



Voice of Jagadguru

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॥ श्रीकालभैरवाष्टकं ॥

॥śrīkālabhairavāṣṭakaṃ stotram॥



Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmiji at Sri Kalabhirava Temple @ Sringeri Dec 18, 2011

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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देवराजसेव्यमानपावनांघ्रिपङ्कजं व्यालयज्ञसूत्रमिन्दुशेखरं कृपाकरम् ।
नारदादियोगिवृन्दवन्दितं दिगंबरं काशिकापुराधिनाथकालभैरवं भजे ॥ १ ॥

devarājasevyamānapāvanāṅghripaṅkajaṃ vyālayajñasūtraminduśekharaṃ kṛpākaram |
nāradādiyogivṛndavanditaṃ digambaraṃ kāśikāpurādhināthakālabhairavaṃ bhaje ||1||

I worship with great reverence Lord Kalabhairava, the master of the city of Kashi; The Lord, whose lotus feet are served faithfully by Indra, the king of gods; The Lord who is wearing a serpent as holy thread; The Lord who has placed the crescent moon on his matted hair; The Lord who is the embodiment of mercy; The Lord who is ever held in reverence by group of sages headed by sage Narada; The Lord, who is having for his clothes the cardinal directions alone (The lord is Digambara, the naked one)

भानुकोटिभास्वरं भवाब्धितारकं परं नीलकण्ठमीप्सितार्थदायकं त्रिलोचनम् ।
कालकालमंबुजाक्षमक्षशूलमक्षरं काशिकापुराधिनाथकालभैरवं भजे ॥ २ ॥

bhānukoṭibhāsvaram bhavābdhitāraṅkaṃ paraṃ nīlakaṅṭhamīpsitārthadāyakaṃ trilocanam |
kālakālamambujākṣamakṣaśūlamakṣaraṃ kāśikāpurādhināthakālabhairavaṃ bhaje ||2||

I worship with great reverence Lord Kalabhairava, the master of the city of Kashi; The Lord who is shining forth with the splendour equalling crores on suns; The Lords who is capable of enabling us to cross the ocean of worldly suffering; The Lord who is the ultimate one, beyond everything; The Lord who is sporting blue colour on his neck (having consumed Kalakootam); The Lord who is ever granting all that is desired by his devotees; The Lord who is having three eyes (the Sun, the Moon and the Fire); The Lord who is the annihilator of Kala, the Yama himself; The Lord whose eyes resemble lotuses; The Lord whose trident (shola) supports the universe functioning as its axis; The Lord who is beyond destruction

शूलटंकपाशदण्डपाणिमादिकारणं श्यामकायमादिदेवमक्षरं निरामयम् ।
भीमविक्रमं प्रभुं विचित्रताण्डवप्रियं काशिकापुराधिनाथकालभैरवं भजे ॥ ३ ॥

śūlaṅkaṃpaśaḍaṇḍapaṇimādikāraṇaṃ śyāmakāyamādidevamakṣaraṃ nirāmayam |
bhīmavikramaṃ prabhuṃ vicitratāṇḍavapriyaṃ kāśikāpurādhināthakālabhairavaṃ bhaje||3||

I worship with great reverence Lord Kalabhairava, the master of the city of Kashi; The lord who holds a trident, an axe, a noose and a staff in his hands; The Lord who is the primary cause for all creations; The Lord whose body is of utterly dark colour; The Lord who is the source of the primary manifestation of Divinity; The Lord whom no ailments would affect, and who would remove the ailments of all those who serve Him; The Lord whose strength and valour are enormous beyond imagination; The Lord who is capable of creating and sustaining and destroying anything; The Lord who is ever pleased to have his own unique magnificent Tandava Dance

भुक्तिमुक्तिदायकं प्रशस्तचारुविग्रहं भक्तवत्सलं स्थितं समस्तलोकविग्रहम् ।
विनिष्कणन्मनोज्ञहेमकिङ्किणीलसत्कटिं काशिकापुराधिनाथकालभैरवं भजे ॥ ४ ॥

bhuktimuktidāyakaṃ praśastacāruvigrahaṃ bhaktavatsalaṃ sthitaṃ samastalokavigraham|
vinikvaṇanmanojñahemakiṅkiṇīlasatkaṭiṃ kāśikāpurādhināthakālabhairavaṃ bhaje ||4||

I worship with great reverence Lord Kalabhairava, the master of the city of Kashi; The Lord who would bestow on us all the enjoyments in this world and also would grant us ultimate liberation;



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The Lord who is having a form which is vivid and very attractive too; The Lord who is ever affectionate to his beloved devotees; The Lord who is ever solid and therefore destruction less; The Lord whose form manifests within itself the entire universe; The lord whose is wearing a waistband which shines with beautiful tingling bells.

धर्मसेतुपालकं त्वधर्ममार्गनाशकं कर्मपाशमोचकं
सुशर्मदायकं विभुम् ।

स्वर्णवर्णशेषपाशशोभितांगमण्डलं
काशिकापुराधिनाथकालभैरवं भजे ॥ ५॥

dharmasetupālakaṃ
tvadharmamārganāśakaṃ
karmapāśamocakaṃ suśarmadāyakaṃ
vibhum |

svarṇavarṇaśeṣapāśaśobhitāṅgamaṇḍalaṃ
kāśikāpurādhināthakālabhairavaṃ bhaje
||5||

I worship with great reverence Lord Kalabhairava, the master of the city of Kashi; The Lord who carefully protects the bridge of Dharma or righteous law which connects us with the grace of the Supreme one; The Lord, at the same time, shatters to smithereens the unrighteous path; The Lord who releases us

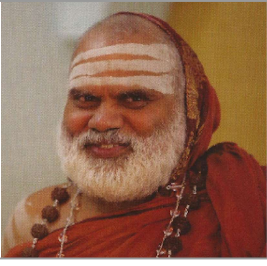
from the noose created by our own bad deeds or Karmas; The Lord who provides us with welfare prosperity and grace in life; The Lord, who is all pervading, who is the source of all that is great; The Lord whose attractive body is encircled by the serpent Sesha who looks like a rope of golden colour.

(Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Srī Vidhushekara Bhāratī Mahāswāmiji performs Mahamangalarati to Sri Kalabhairava Swamy on Kalabhairava Jayanti on Dec 19, 2019 at Sringeri.)

रत्नपादुकाप्रभाभिरामपादयुग्मकं नित्यमद्वितीयमिष्टदैवतं निरंजनम् ।
मृत्युदर्पनाशनं करालदंष्ट्रमोक्षदं काशिकापुराधिनाथकालभैरवं भजे ॥ ६ ॥

ratnapādukāprabhābhirāmapādayugmakaṃ nityamadvitīyamiṣṭadaivatam niraṃjanam |
mr̥tyudarpanāśanaṃ karāladaṃṣṭramokṣadaṃ kāśikāpurādhināthakālabhairavaṃ bhaje||6||

I worship with great reverence Lord Kalabhairava, the master of the city of Kashi; The Lord who is beautifully adorned with footwear shining with gems studded on it; The Lord who is eternal, The Lord who is the first and foremost without anyone coming next to him; The Lord who is my most

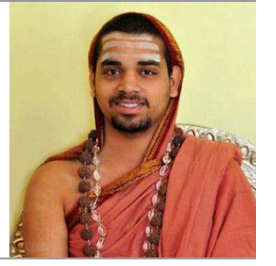


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beloved deity; The lord is pure and without any blemish; The Lord who would give us protection and relief from the gruesome teeth of the God of death.

अट्टहासभिन्नपद्मजाण्डकोशसंततिं दृष्टिपातनष्टपापजालमुग्रशासनम् ।
अष्टसिद्धिदायकं कपालमालिकाधरं काशिकापुराधिनाथकालभैरवं भजे ॥ ७ ॥

atṭhāsabhinnapadmajāṇḍakośasamtatiṃ dr̥ṣṭipātanaṣṭapāpajālamugraśāsanam |
aṣṭasiddhidāyakaṃ kapālamālikādharaṃ kāśikāpurādhināthakālabhairavaṃ bhaje||7||

I worship with great reverence Lord Kalabhairava, the master of the city of Kashi; The lord whose thunderous laughter shatters the connection between the devotee and the illusion of worldly creation by brahman and makes the jeeva realize that the worldly life is not real; The Lord, when whose eyes fall on the large web of sins breaks it and destroys the sins; The Lord who is wielding intense power and command over all things around; The Lord who grants us the Eight siddhi; The Lord who wears a garland made of human skulls.

भूतसंघनायकं विशालकीर्तिदायकं काशिवासलोकपुण्यपापशोधकं विभुम्
नीतिमार्गकोविदं पुरातनं जगत्पतिं काशिकापुराधिनाथकालभैरवं भजे ॥ ८ ॥

bhūtasamghanāyakaṃ viśālakīrtidāyakaṃ kāśivāsalokapuṇyapāpaśodhakaṃ vibhum|
nītimārgakovidam purātanam jagatpatiṃ kāśikāpurādhināthakālabhairavaṃ bhaje ||8||

I worship with great reverence Lord Kalabhairava, the master of the city of Kashi; The Lord who is the undisputed supreme leader of the retinue of attendants of Shiva; The Lord who would bestow on us all round and wholesome name and fame; The Lord who examines and adjudicates on the virtuous deed as well as sinful activities of all the occupants of Kashi; The Lord who is the supreme authority on the path of law and justice; The Lord who is ancient; The Lord who is the master of the entire universe

॥ फल श्रुति ॥

कालभैरवाष्टकं पठन्ति ये मनोहरं ज्ञानमुक्तिसाधनं विचित्रपुण्यवर्धनम् ।
शोकमोहदैन्यलोभकोपतापनाशनं ते प्रयान्ति कालभैरवांग्रिसन्निधिं ध्रुवम् ॥

वेदान्तवाक्येषु सदा रमन्तो भिक्षात्रमात्रेण च तुष्टिमन्तः ।
अशोकवन्तः करुणैकवन्तः कौपीनवन्तः खलु भाग्यवन्तः ॥१॥

|| phala śruti ||

kālabhairavāṣṭakaṃ paṭhaṃti ye manoharam jñānamuktisādhanam vicitrapuṇyavardhanam|
śokamohadainyalobhakopatāpanāśanam te prayānti kālabhairavaṃghrisannidhiṃ
dhruvam||

All devotees who read and chant this beautiful Kalabhairava Ashtakam, the hymn which would fetch us knowledge and emancipation (Moksham), would enhance effects of virtues in all favourable forms, would erase sorrow, misplaced desires, misery of mind, anger and intense suffering. And these people would reach the hallowed feet of Lord Kalabhairava when they depart from the earth.



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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya 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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ब्रह्मार्पणं ब्रह्म हविः ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥२४॥

brahmārpaṇaṃ brahma haviḥ brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyaṃ brahmakarmasamādhinā ||24||

The man who has realized Brahman sees that the instrument by which the oblation is poured in the fire is nothing but Brahman; that it has no existence apart from that of the Self, just as silver has no existence apart from that of the mother of pearl (mistaken or silver). What appears as silver is nothing but the mother-of-pearl. What people look upon as the instrument of offering is, to one who has realized Brahman, nothing but Brahman. Brahman is the oblation i.e., what is regarded as oblation is to him nothing but Brahman; and it is by Brahman that the offering is made , i.e., the agent is none other than Brahman. The act of offering is nothing but Brahman; and the result, the goal to be reached by him who always sees Brahman in action is nothing but Brahman.



Thus, the action performed by him who wishes to set an example to the world is in reality no action, as it has been destroyed by the realization of Brahman in action. This representation as a sacrifice of the right knowledge possessed by him who has given up all rites and has renounced all action is quite in its place, as serving to extol that right knowledge. For him who has realised the supreme Reality, the instrument of offering and other accessories connected with the actual sacrifice are nothing but Brahman, who is one with his own Self.

Else, it would be to no purpose to speak specifically of the instrument and other accessories of a sacrificial rite as Brahman, when everything is Brahman, when everything is Brahman. Therefore, to one who realises that all is Brahman, there is no action. Moreover, all ideas of the accessories of action are absent and indeed, no act of sacrifice is ever possible in the absence of such an idea. Every sacrificial rite, such as agnihotra, is associated with an idea derived from the revealed texts of the accessories of action, such as offered, and with egoism on the part of the agent and his attachment for the results. No sacrificial rite is ever found un associated with the idea of the accessories of action and results, unaccompanied with egoism and a longing for the results. But this wisdom-sacrifice is an action wherein all idea of the instrument and other various accessories of action, all ideas of action itself and of its results, has been replaced by the one idea of Brahman. Hence it is no action at all. Thus teaching, our Lord here and there tries also to remove all idea of duality, i.e., of action, its result and its accessories. It is admitted in the case of the



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Kamya-Agnihotra-the sacrifice of Agnihotra performed for some selfish purpose -- that it ceases to be a Kamya-Agnihotra in the absence of that purpose. So also we are given to know that actions produce different results according as they are performed deliberately or otherwise. According, here too, in the case of the wise man in whom the idea of Brahman has replaced all idea of duality--such as the instrument and other accessories of the act of offering, the act itself and its results--his action, though appearing as such externally, ceases to be action. Hence it is said "the whole action melts away".

In interpreting this, some say;-What we call Brahman is the instrument of action and so on. And in fact it is Brahman that manifests Himself in the five forms--such as action and its accessories--and does the action. In this case, the idea of the instrument and other accessories of action does not cease to exist. On the other hand, it is taught that the idea of Brahman should be fixed upon action and its accessories in the same way that the idea of Vishnu is fixed upon an idol or the idea of Brahman is fixed upon 'name'



Indeed, even this view would be possible if this particular section of the discourse were not here concerned with the praise of the Wisdom-sacrifice (jnana-yajna). On the other hand, Sri Krishna will here speak of the several acts of worship termed yajnas and then praise wisdom, the right knowledge, in these terms : "Superior is the wisdom-sacrifice to the sacrifice with objects". And it has been shown that the verse is intended to represent wisdom as a sacrifice. But, with those who maintain that the idea of Brahman should be fixed upon the sacrificial rite and all its accessories, just as the idea of Vishnu is fixed upon an idol or the idea of Brahman on 'name'--the Brahma-vidya (knowledge of Brahman), which has been hitherto spoken of cannot be the aim of the teaching here; for, this verse would be mainly concerned, according to their interpretation, with the instrument, etc., connected with a sacrificial rite. Moreover, Moksha cannot be obtained by that knowledge which consists in fixing the idea of

Brahman on a symbol (such as a sacrificial rite). It has been said here that Brahman is the goal to be reached. It is indeed opposed to truth to maintain that Moksha can be obtained without knowledge.

Such interpretation is also opposed to the context. Right knowledge is the subject of which this Discourse treats and the concluding portion of the Discourse treats of the same subject as shown by the closing verses. The Discourse indeed concludes by extolling right knowledge. Accordingly it



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is not right to maintain that, all of a sudden, and without reference to the present topic, it is here taught that the idea of Brahman should be fixed on an idol.

Therefore this verse should be interpreted as has been done by us.

Sacrifices Effected By Action

After representing the right knowledge as a sacrifice, Ishvara proceeds to enumerate other kinds of sacrifice, with a view to extol right knowledge:

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दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्रावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥२५॥

daivamēvāparē yajñam yōginah paryupāsatē |

brahmāgnāvaparē yajñam yajñēnaivōpajuhvati ||25||

Some, yogins, devotees to action, perform only sacrificial rites in devotion to the Gods, while others who know Brahman, the Absolute, sacrifice the Self by the Self in the fire of Brahman. The oblation in his latter sacrifice is yajna, the Self--for 'yajna', is enumerated among the terms correlation with 'atman'--who is in reality one with Brahman, but who is conditioned by the upadhis with all their attributes superimposed upon Him. This oblation of the Self is poured by the Self into Brahman--here termed fire, the place into which that oblation is poured--as described in the following text



“Brahman is the Real, Consciousness, the Infinite” (Tai.Up 2-1)

“Brahman who is Consciousness and Bliss.” (Bri.Up 5-9-28)

“Brahman who is immediately cognised by all and who is the innermost Self of all” (Bri.Up 3-2-1)

“Brahman is devoid of all characteristics of mundane existence such as hunger, and thirst, inconceivable in any particular form of aspect , as taught by the Scripture in the terms “It is not thus, it is not thus.” (Bri-Up 4-4-27)

To know the conditioned Self as identical with the unconditional Brahman is to sacrifice the Self in Brahman. This is the sacrifice which is performed by those who, having renounced all action, are ever steady in their knowledge of the identity of the Self with Brahman.

This Wisdom-Sacrifice is here enumerated along with the Gods-Sacrifice and others, with a view to extol.



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श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्ये इन्द्रियाग्निषु जुह्वति ॥२६॥



śrōtrādīnīndriyāṅyan'yē
sanyamāgniṣu juhvati |

śabdādīnviṣayānan'yē
indriyāgniṣu juhvati ||26||

Some yogins offer hearing and other senses in the fires of restraints;- the plural 'fires' is used because the restraint differs with each sense; -- they are ever engrossed in restraining their senses; while others sacrifice the objects of senses in the fires of the several senses, i.e., they regard it as a sacrifice to direct their senses only to the un-forbidden objects of senses.

27

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ कुह्वति ज्ञानदीपिते ॥२७॥

sarvāṅīndriyakarmāṇi prāṇakarmāṇi cāparē |

ātmasanyamayōgāgnau kuhvati jñānadīpitē ||27||

Wisdom-kindled: Kindled by discriminative wisdom, as a lamp is kindled by oil. The function of prana, the vital air in the individual's body, are expansion, contraction, etc. the functions of the senses and of the vital air are completely dissolved while the yogin concentrates the mind on the Self.

28

द्रव्ययज्ञास्तपोयज्ञाः योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥२८॥

dravyayajñāstapōyajñāḥ yōgayajñāstathāparē |

svādhyāyajñānayajñāśca yatayaḥ sanśitavratāḥ ||28||

Of others, some sacrifice by way of giving away their wealth to the needy; some by austerity; some by Yoga, comprising such practices as Pranayayama and Pratyahara (withdrawal of the mind from



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external objects); some by way of repeating Vedic texts such as the Rig-Veda according to rules; some by way of studying the contents of the Sastra (Scriptures)



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अपाने जुह्वति प्राणं प्राणेऽपानं
तथापरे ।

प्राणापानगती रुद्ध्वा
प्राणायामपरायणाः ॥२९॥

apānē juhvati prāṇaṃ
prāṇēpānaṃ tathāparē ।

prāṇāpānagatī rud'dhvā
prāṇāyāmaparāyaṇāḥ ॥29॥

Some practice the kind of pranayama called Puraka (filling in); some practise the kind of Pranayama called Rechaka (emptying) some are engaged in the practice of Pranayama called Kumbhaka by impeding the outward passage of the air

through nostrils and the mouth and by impeding the inward passage of the air in the opposite direction..

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

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