



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



॥ श्री शारदाप्रार्थनास्तोत्रम् ॥
॥ śrī śāradāprārthanāstōtram ॥



अंहोनाशकरी नृणां श्रुतिशिरो गुह्यार्थ संवित्करी
सर्वाह्लादकारी भजजनमनः पङ्केरुहभ्रामरी ।
चित्तावासिसुधांशुमौलिशिर आभात्स्वईरीनिर्झरी
श्रीमद्देशिक वाग्झरी दिशतु मे वाचां विलासान् जवात् ॥१॥
anhōnāśakarī nṛṇāṃ śrutiśirō guhyārtha sanvitkarī
sarvāhvādakarī bhajjanamanah paṅkēruhabhrāmārī |
cittāvāsisudhānsūmauliśira ābhātsvarjharīnirjharī
śrīmaddēśika vāgjharī dīśatu mē vācāṃ vilāsān javāt ॥1॥

She is the one who removes the pāpas of all people; who knows the real meaning of upaniśads; makes everyone happy; like a bee for the lotus heart of her true devotee. She is like Ganges on the head of Lord Chandramoulieśwarā who stays in my heart. Hey Mātha! You are like charming waterfalls in my Guru's words, Hey Devī! Bless me soon with that pure and charming speaking capacity.

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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पृथ्वीमण्डल चारिणी ह्यचपला सौवर्ण वर्णान्विता
 विद्यासस्यविवर्धनाय सततं कारुण्यवार्वर्षिणी ।
 नेत्यं भक्तमयूरनर्तनकरी सन्ताप नाशङ्करी
 मदधृच्चातक तोषमाशु तनुतां या कापि कादम्बिनी ॥२॥
 pṛthvīmaṇḍala cāriṇī hyacapalā sauvarṇa varṇānvitā
 vidyāsasyavivardhanāya satataṃ kāruṇyavārvarṣiṇī |
 nētyaṃ bhaktamayūranartanakarī santāpa nāśaṅkarī
 mad'dhṛccātaka tōṣamāśu tanutāṃ yā kāpi kādambinī ||2||

O Devi! You are the clouds. You wander throughout the universe. With your golden appearance, without any fickleness you are always watering your grace, to the plant of vidya to grow. You are making the peacock of bhakti to dance daily. You remove all the desires from my mind. Hey Maa! Let this cloud (you) satisfy my mind (sātakapakṣi).

एन्द्रं वापि पदं विधातु हरि शम्भूनां पदं वाप्यहं
 कांक्षे नैव सरोजजात वदनाम्भोजात शैलुषिके ।
 नित्यं त्वच्चरणारविन्दयुगल ध्यानं प्रकांक्षेऽम्बिके
 सच्चित्सौख्यपदं मदीयमचिराद्द्रष्टुं ह्यपेक्षेऽम्बिके ॥३॥
 ēndraṃ vāpi padaṃ vidhātṛ hari śambhūnāṃ padaṃ vāpyahaṃ
 kāṅkṣē naiva sarōjajāta vadanāmbhōjāta śailūṣikē |
 nityaṃ tvaccaraṇāravindayugala dhyānaṃ prakāṅkṣēmbikē
 saccitsaukhyapadaṃ madīyamacirāddraṣṭuṃ hyapēkṣēmbikē ||3||

O Devi! You are dancing in the face of Brahma Deva, who born in the Lotus flower. I neither wish for the position of Indra nor Three Murties'. I never wish for Vaikunda or Brahmaloaka or Kailāśa. O my charming mother! My desire is to meditate always your beautiful feet. Ambike! I wish to see my sat-cit-ananda swaroopa immediately.

कारं सततं स्मरन्ति मनुजा ये कामराजं हृदा
 तद्रूपं प्रसमीक्ष्य मार हतकोऽनङ्गत्वमापेदिवान् ।
 त्रैलोक्यं सचराचरं पदयुगे नम्रं भवेदञ्जसा
 साध्यान्यन्नहि तस्य शृङ्गपुरगे श्रीचक्रराजालये ॥४॥
 klīṅkāraṃ satataṃ smaranti manujā yē kāmarājaṃ hṛdā
 tadrūpaṃ prasamīkṣya māra hatakōṅaṅgatvamāpēdivān |
 trailōkyam sacarācaram padayugē namraṃ bhavēdañjasā
 sādhyān'yannahi tasya śṛṅgapuragē śricakrarājālayē ||4||

The sinner Manmatha attained the formless nature, by seeing the beauty of the one, who always meditate the kāmaraja kreemkara in the temple of Śri Chakra in Sringeri. There is nothing for him to achieve, because in the entire three worlds everything either movable or immovable are under his feet.

[This Śloka was composed by Jagadguru Śankarācārya His Holiness Śrī Chandrasekhara Bhārati Mahāswāmi-ji]



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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācārya

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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आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥७०॥

The ocean is filled with waters flowing from all the sides. Although it is filled with water from all the sides it is not crossing its border and remains as it is without any changes. Like this the sage

into whom in this manner desires of all sorts enter from all sides without affecting him – as waters enter into the ocean- even in the presence of objects; in whose Self they are absorbed and whom they do not slave him. That sage (wise man) attains peace (Mokṣa), but not the other who has longing for external objects/pleasures.

Avatharika: There for



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विहाय कामान्यः सर्वान् पुमांश्चरति
निस्पृहः ।
निर्ममो निरहङ्कारः स
शान्तिमधिगच्छति ॥७१॥

That man of renunciation, who entirely relinquish all desires, goes through life content with the minimum necessities of life, who has no attachment even for those minimum necessities of life, who regards, not as his even those things which are needed for the mere bodily existence, who is not vain of his knowledge – such a man of steady knowledge, that wise man who knows Brahman, attains mokṣa (nirvana), the end of all the misery of samsara (mundane existence). In short he becomes, the very Brahman.

Avatharika:

KNOWLEDGE LEADS TO DIVINE FELICITY

This devotion to knowledge is glorified as follows

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एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥७२॥

To renounce all and to dwell in Brahman— is the Divine state, the state of Brahman. It pertains to and has its being in Brahman. In the last period at the state of Brahmī, one attains mokṣa and



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will attain the nirvana swarupa. When a man from his Brahmachariya enters into Sannyasa and dwells always in the state of Brahman means there is no other word that he becomes the Divine state only ie he will become Brahman.

ओं तत्सत् । इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥

om tatsat . iti śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām yōgaśāstrē śrīkṛṣṇārjunasanvādē sāṅkhyayōgō nāma dvitīyōdhyāyaḥ |

---Om, Brahman is the only reality. Thus ends the second chapter named sāṅkhya-yoga in Śrīmad Bhagavadgītā which is essence of the Upaniṣads, which deals with Brahman-knowledge as well as the preparatory disciplines which is in the form of a dialogue between Lord Kṛṣṇa and Arjuna.



Chapter 3- Karma-yōga

The two aspects of wisdom ---relating respectively Pravritti (to the Path of Works) and Nivritti (to the Path of Renunciation) has been pointed out by Lord Kṛṣṇa in the Sankhya Yoga (Second Chapter) in Śrīmad Bhagavad Gītā. Here, Śrī Kṛṣṇa starts from the śloka प्रजहाति यदा कामान् till the end of the discourse he has recommended renunciation of action to those who hold the Sankhya-buddhi. At their end एषा ब्राह्मी स्थितिः is meant for those, who can achieved by being devoted. Here Bhagavan Śrī Kṛṣṇa told Arjuna, that he has atikara(rights) in doing karma and that he should not have desire in not doing his action. Śrī Kṛṣṇa said that Arjuna should resort to works



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alone as based on (Karma) Yoga-Buddhi (the Yoga aspect of wisdom), while it has not been said that the Highest good can be attained by doing that alone. Hearing this Arjuna got confused and put his questions before Śrī Kṛṣṇa.



Arjuna with confused mind thinks “How might my Lord first describe to me –a devout seeker of Bliss—the direct means of attaining Bliss, namely adherence to the Sankhya aspect of wisdom and then commend me to do action which is direct opposite with many a troubling evil and which is but an indirect and uncertain means of attaining Brahman?” On this base he asks questions like **ज्यायसी चेत्**. Śrī Kṛṣṇa’s words in reply has been already described in detail that the śāstra makes such a distinction (between Sankha and Yoga).

Some misunderstood the words of Arjuna and giving a wrong explanation to his question. So also they, sums up the teaching of the Gītā-śāstra in one way in the introductory portion of their commentary, while they interprets the question and answer in this connection in an opponent way-How? It is stated in the introduction that a simultaneous conjunction of knowledge and action for men in

all stages of religious life is inculcated in the Gītā śāstra and more over a specific statement is made amounting to an emphatic denial of the doctrine that Mokṣa can be attained by knowledge alone i.e without those works which are enjoined by the scriptures as obligatory throughout life. But here, in the Third Chapter (KarmaYoga), he makes out that devotion to only one of the two paths is taught. This is tantamount to saying that the very works which are enjoined by the scriptures as obligatory throughout life have to be renounced. How is it possible either for the Lord to teach such contradictions or for the disciple to accept them?

That commentator may perhaps explain away the contradiction thus:- It is only to the Grihasthas(to the order of married house-holders), but not to other orders, that liberation by mere knowledge, preceded by the renunciation of works enjoined in the śruti and smṛti, is denied {In this discourse liberation by mere knowledge is said to be possible in the case of other orders. Thus, they hold there is no contradiction}.

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