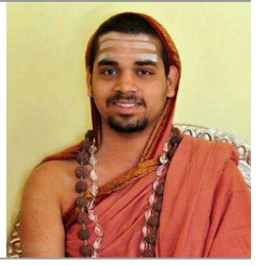


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॥धर्मशास्ता स्तूत्रं॥

||dharmaśāstā stūtram||



जगत्प्रतिष्ठाहेतुर्यः धर्मः श्रुत्यन्तकीर्तितः ।
तस्याऽपि शास्ता यो देवः तं सदा समुपाश्रये ॥१॥
jagatpratiṣṭhāhēturyaḥ dharmāḥ śrutyantakīrtitaḥ |
tasyāpi śāstā yō dēvaḥ taṃ sadā samupāśrayē ||1||

The Upanishads declare that Dharma sustains the world. I seek refuge in the Shasta, the Lord of that Dharma

श्रीशङ्करार्यैर्हि शिवावतारैः धर्मप्रचाराय समस्तकाले ।
सुस्थापितं शृङ्गमहीध्रवर्ये पीठं यतीन्द्राः परिभूषयन्ति ॥२॥
śrīśankarāryair'hi śivāvatāraiḥ dharmapracārāya samastakālē |
susthāpitaṃ śṛṅgamahīdhravaryē pīṭhaṃ yatīन्द्रāḥ paribhūṣayanti ||2||

An incarnation of Siva, Sri Sankara, established a Matha on the Sringeri hills to propagate Dharma for all times. A galaxy of sages has adorned this centre

तेष्वेव कर्मन्दिवरेषु विद्यातपोधनेषु प्रथितानुभावः ।
विद्यासुतीर्थोऽभिनवोऽद्य योगी शास्तारमालोकयितुं प्रतस्थे ॥३॥
tēṣvēva karmandivarēṣu vidyātapōdhanēṣu prathitānubhāvaḥ |

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmi-ji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmi-ji



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vidyāsutīrthōbhīnavōdyā yōgī śāstāramālōkayitum pratasthē ||3||

Among them, my guru, Sri Abhinava Vidyathirtha, revered for erudition, austerity and spiritual experience, set out to visit the Shasta temple.

धर्मस्य गोप्ता यतिपुङ्गवोऽयं धर्मस्य शास्त्रारमवैक्षतेति ।

युक्तं तदेतद्भ्युभयोस्तयोर्हि सम्मेलनं लोकहिताय नूनम् ॥४॥

dharmasya gōptā yatipuṅgavōyaṃ dharmasya śāstāramavaikṣatēti |

yuktaṃ tadēta'dhyubhayōstayōr'hi sam'mēlanam lōkahitāya nūnam ||4||

It is but right that the yogin and the deity met- the upholder and the protector of dharma-certainly for the welfare of the world.



कालेऽस्मिन् कलिमलदूषितेऽपि धर्मः

श्रीतोऽयं न खलु विलोपमाप तत्र ।

हेतुः खल्वयमिह नूनमेव नाऽन्यः

शास्ताऽस्ते सकलजनैकवन्द्यपादः

॥५॥

kālēsmin kalimaladūṣitēpi

dharmah

śrautōyaṃ na khalu

vilōpamāpa tatra |

hētuḥ khalvayamiha

nūnamēva nān'yaḥ

śāstāstē

sakalajanaikavandyapādaḥ

||5||

If dharma exists even in this Kali yuga of decaying values, it is because of the universally revered Dharma Shasta.

ज्ञानं षडास्यवरतातकृपैकलभ्यं

मोक्षस्तु तार्क्ष्यवरवाहदयैकलभ्यः ।

ज्ञानं च मोक्ष उभयं तु विना श्रमेण

प्राप्यं जनैः

हरिहरात्मजसम्प्रसादात् ॥६॥

jñānam ṣaḍāsyavaratātakṛpaikalabhyaṃ mōkṣastu tārkṣyavaravāhadayaikalabhyaḥ |

jñānam ca mōkṣa ubhayaṃ tu vinā śramēṇa prāpyaṃ janaiḥ hariharātmaprasādāt ||6||



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Siva bestows wisdom and Vishnu, salvation. Shasta, the son of Siva and Vishnu, confers both wisdom and salvation.

यमनियमादिसमेतैः यतचित्तैर्योगिभिः सदा ध्येयम् ।
शास्तारं हुदि कलये धातारं सर्वलोकस्य ॥७॥

yamaniyamādisamētaiḥ yatacittairyōgibhiḥ sadā dhyēyam |
śāstāraṃ hrudi kalayē dhātāraṃ sarvalōkasya ||7||

The yogins with restrained mind and observances, have to meditate in their hearts. On Shasta, the ruler of the universe.

शबरगिरिनिवासः सर्वलोकैकपूज्यः नतजनसुखकारी नम्रहृत्तापहारी ।
त्रिदशदितिजसेव्यः स्वर्गमोक्षप्रदाता हरिहरसुतदेवः सन्ततं शं तनोतु ॥८॥

śabaragirinivāsaḥ sarvalōkaikapūjyaḥ natajanasukhakārī namrahṛttāpahārī |
tridaśaditijasēvyāḥ svargamōkṣapradātā hariharasutadēvaḥ santataṃ śaṃ tanōtu ||8||

Shasta, the son of Hari and Hara, resident of the Sabari Hills, worshipped by asuras and celestials alike, removes all afflictions and makes his devotees happy. He bestows not only heavenly joys but also the ultimate liberation. May he be ever propitious to us!





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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya Chapter 3- Karma-yōga



Note : In this section we will see the Śloka and Bhāṣyam. For the meaning of the śloka, please see the main magazine.

KARMA-YOGA LEADS TO FREEDOM FROM ACTION:

The superiority of knowledge to action, referred to by Arjuna (iii, 1) must be true, because there is no denial of it. And it must also be true that the path of knowledge is intended for sannyasis only. Since it has been stated that the two paths are intended for two distinct classes of aspirants, such is evidently the opinion of Śrī Kṛṣṇa. Now seeing that Arjuna, afflicted as he was at heart on the ground that Śrī Kṛṣṇa had urged Arjuna to action which cause bondage (attachment), was resolved not to perform action, Śrī Kṛṣṇa proceeds with iii.4

Or, the connection of what has gone before with the sequence may be stated thus: As devotion to knowledge and devotion to action are mutually opposed, it is impossible for one man to resort to both of them at

one and the same time. From this it is clear that each leads to the goal quite independently of the other. But the truth is : Devotion to action is a mean to the end, not directly, but only as leading to devotion to knowledge; whereas the later (Devotion to knowledge), which is attained by means of devotion to action, leads to the goal directly without irrelevant help. To show this Śrī Kṛṣṇa says:

4

न कर्मणामनारम्भान्नेष्कर्म्यं पुरषोऽश्रुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥४॥

na karmaṇāmanārambhānnaishkarmyaṁ puraṣōśnutē |

na ca sann'yasanādēva sid'dhiṁ samadhigacchati ||4||



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“Action” refers to the acts of worship (Yajna) which performed, in this or a previous birth, conduce to the destruction of sins committed in the past and cause purity of mind (sattva, antah-karana); and by thus purifying mind, they cause knowledge to spring up and lead to the path of devotion to knowledge. It is said in the Mahabharata:

“Knowledge springs in men on the destruction of sinful karma, when the Self is seen in self as in a clean mirror.” (Santiparva 204-8)



By abstaining from action man cannot attain to motionlessness

(naishkarmya), freedom from activity, i.e., devotion in the path of knowledge, the condition of the actionless Self. From the statement that man wins not freedom from activity by abstaining from action, it is understood that by the opposite course, i.e., by performing action, man attains freedom from activity. For what reason, then, does he not attain freedom from activity by abstaining from action? The answer follows:- For, performance of action is a means of attaining freedom

from activity. Certainly there is no attaining of an end except by proper means. Devotion to action is the means of attaining freedom from activity, i.e, devotion to knowledge --- as taught in the sruti as well as here. In the sruti, for instance, karma-yoga is declared to be a means to jnana-yoga in the following passage:

“The Brahmanas seek to know this (the Self/ātman)by the study of the Vedas, by yajna or worship” (Bri.Up.4-4-22)

In this passage, karma-yoga is pointed out as a means of realizing the Self that I sought after. Here (in the Bhagavad-Gita) the following passages point to the related same view.

“But without Yoga, O Mighty-armed, renunciation I shard to attain.” (V.6)

“Having abandoned attachment, Yogins perform action for the purification of the Self.” (V.11)

“Sacrifice, dāna and also ansterity are the purifiers of the wise.” (Xviii.5)

Now the the following objection may be raised:--Apassage in the smriti, “Having promised {Having promised that he would sacrifice no animal, that he would do no harm to any being as he used to so when he was grihastha (i.e) having renounced all the sacrificial rites enjoined on a



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grihastha.) immunity from fear to all beings, one should resort to freedom from activity (naishkarmya),”—shows that motionlessness can be attained by renouncing the prescribed duties. Our experience also favours the idea that freedom from activity can be attained by abstaining from action. Of what use then is the performance of action to one who seeks for freedom from action?

In the reply Śrī Kṛṣṇa says: Nobody can attain perfection,---i.e., freedom from activity, or devotion in the path of knowledge – by mere renunciation, by merely abandoning action, without possessing knowledge.

THE IGNORANT ARE INFLUENCED BY NATURE:

For this reason, then does a person not attain perfection, i.e., freedom from activity, by mere renunciation unaccompanied with knowledge? ---The reason thus asked for is explained as follows

5



न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्व प्रकृतिजैर्गुणैः ॥५॥
na hi kaścitkṣaṇamapi jātu tiṣṭhatyakarmakṛt |
kāryatē hyavaśaḥ: karma sarva prakṛtijairguṇaiḥ
||5||

The energies (guṇas) are three, Sattva, Rajas and Tamas. ‘Everyone’ means every living being that is ignorant, (ajna) who knows not (the ātman / self); fo r it is said to be wiseman {He knows the Self is immovable by the guṇas, and is therefore said to have crossed over them. The man who knows not the Self and who has not completed controlled the body and senses – he alone is driven to action by the guṇas} that he is one “who is unshaken by the guṇas”

Since the Sankhyas have been distinguished from the Yogins, the karma-yoga, devotion to action, is indeed meant for the ignorant only and not for the wise. As for the wise who are unshaken by the guṇas

and who in themselves are devoid of any change whatever, the Karma-yoga is out of place. And this what explained at length in (ii.21).

THE UNENLIGHTENED SHOULD NOT GIVE UP KARMA-YOGA:

Now, for him who knows not the Self, it is not correct to neglect the duty enjoined on him. So, Íśvara says:

6

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥६॥
karmēndriyāṇi sanyamya ya āstē manasā smaran |



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indriyārthānvimūḍhātmā mithyācāraḥ sa ucyatē ||6||

The organs of action are the hand, etc. the self-tricked man, the man whose antah-karana is thus tricked, is called a hypocrite, a man of sinful conduct.

7

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥७॥
yastvindriyāṇi manasā niyamyārabhatē'juna |

karmēndriyaiḥ karmayōgamasaktaḥ sa viśiṣyatē ||7||

If the ignorant man, who is only qualified for action, performs action with the hand, with the organ of speech, etc., restraining the organs of knowledge by mind and unmindful of the results, he is more worthy than the other, who is a hypocrite.

Therefore,

8

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥८॥
niyataṁ kuru karma tvam karma jyāyō hyakarmanāḥ |
śarīrayātrāpi ca tē na prasid'dhyēdakarmanāḥ ||8||

The obliged duty is the obligatory (nitya) act, that which one is bound to perform, and which is not prescribed (in the scriptures) as a means to a specific end. Action is superior to inaction in point of result. By inaction you cannot attain success in the life's journey. The distinction between action and inaction is thus seen in our own experience.

It is also wrong to suppose that actions lead to bondage and that they should not therefore be performed -- why?

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