## ॥कौपीनपञ्चकं॥

||kaupīnapañcakam stotram||



(Jagadguru Śankarācārya His Holiness Śrī Chandrashekara Bhāratī Tīrtha Mahāswāmiji, and Jagadguru Śankarācārya His Holiness Śrī Abhinava vidyatirtha Mahāswāmiji. The above picture Sringeri Shankaracharya HH Chandrasekhara Bharati Tirtha Swamigal is seen, on the left, just a few months before His videha Mukthi in 1954 with his Shishya Acharya HH Abhinava Vidya Tirtha Swamigal. It was taken on Guru Purnima day in the year 1954.)

वेदान्तवाक्येषु सदा रमन्तो भिक्षान्नमात्रेण च तुष्टिमन्तः ।

अशोकवन्तः करुणैकवन्तः कौपीनवन्तः खलु भाग्यवन्तः॥१॥

vedāntavākyeṣu sadā ramanto bhikṣānnamātreṇa ca tuṣṭimantaḥ ।

aśokavantaḥ karuṇaikavantaḥ kaupīnavantaḥ khalu bhāgyavantaḥ ॥1॥

Ever think about seriously upon the brief / to the point observation made by the Upanishads; feeling totally satisfied with food received as alms. ; free from any line of sorrow for, one only

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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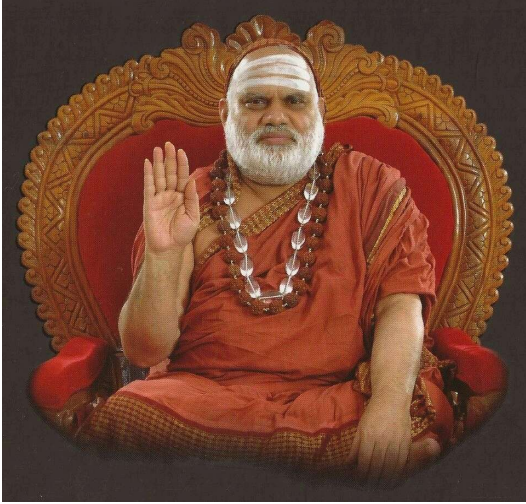
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sorrows for someone only due to emotional attachment and a true sannyasi ought to be beyond any personal prejudices or fondness since the person observing the vows of this highest order has to view this the world animate and inanimate-with one single vision , having empathy for all with compassion are the characteristics of the fortunate Kaupeendharis.

मूलं तरोः केवलमाश्रयन्तः पाणिद्वये भोत्तुममत्रयन्तः ।  
कन्थामपि स्त्रीमिव कुत्सयतः कौपीनवन्तः खलु भाग्यवन्तः ॥२॥  
mūlaṃ taroḥ kevalamāśrayantaḥ pāṇidvaye bhottumamatrayantaḥ |  
kanthāmapī strīmiva kutsayataḥ kaupīnavantaḥ khalu bhāgyavantaḥ ||2||

Those Kaupeendharis are fortunate who ever dwell in a lower place of the trees, whose utensils for having food are their two hands; who look at a bundle of clothes and a woman with same -feelings and do not differentiate between them.



देहाभिमानं परिहृत्य दूरादात्मानमात्मन्यवलोकयन्तः ।  
अहर्निशं ब्रह्मणि ये रमन्तः कौपीनवन्तः खलु  
भाग्यवन्तः ॥३॥

dehābhimānaṃ parihṛtya  
dūrādātmānamātmanyavalokāyantaḥ |  
aharniśaṃ brahmaṇi ye ramantaḥ kaupīnavantaḥ  
khalu bhāgyavantaḥ ||3||

Those Kaupeendharis are fortunate who ever remain in constant communion with the ātma and ever engrossed in the bliss of ātma.

(Jagadguru Śankarācārya His Holiness Mahāsannidhānam  
Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji, @ Sringeri)

स्वानन्दभावे परितुष्टिमन्तः स्वशान्तसर्वोन्द्रियवृत्तिमन्तः ।  
नान्तं न मध्यं न बहिः स्मरन्तः कौपीनवन्तः खलु भाग्यवन्तः ॥४॥  
svānandabhāve parituṣṭimantaḥ svaśāntasarvondriyavṛttimantaḥ |

nāntaṃ na madhyaṃ na bahiḥ smarantaḥ kaupīnavantaḥ khalu bhāgyavantaḥ ||4||

Those Kaupeendharis are fortunate, who appear ever content with bliss of self who have totally snapped their senses' tendency towards external objects and who have their minds like 'tabula rasa' sans any shades of either memory of the past or the consciousness of the present.

पञ्चाक्षरं पावनमुच्चरन्तः पतिं पशूनां हृदि भावयन्तः ।  
भिक्षाशना दिक्षु परिभ्रमन्तः कौपीनवन्तः खलु भाग्यवन्तः ॥५॥  
pañcākṣaraṃ pāvanamuccarantaḥ patiṃ paśūnāṃ hṛdi bhāvayantaḥ |  
bhikṣāśanā dikṣu paribhramantaḥ kaupīnavantaḥ khalu bhāgyavantaḥ ||5||

Ever chanting the five syllable mantra om namaḥ shivaya and concentrating on Ishwara; deriving satisfaction from food received as alms and ever roaming about are those Kaupeendharis are fortunate



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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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यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥१९॥

yasya sarvê samārambhāḥ kāmasaṅkalpavarjitāḥ |

jñānāgnidagdhakarmāṇaṃ tamāhuḥ paṇḍitaṃ budhāḥ ||19||



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.

He who can see action in inaction and vice versa (i.e., who has realised the true nature of action and inaction), is, by virtue of that very realization, free from action; he renounces (the world) and engages in no action - only doing what is required for the bare existence of his body -- even though he had been engaged in action before realizing the truth . On the other hand, there may be a person who, having started with action and having since obtained the right knowledge of the Self, really abandone

action with all its accessories, as he finds action of no use ; but who, finding that for some reason he cannot abandon action, may continue doing section as before, with a view to set an example to the world at large, devoid of attachment to action and its result, and therefore having no selfish end in view; such a man really does nothing. His action is equivalent to inaction , since all his actions are consumed in the fire of knowledge . To teach this, Krishna says:

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त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तेऽपि नैव किञ्चित्करोति सः ॥२०॥



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**tyaktvā karmaphalāsaṅgaṃ nityatrptō nirāśrayaḥ |**

**karmaṇyabhipravṛttēpi naiva kiñcitkarōti saḥ ||20||**

He who has abandoned all concern for action and all attachment for its in virtue of the knowledge of the truth explained above, who is always content, longing for no objects of senses; who seeks nothing thereby to achieve (attain) any end of his (to secure enjoyments in this birth or the upcoming) who , for want of any selfish end in view, might give up action with its accessories; but who finding it impracticable to get away from action, engages in action as before with a view to set an example to the world or to avoid the displeasure of the orthodox--such a man, though engaged in actions, really does nothing at all, since he is indeed with knowledge of the actionless self.

He who, unlike the one just spoken or has even before engaging in action, realised his identity with Brahman binding within all as innermost actionless ātman; who is free from desire for objects of pleasure seen or unseen; and who, therefore, finding no use in action which is intended to secure such objects of pleasure, renounces all action with accessories, except what is necessary for the bare bodily maintenance; such a devotee, steady in his devotion to knowledge , is liberated.

21

**निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।**

**शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥२१॥**

**nirāśīryatacittātmā tyaktasarvaparigrahaḥ |**

**śārīraṃ kēvalaṃ karma kurvannāpnōti kilbiṣam ||21||**

He from whom all desires have departed, by whom the mind and the body have been controlled, by whom all property has been disowned, who does mere bodily action, without attachment even for that action,--he incurs no sin which will produce evil effects. Even dharma is a sin,--in the case of him who seeks liberation,--in as much as it causes bondage. He is liberated from both (dharma and adharma) i.e., he is liberated from samsara.

Now, what does the phrase mere bodily action mean? Does it mean action which can be performed by means of the body only ? Or does it mean action required for the bare existence of the body? One may ask; What is good of this enquiry? What if 'bodily action' means 'action which can be performed by means of the body only', the words would indicate that even he who, by means of the body, does an unlawful action productive of some visible or invisible results, incurs no sin. The this teaching would contradict the teaching of the sastra. And to say that he who does by means of the body a lawful action productive of some visible or invisible results incurs no sin is to deny something which even the opponent would never advance. Moreover, the qualifications 'doing bodily action' and 'mere' would suggest that sin accrues to him who in speech or thought performs actions enjoined or prohibited by the sastra, respectively called dharma and adharma. To say , then, that he who does a lawful act in speech or thought incurs sin would be to contradict the scripture; and to say that he who does an unlawful act in speech or thought incurs sin is a useless reiteration of what is known.



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On the other hand, 'bodily action' be interpreted to mean 'action required for the bare existence of the body', then the teaching amounts to this: He who in deed, speech or thought does no other action, lawful or unlawful, productive of results here or hereafter; who, in deed, speech or thought, performs in the eye of the world just those acts which are required for the bare existence of the



body without even such attachment to those acts as is implied in the words, "I do", he does not incur sin. Since it cannot even be imagined that such a man can do any wrong which may be called sin, he is not subject to rebirth; he is liberated without any let or hindrance, since all his actions have been consumed in the fire of knowledge ---Thus, there is here only a repetition of the results of the right knowledge. The phrase 'mere bodily action' thus understood gives no place to objection.

Since an ascetic who has disowned all property does not own even the articles of food and other things required for the maintenance of the body, it would follow that the body should be maintained by begging or such other means. Now Kṛṣṇa points out such means of obtaining food and other things required for the maintenance of the body as are sanctioned as;

"What is not begged for, not previously arranged for, what has been brought to him without his effort.."

22

यदृच्छालाभसन्तुष्टः द्वन्द्वतीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥२२॥

yadṛcchālābhasantuṣṭaḥ dvandvātītō vimatsaraḥ |

samaḥ sid'dhāvasid'dhau ca kṛtvāpi na nibadhyatē ||22||

He who is satisfied with whatever he may obtain by chance, without his effort , who is not affected in mind by the attack of such pairs of opposite as head and cold, who cherishes no feelings of envy and jealousy who is calm whether he obtains or not such things as might come to him without effort,--such a devotee, feeling no pleasure or pain whether he obtains or not food and other things required for the maintenance of the body , seeing action in inaction and vice versa, ever steady in his knowledge of the true nature of the Self, always renouncing agency --- "I do



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nothing at all, energies act upon energies”, -- in acts of the body , etc., while begging or doing anything else for the bare existence of the body,--thus realizing the non-agency of the ātma, he really does not act all, not even the act of begging . But as he appears to act like the generality of mankind, agency is supposed to him by people , and so far he is the agent in the act of begging and the like. From his own point of view, however, as based on the teaching of the scriptures which are the source of right knowledge , he is no agent at all. Thus, though he performs the act of begging and the like required for the bare existence of the body , and though with reference to these acts agency is imputed to him by others, he is not restrained to action and its causes, which are the source of bondage , have been burnt in the fire of wisdom . This is only a repetition.

The wise man does no action who, having started in life with action, has since realised the actionless ātman as one with Brahman and has seen the non-existence of the agent , action and results, but who, though competent to renounce action, on account of some thing preventing him from doing so, has continued in action as before. For him who, as thus shown, does no action ...

23

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।  
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥२३॥

**gatasanggasya muktasya jñānavasthitacētaṣaḥ |  
yajñāyācarataḥ karma samagraṃ pravilīyatē ||23||**

That man from whom (the wise) all attachment is gone, from whom all cause of bondage , dharma and adharma , has field away, whose mind is ever fixed in wisdom alone, who acts with a view, to the performance of a sacrifice--his action with its result is dissolved away, is reduced to nothing..

Wisdom -Sacrifice:

For what reason then , is all action which he does, entirely dissolved, without producing its natural result?

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

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