



Voice of Jagadguru

advaitam paramanandam

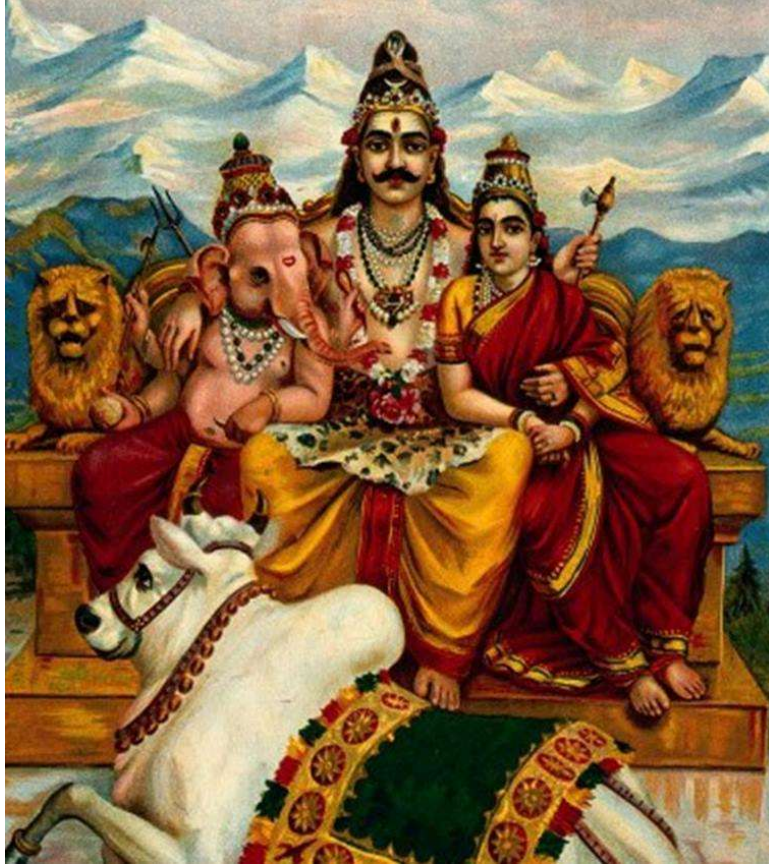


an e-magazine on advaita



॥शिवनामावल्यष्टकम्॥

॥śivanāmāvalyaṣṭakam॥



हे चन्द्रचुड मदनान्तक शूलपाणे स्थाणो गिरिश गिरिजेश महेश शम्भो।
भूतेश भीतभयसूदन मामनाथं संसारदुःखगहनाज्जगदीश रक्ष ॥१॥

hē candracuḍa madanāntaka śūlapāṇē sthāṇō giriśa girijēśa mahēśa śambhō
bhūtēśa bhītabhayasūdana māmanātham̐ sansāradu:khagahanājagadīśa rakṣa ॥1॥

O Mahadeva! O The Auspicious One, with the moon shining in your crest! Sayer of Madana! Wielder of the trident! Unmoving One!(Sthanu) Lord of the Himālayas! O partner of Durga! Lord of all creatures! The one who scatters the distress of the fearful! Rescue me, helpless as I am, from the trackless forest of this miserable world.

हे पार्वतीहृदयवल्लभ चन्द्रमौले भूताधिप प्रमथनाथ गिरीशजाप ।
हे वामदेव भवरुद्र पिनाकपाणे संसारदुःखगहनाज्जगदीश रक्ष ॥२॥

hē pārvatīhṛdayavallabha candramaulē bhūtādhipa pramathanātha girīśajāpa |

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 Vidhusekhara Bhārati Mahāswāmi-ji



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



hē vāmadēva bhavarudra pinākapāṇē sansāradu:khagahanājjagadīśa rakṣa ||2||

O Beloved of Pārvatī's heart! O moon-crested Deity! Head of every being! Íśvara of hosts! O Thou, the Lord of Pārvatī! O Vāmadeva, Self-existent One! O Rudra, wielder of the bow! Rescue me, helpless as I am, from the trackless forest of this miserable world.



हे नीलकण्ठ वृषभध्वज पञ्चवक्त्र
लोकेश शेषवलय प्रमथेश शर्व ।
हे धूर्जटे पशुपते गिरिजापते मां
संसारदुःखगहनाज्जगदीश रक्ष ॥३॥

**hē nīlakaṇṭha vṛṣabhadhvaja
pañcavaktra lōkēśa śēṣavalaya
pramathēśa śarva |
hē dhūrjate paśumpatē
girijāpatē mām
sansāradu:khagahanājjagadīśa
rakṣa ||3||**

O Blue-throated Lord! Śiva, whose emblem is the bull! O Five-faced One! Lord of the worlds, who wearest snakes about Thy wrist! O Thou Auspicious One! O Śiva! O Pasupati! O Thou, the Lord of Pārvatī! Rescue me, helpless as I am, from the trackless forest of this

miserable world.

हे विश्वनाथ शिव शङ्कर देवदेव गङ्गाधर प्रमथनायक नन्दिकेश ।
बाणेश्वरान्धकरिपो हर लोकनाथ संसारदुःखगहनाज्जगदीश रक्ष ॥४॥

**hē viśvanātha śiva śankara dēvadēva gangādhara pramathanāyaka nandikēśa |
bāṇēśvarāndhakaripō hara lōkanātha sansāradu:khagahanājjagadīśa rakṣa ||4||**

O Lord of the Universe! O Śiva Śankara! O God of gods! Thou who doth bear the river Ganges in Lord matted locks! Thou, the Master of Pramatha and Nandika! O Hara, Lord of the world! Rescue me, helpless as I am, from the trackless forest of this miserable world.

वाराणसीपुरपते मणिकर्णिकेश वीरेश दक्षमखकाल विभो गणेश ।
सर्वज्ञ सर्वहृदयैकनिवास नाथ संसारदुःखगहनाज्जगदीश रक्ष ॥५॥

**vārāṇasīpurapatē maṇikarṇikēśa vīrēśa dakṣamakhakāla vibhō gaṇēśa |
sarvajña sarvahṛdayaikaniivāsa nātha sansāradu:khagahanājjagadīśa rakṣa ||5||**

O King of Kāsi! Lord of cremation ground of Maṇikarnikā! O mighty Hero! Thou, the Destroyer of Dakṣa's yaga! O All-pervasive One! O Lord of hosts! Omniscient One, who art the sole Indweller



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



in every heart! O God! Rescue me, helpless as I am, from the trackless forest of this miserable world.



श्रीमन्महेश्वर कृपामय हे दयालो
हे व्योमकेश शितिकण्ठ
गणाधिनाथ ।

भस्माङ्गराग नकपालकलापमाल
संसारदुःखगहनाज्जगदीश रक्ष
॥६॥

śrīmanmahēśvara kṛpāmaya
hē dayālō hē vyōmakēśa
śitikaṅṭha gaṇādhinātha |
bhasmāngharāga
nakapālakalāpamāla

sansāradu:khagahanājagadīśa rakṣa ||6||

O Mahādeva! Compassionate One! Benign Deity! O Vyomakesa! Neela Kanda! O Lord of hosts! Thou whose body is besmeared with ashes! Thou who art garlanded with human skulls! Rescue me, helpless as I am, from the trackless forest of this miserable world.

कैलासशैलविनिवास वृषाकपे हे मृत्युञ्जय त्रिनयन त्रिजगन्निवास ।
नारायणप्रिय मदापह शक्तिनाथ संसारदुःखगहनाज्जगदीश रक्ष ॥७॥

kailāsaśailavinivāsa vṛṣākapē hē mṛtyuñcaya trinayana trijagannivāsa |
nārāyaṇapriya madāpaha śaktinātha sansāradu:khagahanājagadīśa rakṣa ||7||

O Thou who dwellest on Mount Kailās! Thou whose carrier is the bull! O Conqueror of death! O Three-eyed One! Lord of the three worlds! Beloved of Nārāyaṇ! Slayer of lust! Thou, Sakti's Lord! Rescue me, helpless as I am, from the trackless forest of this miserable world.

विश्वेश विश्वभवनाशित विश्वरूप विश्वात्मक त्रिभुवनैकगुणाभिवेश ।
हे विश्ववन्द्य करुणामय दीनबन्धो संसारदुःखगहनाज्जगदीश रक्ष ॥८॥

viśvēśa viśvabhavanāśita viśvarūpa viśvātmaka tribhuvanaikaguṇābhivēśa |
hē viśvavandya karuṇāmaya dīnabandhō sansāradu:khagahanājagadīśa rakṣa ||8||

Lord of the universe! Refuge of the whole world! O Thou of infinite forms! Soul of the Universe! O Thou in whom repose the infinite virtues of the world! O Thou adorned by all! Compassionate One! O Friend of the poor! Rescue me, helpless as I am, from the trackless forest of this miserable world.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



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.

9

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥९॥
yajñārthātkarmaṇo'nyatra lōkōyaṁ karmabandhanaḥ |
tadarthaṁ karma kauntēya mutkasaṅgaḥ samācara ||9||

Sacrifice (Yajna) here means Isvara, the Supreme Lord. So, the sruti says, 'Yajna, verily, is Vishnu' 'this world' means those persons who, as qualified for action only, are bound to do it and who accordingly perform it. The world is not bound by action done for the Isvara's sake. Perform action without attachment.

For the following reason also, action should be done by him who is qualified for it:



10

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥१०॥
sahayajñāḥ prajāḥ sṛṣṭvā purōvāca prajāpatiḥ
|
anēna prasaviṣyadhvamēṣa
vōstviṣṭakāmadhuk ||10||

Mankind: Composed of the three castes. First: at the beginning of creation. The cow of plenty: the cow which yields all desires.

How can this be achieved by sacrifice ?

11

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥११॥
dēvaṅbhāvayatānēna tē dēvā bhāvayantu vaḥ
|
parasparaṁ bhāvayantaḥ śrēyaḥ
paramavāpsyatha ||11||

"By this sacrifice ye nourish the Gods such as Indra. The Gods shall nourish you with rain, etc".
"The supreme good" is the attainment of the knowledge of Brahman in due course. Svarga {The



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



‘Supreme God’ here spoken of may either be the knowledge of Brahman or Svarga. The result depends upon the motive of the aspirant, according as he desires salvation or worldly enjoyment. In the former case, the sacrifice leads to purity of heart in this or a subsequent birth and ultimately leads to knowledge, whereas in the latter case it leads directly to svarga}

Moreover,

12



इष्टान्भोगान्हि वो देवाः दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यः यो भुङ्क्ते स्तेन एव सः ॥१२॥
iṣṭānbhōgānhi vō dēvāḥ dāsyantē
yajñabhāvitāḥ |

tairdattānapradāyaibhyaḥ yō bhun̄ktē stēna ēva
saḥ ||12||

Pleased with your sacrifices, the Ishvara shall bestow on you all enjoyments, including women, cattle, children, etc. He who enjoys what is given by Ishvara, i.e., he who satisfying the cravings of his own body and senses {he who is bent upon feeding his own body and senses without satisfying the Gods, the Rishis and the Pitris, respectively, by sacrifice by study of the sacred scriptures and by of spring.} without discharging the debt due to the Ishvara, is a thief indeed, a robber of the property of the Ishvara,

etc.

On the other hand,

13

यज्ञशिष्टाशिनः सन्तः मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापाः ये पचन्त्यात्मकारणात् ॥१३॥
yajñāśiṣṭāśinaḥ santaḥ mucyantē sarvakilbiṣaiḥ |

bhuñjatē tē tvaghaṁ pāpāḥ yē pacantyātmakāraṇāt ||13||

Those who, after performing sacrifices to the Lord, eat the remains of the food --- which is called amritha -- are freed from all sins committed at the five {The five places referred to are the fire-place, the water-pt, the cutting, grinding and sweeping apparatus. These are the five places where injury to life is daily committed. The sins committed here are said to be washed away by the five maha yajnas, which every one to perform and which are intended to satisfy the Bhutas, the Rishis, the men, the Isvara and the Pitrus}places such as the fireplace, as well as from those sins which result from involuntary acts of injury and other causes. But as to the others, who are selfish and cook food for their own sakes, what they eat is sin itself, while they themselves are sinners.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



For the following reason also should action be performed by him who is qualified for action. For, it is the action that set wheel of the world going. ___ How?



14 & 15

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यः यज्ञः कर्मसमुद्भवः ॥१४॥
annādbhavanti bhūtāni parjanyaḍ annasambhavaḥ |
yajñādbhavati parjanyaḥ yajñāḥ karmasamudbhavaḥ
॥14॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥१५॥
karma brahmōdbhavaḥṁ viddhi
brahmākṣarasamudbhavam |

tasmātsarvagataḥṁ brahma nityaḥṁ yajñē pratiṣṭhitam
॥15॥

All living creatures, it is evident, are born from food, which when eaten, is converted into blood and semen. Rain proceeds from sacrifice as seen in the following from Manu

script

“The offering thrown into the fire reaches the sun; from the sun comes rain; from rain food; and from food all creatures” (Manu iii. 76)

Yajna here refers to what is called apurva {The unseen from which a sacrifice is said to assume between the time of of its performance and the time when its results become manifested; it being, in short, the connecting link between the two cause and the effect}; and this apurva is the result of the activities of the sacrificer and his ritviks engaged in a yajna. These activities are enjoined in the Veda (Brahman) and the Veda comes from the Imperishable, the Paramatman, the Highest Self. Because the vedas has arisen from Brahman-- the Akshara, the Imperishable-- as the breath comes out off a man, therefore the Veda, though all-comprehending as revealing all things, ever rests in sacrifice i.e., it treats mainly of sacrifices and the mode of their performance.

16

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामः मोघं पार्थ स जीवति ॥१६॥
ēvaḥṁ pravartitaḥṁ cakraḥṁ nānuvartayatīha yaḥ |
aghāyurindriyārāmaḥṁ mōghaḥṁ pārtha sa jīvati ॥16॥

He who ought to perform action, but who indulging in sensual pleasures, does not follow the wheel set revolving by Ishvara on the basis of the Veda and sacrifices [he who does not follow this by studying the Vedas and performing the sacrifices therein enjoined, as commanded by Him] he lives in vain.



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



The main main is that action should be performed by the ignorant man, for whom it is intended. It was taught that till he attains the qualification for Devotion to the knowledge of the Self, the man who knows not the Self and is therefore qualified (for action/karma only) should resort to Devotion to action as a means of attaining Devotion to Knowledge; and further, there were incidentally propounded many reasons why the man who knows not the Self and is therefore qualified for action should perform it. Mention, too, has been made of evils arising from a neglect of action.

KARMA- YOGA IS NOT MEANT FOR THE SELF-KNOWER

Ishvara Himself supposes Arjuna to ask the following question: Is the wheel, thus set in motion, to be followed by all or by him only who has not yet attained to devotion in the path of knowledge which the Sankhyas or Self-Knowers tread and which is attainable by the ignorant by means of devotion in the path of action already described? In answer to this question, or with a view to afford, of his own accord, a clear understanding of the teachings (what is said) of the sastra, Ishvara proceeds to show that what is intended to be taught in the Gita-sastra in the same truth that is embodied in the following sruti quotes:

The devotees of the Brahman, the Self, knowing this Self and free from illusory knowledge, shake off all desires of progeny etc, cherished of necessity, by those who are still subject to illusion; and they lead a mendicant life for the barest necessities of life. They have nothing else to do than resort to devotion to Self-Knowledge”(Bri. Up.3.5.1)

17

यस्त्वात्मरतिरेव स्याद् आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टः तस्य कार्यं न विद्यते ॥१७॥
yastvātmaratirēva syād ātmatṛptaśca mānavaḥ |

ātmanyēva ca santuṣṭaḥ tasya kāryaṃ na vidyatē ||17||

But that man--- a sannyasin, the Sankhya, one devoted to Self-Knowledge---whose joy is in the Self, not in the objects of the senses; who is satisfied only with the Self, not with food-essence, etc; who is contented in the Self;---all others derive contentment from possession of external things, where as, disregarding these, he is content in the Self only and has no desire for anything; --for such a man, for the man who knows the Self, there is nothing to do.

| Editorial Board | | |
|-----------------------------------|--------------|--|
| Sri Dr V R Gowri Shankar | Hon' Advisor | Administrator & CEO, Sri Sringeri Mutt & It's Properties, Sringeri |
| Sri S N Krishnamurthy | Hon' Editor | Sri Sringeri Mutt, Sringeri |
| Sri Tangirala Shiva Kumara Sharma | Hon' Editor | Sri Sringeri Mutt, Sringeri |
| B Srimathi Veeramani | Chief Editor | Tirunelveli |
| K M Kasiviswanathan | Hon' Editor | Tirunelveli |