



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



SRI MAHAGANAPATI SEVA PADYAVALI (POETIC OFFERING TO SRI MAHAGANAPATI)



श्रीमच्छङ्करदेशिकेन्द्रविनुत श्रीपादपाथोरुह
श्रीगौरीशशिशेखरप्रियसुत श्रीशादिसंसेवित ।
श्रीवाणीप्रद पादनम्रततये श्रीसिद्धिबुद्धिप्रद
श्रीमन् देव दयानिधे गणपते ऋग्वेदमाकर्णय ॥१॥

śrīmacchaṅkaradēśikēndravīnuta śrīpādapāthōruha
śrīgaurīśaśīśekharaṇpriyasuta śrīśādisansēvita |
śrīvāṇīprada pādānamratatayē śrīsid'dhibud'dhiprada
śrīman dēva dayānidhē gaṇapatē ṛgvēdamākaraṇaya ||1||

---O God Ganapati, with lotus-like feet worshipped by the great spiritual preceptor, Srimat Sankara, you are the dear son of Goddess Gauri and the moon-crested Lord Siva. Constantly adored by Sri Vishnu and other gods, you bestow auspicious speech and confer success and wisdom on the host of devotees who bow down at your feet. O Lord, the treasure of mercy, listen to the chanting of Rig Veda!

सर्गस्थेमलयं करोति जगतां यो लीलयैव प्रभुः
भर्गप्रीतिकरं यदीयभजनं स्वर्गपवर्गप्रदम् ।
स त्वं हस्तिमुख प्रपन्नजनतासंरक्षणे दीक्षित
सुश्राव्यं सुरवृन्दसेवित यजुर्वेदं समाकर्णय ॥२॥

sargasthēmalayaṁ karōti jagatām yō līlayaiva prabhuḥ
bhargapṛītikaraṁ yadiyabhajanaṁ svargāpavargapradam |
sa tvam hastimukha prapannajanatāsanrakṣaṇē dīkṣita
suśrāvyaṁ suravṛndasēvita yajurvēdaṁ samākaraṇaya ||2||



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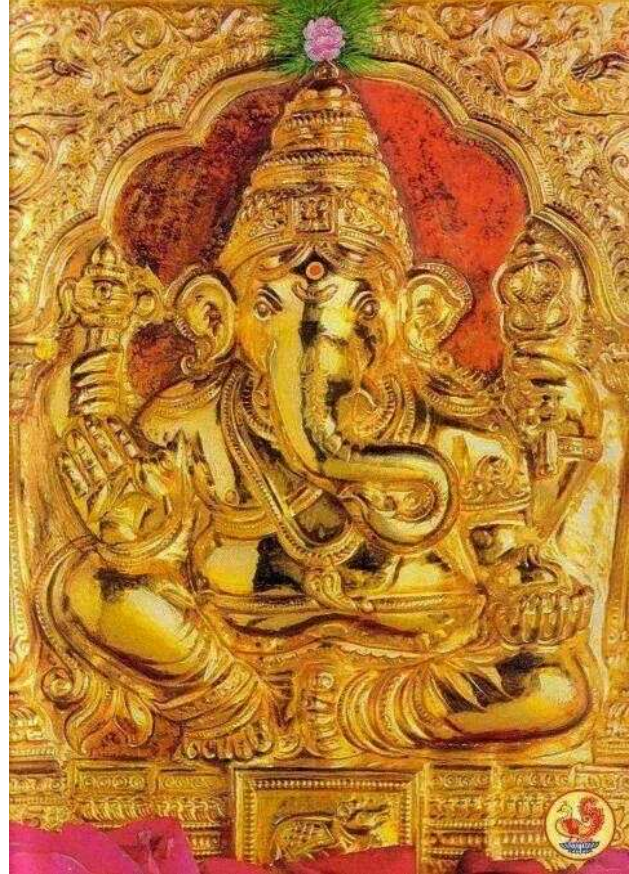
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---O Lord, who with great ease creates, maintains, and annihilates the universe, whose devotional songs please Siva and lead the singers either to heaven or liberation, O the elephant-faced God dedicated to the protection of people who prostrate before him, and adored by the gods, please listen to the melodious Yajurveda!

विघ्नध्वान्तदिवाकर प्रणमतां विद्याविवेकप्रद
वित्तेशादिसमर्चितांघ्रियुगली विद्योतमान प्रभो ।
विद्वद्बृन्दसुकीर्त्यमानमहिमन् विद्येश्वराराधित
विघ्नाधीश्वर सामवेदममलं देव त्वमाकर्णय ॥३॥

vighnadhvāntadivākara praṇamatāṃ
vidyāvivēkaprada
vittēśādisamarcitāṅghriyugali
vidyōtamāna prabhō |
vidvadbṛndasukīrtyamānamahiman
vidyēśvarārādhitā
vighnādhiśvara sāmavēdamamalaṃ dēva
tvamākarṇaya ॥3॥



---O Lord of all obstacles, the bright Sun who dispels dark calamities and confers learning and discrimination on those who prostrate before him, whose two feet are worshipped by the Lord of wealth, who is resplendent, whose glory is sung by a host of intellectuals, who is worshipped by the Lord of knowledge and wisdom, please listen to the spotless Sama Veda!

शैलारातिकृपीटयोनिमुखदिक्पालावलीपूजित
वेलातीतदयानिधे धृतसृणे व्यालप्रबद्धोदर ।
लीलानिर्जितनिर्जरारिवितते शैलात्मजालालित
विघ्नेश त्वमथर्वणश्रुतिमिमां प्रीत्या समाकर्णय ॥४॥

śailārātikṛpīṭayōnimukhadikpālāvalīpūjita
vēlātītadayānidhē dhṛtasṛṇē vyālaprabaddhōdara |
līlānirjitānirjarārivitatē śailātmajālālita
vighnēśa tvamatharvaṇaśrutimimāṃ prītyā samākarṇaya ॥4॥

---O Vighnesha, you are worshipped by Indra, Agni and guardian deities of the various quarters. O ocean of mercy overflowing its limits, who holds and goad, whose waist is entwined by a serpent, who vanquished the demons with great ease, and one caressed by the daughter of Himalaya, listen to the melodies of Atharvana Veda with pleasure!



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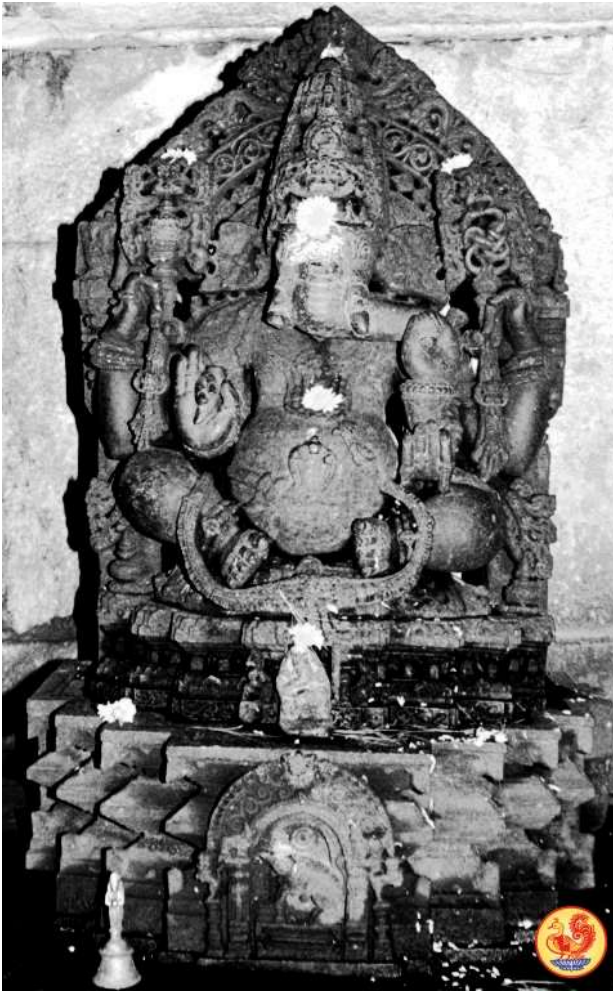
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यत्रामस्मरणं समस्तजगतां सर्वाघविध्वंसकं
यत्पादाम्बुजसेवनं खलु नृणां सर्वार्थसंसाधकम् ।
यन्माहात्म्यमिहाभिधातुमनलं शेषोऽपि निश्शेषतः
स त्वं संश्रुणु सर्ववाद्यनिनदं सर्वेश विघ्नेश्वर ॥५॥

yannāmasmaraṇaṁ samastajagatāṁ sarvāghavidhvansakaṁ
yatpādāmbujasēvanaṁ khalu nṛṇāṁ sarvārthasansādhakam |
yanmāhātmyamihābhidhātumanalaṁ śēśōpi niśśēṣataḥ
sa tvam sanśṛṇu sarvavādyaninadaṁ sarvēśa vighnēśvara ||5||

---O Vighnesvara, Lord of all, chanting whose nama nullifies the sins of the entire world, offering worship at whose lotus feet indeed enables human beings to secure all riches and to describe whose entire glory here one needs more than even the great Sesa, listen to the clanging of all the musical instruments!



बीजापूरगदादिशोभितकरं दूर्वाङ्कुरस्रग्धरं
भक्तालिप्रवितीर्णमोदककरं लंबोदरं शङ्करम् ।
शंभुप्रीतिकरं भजे गणपते त्वां सर्वदा सर्वदं
प्रीत्येमं श्रुणु कर्णयोर्हितकरं तूर्यध्वनिं विघ्नप
॥६॥

bījāpūragadādiśōbhitaḥkaraṁ
dūrvāṅkurasragdharaṁ
bhaktālipravīṭirṇamōdakakaraṁ
lambōdaraṁ śāṅkaram |
śambhuprītikaṁ bhajē gaṇapatē tvāṁ
sarvadā sarvadaṁ
prītyēmaṁ śṛṇu karṇayōr'hitakaraṁ
tūryadhvaniṁ vighnapa ||6||

---O our protector from calamities, adorned by pomegranates, mace etc., on the hands and wearing a garland of tender durva sprouts, holding modakas for distribution to the lines of devotees, endowed with a big stomach, shower good on devotees! O Lord

Ganapati dear to Lord Siva and giver of all things, I worship you incessantly. Please listen with pleasure to the sound of trumpets offering protection from obstacles and soothing to the ears!

This sloka composed by Jagadguru Sri Sri Sri Bhāratī Tirtha Mahāswāmi-jī



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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya Chapter :2 Śānkhya Yōga.

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

45

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्वद्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥

---The vedas (Karmakanda, the ritualistic portion of vedas) treat of the triad of the gunas; samsāra {which is made up of virtuous, sinful and mixed deeds and their results, all brought about by the interaction of the gunas}.is their subject. Hey Arjuna ! You on the other hand, had better to be free from the triad of the gunas, i.e be without any desires. निर्वद्वन्द्वः means reason for happiness and sorrow, the natural opposite objects in all aspects. You be free from pairs (dvandvas) from all mutually opposed objects which are the causes of pleasure and pain and always take your stand in sattva guna and practice it in purity. Yoga means obtaining of what has not been obtained. Kshema means safeguarding what is obtained. Therefore it will be hard for those who are engaged always in thinking of the yogakshema [be anxious about new acquisitions or about preservation of the old ones] to enter into mārḡa of śreyas. So be also self - possessed: be guarded {do not yield to the objects of the senses}. This is the advice you have to follow when engaged in the performance of duty.



Avatharika :Question : If all those endless advantage which are said to result from the vedic rituals are not to be sought after to what purpose are the actions to be performed and dedicated to the Ívara ?

Answer : Listen now what I says

KARMA YOGA

46

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।
तावान् सर्वेषु देवेषु ब्राह्मणस्य विजानतः ॥४६॥

---Whatever utility like bathing, washing, drinking, cleaning etc is served by a well, a tank and many other small reservoirs of water all that utility is only as much as utility which is served by an all-spreading flood of water; that is the former utility is there in the later also. So also whatever





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advaitam paramanandam



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utility that are said in the vedic rituals all that is comprehended in the utility of the right knowledge possessed by the wise men who has renounced the world and has completely realized the truth concerning the Absolute Reality; this knowledge corresponding to the all-spreading flood of water {This is to say, all the pleasure which results from the performance of all works enjoined in the vedas is comprehended in the bliss which the man who has realized the Self finds as the essence of his own Self; and every one must admit that all kinds of limited bliss are comprehended in the Infinite Bliss. Thus the path of Karma-Yoga which is the end leads to the attainment of the infinite bliss of the self, cannot be futile as the questioner has been led to suppose}. The sruti says "Whatever good things is done by the people all that is possessed by him who knows what he (Raikva) knew". The same thing is said here also, for a man who is qualified for works it is necessary to perform works (which stand in the place of wells and tanks) before he becomes fit for the path of knowledge.

47

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥४७॥

---You are qualified for karma and not for the path of jñāna (knowledge). Moreover here you have no स्वातन्त्र्य rights for the results of works done by you under any circumstances. You should not have any desire for the results for your actions. If you should have thirst for the results of works, you will have to reap those fruits. Therefore let not your motivation is on the fruits of your action. When a person performs work thirsting for the results of those works done by him, and then he will be subject to the rebirth (samsāra) as the results of the desire in his action. Neither may you be attached to inaction (karmaphala) thinking, "Why should I do the karma which is very painful, if their fruits should not be desired?"

Avatharika: If a man should not do karma (his action) with the desire on its results, then how they should be performed?

48

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥४८॥

---Being steady in devotion (Yoga) do your karma (duty) without any attachment in the result with the Ívara arparna. Even you should not think that let Ívara be pleased by my action and grace me. When you left the desire in the results for the actions done by you, it will lead to siddha suddhi and consists in the attaining of jñāna (knowledge) as the result of the mind purity and negative results from the opposite course. But you do your action keeping a balance on the both the success and failure.

What is devotion (Yoga) to which Dhananjaya has been exhorted to resort in performing works (Karma)? The answer is "Evenness of mind in success and failure is called devotion (yoga)."

Avatharika: In comparison with action thus performed in the service of the Ívara with the evenness of mind,



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



49

द्वारेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥४९॥

---O Dhananjaya ! Action done by a seeker on its results for his action will lead to samṣara (birth and death cycle) which is a very low one when compared to the one who does his work with the evenness mind. Therefore seek shelter in the wisdom of Yoga, or rather in the wisdom of Śankhya, which later arises when Yoga attains maturity. That is seek refuge (fearlessness) in the knowledge of the Supreme Reality. For wretched are they who resort to inferior action, who are incited to action by thirst for its fruit. The sruti says:

“O Gargi, wretched (kṛpaṇaḥ कृपणः) is he who departs from this world without knowing the Akshara, the Imperishable”.

Avatharika: Now learn as to what result that a person who does his work with evenness of main will attain.

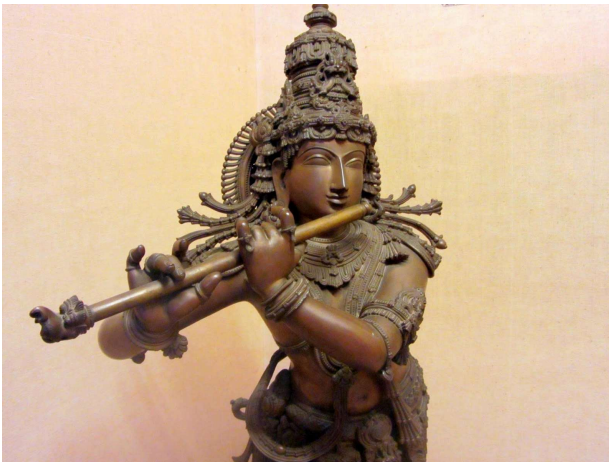
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बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥

---बुद्धियुक्तः The man who has the evenness of mind in this world in both merits and sins (the natural opposite matters), through attaining metal purity and knowledge. Therefore apply yourself to devotion with equanimity. For devotion is a power—devotion being the equanimity of mind in success and failure on the part of him who is engaged in the performance of his duties, his mind resting in Isvara all the while. It is indeed a power, because works which are of a binding nature lose that nature when done with evenness mind. Therefore be equanimous and fight the war.

51

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥५१॥



---कर्मजं फलं त्यक्त्वा we have to proceed that for a men of wisdom , evenness of mind, he is escaped from the fruit of birth and death circle. Through karma one gets those bodies (births) either he wished for it or not. The men with evenness in mind will attain knowledge while alive, they are released from the bond of birth and attain the supreme abode of Viṣṇu—the state of Mokṣa or Liberation. (अनामयं means free from all turmoils).

---or बुद्धियोगाद्धनञ्जय the wisdom (buddhi) referred to in the three verses may be the sankhya (not the yoga) wisdom, the knowledge of the Absolute Reality (like to the



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advaitam paramanandam



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wide-spread expanse of water), which arises when the mind is purified by Karma-Yoga; for it is said that wisdom directly brings about the destruction of good and bad deeds.

Avatharika: When is that conviction attained which is said to arise as soon as the mind is purified by Karma-Yoga or devotion through works? The answer follows:

52

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥५२॥

---When your intuition (buddhi) shall cross beyond the mire of delusion, by which the sense of discrimination between the Self and the non-Self is confounded and the mind (antahkarana) is turned towards the objects of the senses – i.e., when your reason attains purity, then will you attain to a disgust of what is yet to be heard and what has already been heard {Except the teaching of the scripture regarding the ātma (The Self)}.

Avatharika: You may ask : “When shall I attain the true Yoga or conviction of the Supreme Truth, by crossing beyond the mire of delusion and obtaining wisdom by discrimination of the Self?” Listen now:

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