



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



॥श्रीगुरुपादुकास्तोत्रम्॥



॥śrīgurupādukāstōtram॥

नालीकनीकाशपदादृताभ्यां नारीविमोहादिनिवारकाभ्याम् ।
नमज्जनाभीष्टततिप्रदाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥१॥

nālikanīkāśapadādṛtābhyām nārīvimohādinivāarakābhyām ।
namajjanābhīṣṭatipradābhyām namō namaḥ śrīgurupādukābhyām ॥1॥

Prostrations again and again unto the Padukas of the Guru that have been adorned by the lotus feet of the Guru, that remove lust and that fulfill the desires of devotees.

शमादिषट्कप्रदवैभवाभ्यां समाधिदानव्रतदीक्षिताभ्याम् ।
रमाधवांग्नि स्थिरभक्तिदाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥२॥

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



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**śamādiṣaṭkpradavaibhavābhyām samādhidānavratadīkṣitābhyām |
ramādhavāṅghri sthirabhaktidābhyām namō namaḥ śrīgurupādukābhyām ||2||**

Repeated prostrations unto the Padukas of the Guru that has the power to bestow the six essential qualities such as Sama (control of senses and mind), that have taken the vow to bestow Samadhi (on the devotee) and that confer steadfast devotion towards the Lord of Mahalakshmi.

**नृपालिमौलिव्रजरत्नकान्ति- सरिद्विराजज्झषकन्यकाभ्याम् ।
नृपत्वदाभ्यां नतलोकपंक्तेः नमो नमः श्रीगुरुपादुकाभ्याम् ॥३॥**

**nṛpālimaulivrajaratnakānti- saridvirājjhaṣakan'yakābhyām |
nṛpatvadābhyām natalōkapaṅktēḥ namō namaḥ śrīgurupādukābhyām ||3||**

Prostrations again and again unto the Padukas of the Guru that are lustrous like a pair of dazzling fish in the river of glitter emanating from the numerous gems of the crowns of kings and that have the potential to elevate the devotee to the pedestal of a king.

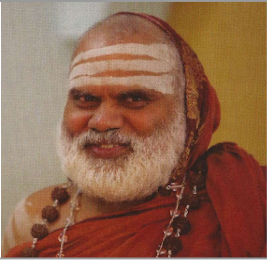


(His Holiness Jagadguru Shankaracharya Sri Sacchidananda Shivabhinava Nrisimha Bharati Mahaswami-ji's paduka)

**अनन्तसंसारसमुद्रतार नौकायिताभ्यां गुरुभक्तिदाभ्याम् ।
वैराग्यसाम्राज्यदपूजनाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥४॥**

**anantasansārasamudratāra naukāyitābhyām gurubhaktidābhyām |
vairāgyasāmrajyadapūjanābhyām namō namaḥ śrīgurupādukābhyām ||4||**

Prostrations again and again unto the Padukas of the Guru that function as a boat to ferry across the vast ocean of Samsara, that confer devotion to the Guru, and that bestow the empire of Vairagya (dispassion) on those who worship.

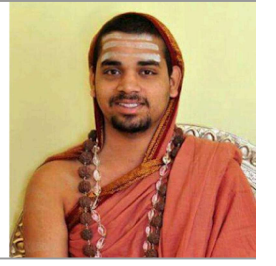


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पापान्धकारार्कपरम्पराभ्यां तापत्रयाहीन्द्रखगेश्वराभ्याम् ।

जाड्याब्धिसंशोषणबाडवाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥५॥

pāpāndhakārārkaparamparābhyām tāpatrayāhīndrakhagēśvarābhyām ।

jāḍyābdhisanśōṣaṇabāḍavābhyām namō namaḥ śrīgurupādukābhyām ॥5॥

Prostrations again and again unto the Padukas of the Guru that are a galaxy of Suns to the darkness of sins, that are Garuda to the serpent of three kinds of afflictions (Adhyatmika, Adhibhoutika and Adhidaivika) and the scorching volcanic fire capable of drying up the ocean of ignorance.

कवित्ववाराशिनिशाकराभ्यां दारिद्र्यदावाम्बुदमालिकाभ्याम् ।

दूरीकृतानम्रविपत्ततिभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥६॥

kavitvavārāśinīśākārābhyām dāridryadāvāmbudamālikābhyām ।

dūrikṛtānamravipattatibhyām namō namaḥ śrīgurupādukābhyām ॥6॥

Repeated prostrations unto the Padukas of the Guru that are like a moon over the ocean of poetic notion, that are a set of dark clouds over the fire of poverty and that expel all the dangers of the devoted.

नता ययोः श्रीपतितां समीयुः कदाचिदप्याशु दरिद्रवर्याः ।

मूकाश्च वाचस्पतितां हि ताभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥७॥

natā yayōḥ śrīpatitām samīyuh kadācidapyāśu daridravyāḥ ।

mūkāśca vācaspatitām hi tābhyām namō namaḥ śrīgurupādukābhyām ॥7॥

Prostrations again and again unto the Padukas of the Guru that could transform a poor man (who prays at random) into a man of riches and that can change a dumb into a man of eloquence like Brihaspati.

कामादिसर्पव्रजभङ्गकाभ्यां विवेकवैराग्यनिधिप्रदाभ्याम् ।

बोधप्रदाभ्यां द्रुतमोक्षदाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥८॥

kāmādisarpavrajabhāṅgakābhyām vivēkavairāgyanidhipradābhyām ।

bōdhapradābhyām drutamōkṣadābhyām namō namaḥ śrīgurupādukābhyām ॥8॥

Repeated prostrations unto the Padukas of the Guru that destroy the snakes such as Kama (desires), that bestow the treasure of dispassion and discrimination (between the real and the unreal), that bestow real knowledge and confer liberation immediately.

स्वार्चापराणामखिलेष्टदाभ्यां स्वाहासहायाक्षधुरंधराभ्याम् ।

स्वान्ताच्छभावप्रदपूजनाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥९॥

svārcāparāṇāmakhilēṣṭadābhyām svāhāsahāyākṣadhurandharābhyām ।

svāntācchabhāvapradapūjanābhyām namō namaḥ śrīgurupādukābhyām ॥9॥

Repeated prostrations unto the Padukas of the Guru that fulfill all the desires of the worshippers, that have the capabilities of Lord Shiva (who sports Agni as His third eye) and bestow purity of the heart when worshipped.



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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya

Chapter :2 Śāṅkhya Yōga.

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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श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिः तदा योगमवाप्स्यसि ॥५३॥

When your intuition (buddhi = antah-karana) which has been perplexed by what you have heard about the multifarious ends and means in all their relations—concerning the life of activity and the life of retirement—shall stand firm, without distraction (vikshepa = viparyaya) and doubt (vikalpa = samsaya), in the Self (Samadhi ie the objective point in your meditation) then you will attain Yoga i e the knowledge which arises from discrimination. अचला acalā means which is not different from the permanent.

THE CHARACTERISTIC OF A PERFECT WISE



Avatharika :Arjuna asks the desire to know about the characteristic marks of one who have attained samādhiprajñāna.

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अर्जुन उवाच-
स्थितप्रज्ञस्य का भाषा, समाधिस्थस्य केशव
।
स्थितधीः किं प्रभाषेत, किमासीत् व्रजेत
किम् ॥५४॥

Sthitaprajñan is one who has firm conviction that he is the Supreme Brahman and who is intent on contemplation (Samadhi). Hey Keśava ! How is such a man spoken by others? How the man of steady knowledge himself does speak? How does he sit? How does he move? In this verse Arjuna asks in order to know about the characteristic of a perfect wise (Sthitaprajña lakṣaṇā).

Avatharika: The characteristic attribute of a man of steady knowledge are taught to him

who having from the very commencement renounced all actions, has entered upon a course of Devotion to actions (Karma-yoga) For everywhere in adhyatma-sastrathe very characteristic attributes of the successful Yogin are taught as the means (of attaining that stage), since they are to be attained by efforts. The characteristics that are pointed by Śrī Kṛṣṇa for the Sthitaprajñan is also indirectly meant for those who are putting their efforts for this stage.



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(I) SATISFACTION IN THE SELF

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श्रीभगवानुवाच-

प्रजहाति यदा कामान्, सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः, स्थितप्रज्ञस्तदोच्यते ॥५५॥

Śrī Kṛṣṇa said : Hey Partha! When a man completely abandons all the desires that enter the heart and is satisfied with the True Innermost Self (Pratyagatman) in himself, without longing for any external materialistic worldly possessions, averse to everything else because of his realization of the Supreme Truth---then is said to a vidvan, one whose knowledge arising from the discrimination of the Self and not-Self has been steadied. If on his abandoning of all desires, nothing should be found to cause satisfaction while the cause of the embodied state still operates, it is said that his behavior would be like that of a mad man or maniac. Hence the word satisfied in Self etc. That is to say, he who has abandoned all desires connected with progeny, possessions (son, wealth ,wife etc) and the world, who has renounced all works, who delights in the Self and plays with the Self---he is the man whose knowledge is steady. He is known as आत्माराम, स्थितप्रज्ञः, आत्मक्रीडः: ātmārāma, sthitaprajña, ātmakreeḍa.



(2) EQUANIMITY IN PLEASURE AND PAIN

Moreover,

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दुःखेष्वनुद्विग्नमनाः, सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः, स्थितधीर्मुनिरुच्यते ॥५६॥

His heart if not distressed in calamities such as may arise from disorder in the body.{Calamities are divided into three classes according to our saṣtra. They are Adhyātmika :- arising disorder in one's own body; Adhibhautika:-arising from external object such as a lion; Adhidaivika:-arising from the action of great , intelligent, cosmic forces such as those which cause rain, storm or such beings as Yakṣas, Rākṣasas and Pisācas. Pleasures are divided into the same three classes.} He is known as अनुद्विग्नमनाः. Unlike fire which increases as fuel is added, his longing for pleasures does not increase as more pleasures are attained. He is known as विगतस्पृहः. The one who is free from वीतरागभयक्रोधः is known as Sthitaprajñan. Now he is known as मुनिः संन्यासी (munee or sannyasin), who has renounced works.



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(3) ABSENCE OF ATTACHMENT DELIGHT AND AVERSION.

Moreover

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यः सर्वत्रानभिस्नेहः, तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि, तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

The Sthitaprajñan has no attachment even for the life of the body. He does not exult in pleasure nor is he averse to pain that may befall him. When he is thus free from delight and distress, his knowledge arising from discrimination becomes steady.



(4) COMPLETE WITHDRAWAL OF SENSES FROM OBJECTS.

Moreover,

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यदा संहरते चायं,
कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यः,
तस्य प्रज्ञा प्रतिष्ठिता
॥५८॥

Sthitaprajñan the devotee who strives in the path of knowledge (jñāna-nistha) withdraws his senses from all

objects as the tortoise withdraws its limbs from all sides out of fear.

Question:- Now, even the senses of a diseased man who is not able to partake of sensuous objects withdraw from senses-objects, but the taste from them ceases not. How that cease?

Answer:- Listen:

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विषया विनिवर्तन्ते, निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य, परं दृष्ट्वा निवर्तते ॥५९॥

The senses—'viśayah' meaning literally sense-objects, here stands for the senses---it is true, withdraw from objects even in the case of an ignorant person, who practicing entremets austerity, abstains from all sensuous objects; but the taste or inclination (rasa) for those ceases not. (Rasa is used in the sense of taste or inclination in such expressions as 'svarasena pravrittah', 'rasikah' and 'rasajnah'). Even that taste, that subtle attachment, vanishes in the case of the devotee who, having seen the Supreme Reality, the Brahman, thinks "I am myself That"; that is to say, his perception of sensuous objects becomes seedless has lost all germ of evil. The meaning is this: In the absence of right knowledge, there can be no annihilation {It is no fallacy of mutual dependence



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to say that knowledge arises on the killing of desire and that desires vanish when knowledge arises. For desire in its grossest form disappears at the first dawn of knowledge and as knowledge is steadied and perfected, even the subtlest desires are killed out.} of taste for sensuous objects; therefore steadiness of right knowledge (prajñā) should be acquired.

Avatharika: He should first bring the senses under his control to acquire steadiness of right knowledge. For, if it is not done, then they will harm him. So Bhagavan Śrī Kṛṣṇa says

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यततो ह्यपि कौन्तेय, पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि, हरन्ति प्रसभं मनः ॥६०॥

The senses are dangerous. They agitate the mind of the man who is inclined to sensuous objects. Have this agitated mind, they carry him away by force, while the man is wide awake ie while repeatedly thinking of the evil nature of sensuous objects.(sensory pleasures). Though the mind is possessed of discriminative knowledge.

(5) DEVOTION TO THE LORD

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तानि सर्वाणि संयम्य, युक्त आसीत् मत्परः ।
वशे हि यस्येन्द्रियाणि, तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

He should bring the senses under control and sit calm and intent on Me. Vasudeva, the Innermost Self of all; ie he should sit thinking 'I am no other than He'. The knowledge of that devotee is steady who, thus seated, has by practice brought the senses under his own control.

THOUGHT OF SENSE-OBJECTS IS THE SOURCE OF EVIL.

Avatharika: Now the Lord proceeds to point out the source of all evil in the case of the unsuccessful.

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