



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



॥ श्रीरामगीतम् ॥ ॥ śrīrāmagītam ॥



Songs on Sri Rama (Toddu Raga... Rupaka Tala) composed by Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhāratī Tīrtha Mahāswāmi-ji

दाशरथे मां पालय दारितदशवदन ।
दीनजनावनदीक्ष दुरितापहवीक्ष ॥

dāśarathē mām pālaya dāritadaśavadana |
dīnajanāvanadīkṣa duritāpahavīkṣa ||

Protect me, son of Dasaratha who tore Ravana apart, dedicated to save people in distress, whose glance removes sins!

कौसल्याप्रियतनय कौशिकमुखविनुत ।
दण्डितदैत्यव्रात खण्डितहरचाप ॥१॥

kausalyāpriyatanaya kauśikamukhavinuta |
daṇḍitadaityavrāta khaṇḍitaharacāpa ||1||

O beloved Son of Kausalya, who is worshipped by sage Vishwamitra and the like, you vowed to punish the demons and broke the bow of Lord Siva.

खरदूषणमुखरक्षो विदलननिपुणशर ।
खरकिरणान्वयसागर राकाशिशिरकर ॥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

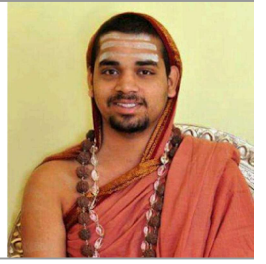


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**kharadūṣaṇamukharakṣō vidalananiṣaṣara |
kharakiraṇānvayasāgara rākāśīśirakara ||2||**

O descendant like full moon in the ocean of the Solar dynasty, who has skillful arrows to tear apart the demons, such as Khara and Dushana!



**भवभयनाशनचतुर भजतामभयकर |
भरताद्यनुजसमेत भारतीतीर्थनुत ||३||**

**bhavabhayanāśanacatura bhajatāmabhayakara |
bharatādyanuṣamēta bhāratīrthanuta ||3||**

O skillful terminator of the fear of samsara, offering protection to devotees, flanked by harata and other brothers and worshipped by Acharya Bharati Tirtha!





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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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ध्यायतो विषयान्मुंसः, सङ्गस्तेषुपजायते ।
सङ्गात्सञ्जायते कामः, कामात्क्रोधोऽभिजायते ॥६२॥

क्रोधाद्भवति संमोहः, संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशः, बुद्धिनाशात्प्रणश्यति ॥६३॥

Attachment for objects arises when a man thinks of them specifically (i.e., thinks of their beauty



etc)—Wrath arises when desire is frustrated by some cause or other. From wrath arises delusion, a lack of discrimination between right and wrong. Verily, when a wrathful man gets infatuated, he is will never hesitate to insult even the Guru. Due to this स्मृतिविभ्रमः occurs, which means despite the presence of favourable conditions, no reminiscences arise of things already impressed upon the mind by the teachings of the śāstras and the Guru. It leads to failure of memory which follows loss of conscience

(buddhi)—the inability of the inner sense antah-karana to discriminate between right and wrong. By loss of the buddhi he is utterly ruined. Man is man only so long his antah-karana is competent to discriminate between right and wrong. When in unable to do so, the man is utterly ruined. Thus, by loss of antah-karana, buddhi he is ruined, he is debarred from attaining human aspirations.

SENSE-CONTROL LEADS TO PEACE AND HAPPINESS.

Avatharika: The source of the evil is the contemplation of sense-objects. Now the means of mokṣa is described.

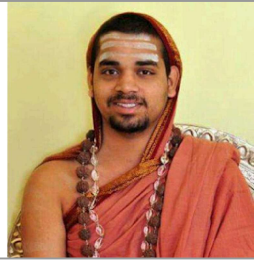


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रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥

The natural activity of the sense is characterised by love and hatred. He who longs for deliverance resorts only to unavoidable objects with the senses—hearing, etc—devoid of love and hatred and brought under his control, his inner-sense (atman-antah-karana) being made obedient to his own will. Such a man attains peace, tranquility, self-possession.

Avatharika: The results of attaining peace is explained now.

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प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥६५॥

On the attainment of peace there is an end of all the devotee's miseries such as pertain to the



body and the mind. **प्रसन्नचेतसः** means the pur-minded wise man soon becomes steady, pervading on all sides like the ākāśa; i.e., it remains steadfast, in the form of the Self (ātmaswaroopa). The man whose heart is pure and whose mind is steady has achieved his object. Therefore the devout man should resort only to those sense-objects which are indispensable and not forbidden by the śātras. with the senses devoid of love and hatred. Tranquility is thus extolled.



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नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिः अशान्तस्य कुतः सुखम् ॥६६॥

The unsteady (अयुक्तस्य - asamāhita), to the man cannot fix the mind contemplation, there can be no wisdom wish within himself, no knowledge of the true nature of the Self. To the unsteady, there can be no intense devotion to Self-Knowledge, no meditation. So to him not devoted to Self-Knowledge there can be no peace, no tranquility, nor steadiness. Then how can he expect happiness where there is no peace in him. Verily, happiness consists in the freedom of the senses from thirst of sensual enjoyment, not in the thirst of objects. This last in mere misery indeed. While there is always a thirst in the senses pleasure, there can be no trace of happiness; we cannot so much as smell it.

SENSE-RESTRAINT CONDUCE TO STEADY KNOWLEDGE.



Avatharika: Why there is no knowledge for the unsteady is explained in the upcoming śloka.

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इन्द्रियाणां हि
चरतां
यन्मनोऽनुविधीयते
।
तदस्य हरति प्रज्ञां
वायुर्नावमिवाम्भसि
॥६७॥

For, the mind which yields to the senses engaged in their respective objects. i.e., the

mind which is altogether engrossed in the thought of the various objects of the senses, destroys the devotee's discriminative knowledge of the Self and the not-Self-How?-As the wind carries away a ship from the intended course of the sailors and drives her astray, so the mind carries away the devotee's consciousness from the Self and turns it towards sense-objects.

Avatharika : Having explained in several ways the proposition enunciated in ii.60-61, the Lord concludes by reaffirming the same proposition,



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तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थोभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥६८॥

It has been shown that evil arises from the senses pursuing sense-objects. Therefore, that devotee's knowledge is steady whose senses have been restrained from sense-objects (such as sound) in all forms, subjective and objective.

(6) THE UNIVERSE, A MERE DREAM TO THE SAGE.

In the case of the man who possesses discriminative knowledge and whose knowledge has become steady, his experience of all matters, temporal and spiritual (laukika and vaidika, sensuous and super sensuous), ceases on the cessation of nescience because it is opposed to knowledge. To make this clear, the Lord proceeds:

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या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

To all beings the Supreme Reality is night निशा. Night is by nature tamasic and such as causes confusion of the things. The reality is accessible only to a man of steady knowledge. Just as what is day to others becomes night to night wanderers, so to all beings who are ignorant and who correspond to the night-wanderers, the supreme reality is dark, is like night; for it is not accessible to those whose minds are not in It.



With reference to that Supreme Reality, the self-restrained Yogin who has controlled or overcome the senses and who has shaken off the sleep of Avidya is fully awakened. He is known as जितेन्द्रियः

When all the things said to be awake (ग्राह्यग्राहकभेदलक्षणायाम्), i.e., when all beings, who in reality sleep in the night of ignorance, imbued with the distinct notions of perceiver and things perceived, are as it were mere dreamers in sleep at night – that state is night in the eyes of the sage who knows the Supreme

Reality; for it is nescience itself.

ACTIONS ARE NOT MEANT FOR SAGE.

Therefore actions are for the ignorant not on the wise. Wisdom (Vidya) arising, nescience (Avidya) disappears as does the darkness of the night at sunrise. Before the dawn of wisdom, nescience presents itself in various forms – such as actions, means and results – is regarded as authoritative and becomes the source of all actions. When it is regarded of no authority, it cannot induce action.

A man engages in action regarding it as his duty--- regarding that action is enjoined by such person as authority as the Veda, but not looking upon all this duality as mere illusion, as though it

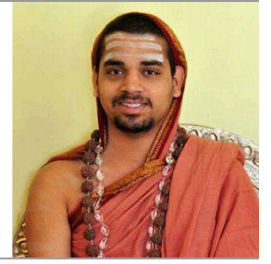


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were night. When he learnt to look upon all this dual world as a mere illusion, as though it were night, when he has realised the Self, his duty consists not in the performance of action, but in the renunciation of all action. Śrī Bhagavan will accordingly show that such a man's duty consists in devotion to wisdom in jñāna-niśtha.

Objection: In the absence of an injunction (Pravartaka pramana =vidhi) one cannot have recourse to that course either.

Answer: This objection doesnot apply; for the knowledge of ātman means the knowledge of one's own Self. There is indeed no need of an injunction impelling one to devote oneself to one's ātman, for the very reason that ātman is one's own very Self. And all organs of knowledge are so called because they ultimately lead to a knowledge of the Self. When the knowledge of the true nature of the Self has been attained, neither organs of knowledge nor objects of knowledge present themselves to consciousness any longer. For, the final authority viz., the Veda, teaches that the Self is in reality no percipient of objects and while so denying (i.e., as a result of that teaching), the Veda itself ceases to be an authority, just as the dream-perception (ceases to be an authority) in the waking state. In ordinary experience, too we do not find any organ of knowledge necessitating further operation (on the part of the knower) when once the thing to be perceived by that organ has been perceived.



(7) SUBJUGATION OF DESIRE AND PERSONAL SELF:

Śrī Kṛṣṇa proceeds to teach, through an illustration, that devotee only who is wise, who has abandoned desires and whose wisdom is steady can attain Moksha, but not he who, without renouncing, cherishes a desire for objects of pleasure.

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