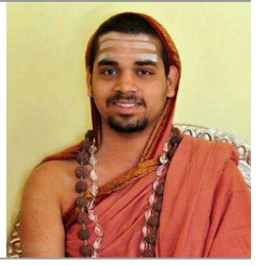


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॥गणेशध्यानम्॥

वन्दे देवं विबुधविनुतं वेदवेद्यं दयालुं
विघ्नध्वान्त प्रशमनरविं विश्ववन्द्यं प्रसन्नम् ।
वेतण्डास्यं विदलितरिपुं वामदेवाग्रसूनुं
विद्यानाथं विमलयशसं वाञ्छितार्थप्रदं तम् ॥



॥gaṇēśadhyānam॥

vandē dēvaṃ vibudhavinutaṃ vēdavēdyaṃ dayāluṃ
vighnadhvānta praśamanaraviṃ viśvavandyaṃ prasannaṃ |
vētaṇḍāsyāṃ vidalitaripuṃ vāmadēvāgryasūnuṃ
vidyānāthaṃ vimalayaśasaṃ vāñchitārthapraḍaṃ tam ॥

MEDITATION ON LORD GANESA

I worship Lord Ganesa revered by scholars, well-versed in the Vedas, compassionate, dispelling obstacles and tranquilizing like the Sun removing darkness, worthy of adoration by the Universe, propitious, elephant-headed elder son of Lord Siva, tearing up enemies and a repository of knowledge with lustrous repute, bestowing the wealth desired.

SRI MAHAGANAPATI SEVA PADYAVALI (POETIC OFFERING TO SRI MAHAGANAPATI)

श्रीमच्छङ्करदेशिकेन्द्रविनुत श्रीपादपाथोरुह
श्रीगौरीशशिशेखरप्रियसुत श्रीशादिसंसेवित ।
श्रीवाणीप्रद पादनम्रततये श्रीसिद्धिबुद्धिप्रद
श्रीमन् देव दयानिधे गणपते ऋग्वेदमाकर्णय ॥१॥
śrīmacchaṅkaradēśikēndravinuta śrīpādapāthōruha
śrīgaurīśaśīśēkharapriyasuta śrīśādisansēvita |
śrīvāṇīprada pādanamratatayē śrīsid'dhibud'dhiprada
śrīman dēva dayānidhē gaṇapatē ṛgvēdamākaraṇaya ॥1॥

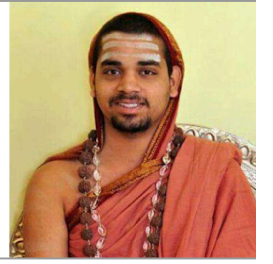


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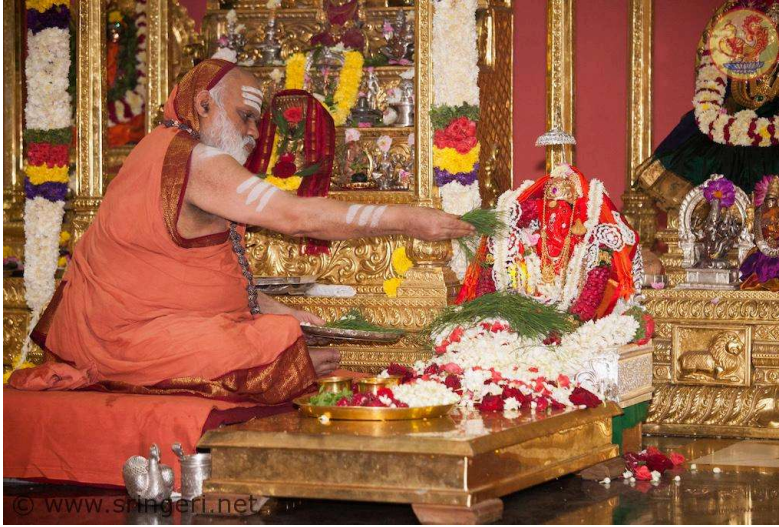


O God Ganapati, with lotus-like feet worshipped by the great spiritual preceptor, Srimat Sankara, you are the dear son of Goddess Gauri and the moon-crested Lord Siva. Constantly adored by Sri Vishnu and other gods, you bestow auspicious speech and confer success and wisdom on the host of devotees who 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 स्वर्गापवर्गप्रदम् ।
स त्वं हस्तिमुख प्रपन्नजनतासंरक्षणे दीक्षित
सुश्राव्यं सुरवृन्दसेवित यजुर्वेदं समाकर्णय ॥२॥

sargasthēmalayaṃ karōti jagatāṃ yō līlayaiva prabhuḥ
bhargaprītikaraṃ yadiyabhajanaṃ svargāpavargapradam |
sa tvaṃ hastimukha prapannajanatāsanrakṣaṇē dīkṣita
suśrāvyaṃ suravṛndasēvita yajurvēdaṃ samākaraṇaya ||2||

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॥

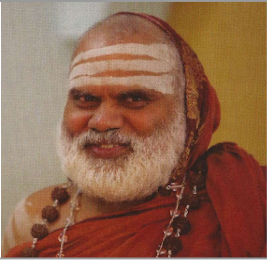
vighnadhvāntadivākara
praṇamatāṃ
vidyāvivēkaprada
vittēśādisamarcitāṅghriyugalī

vidyōtamāna prabhō |

vidvadbṛndasukīrtyamānamahiman vidyēśvarārādhita
vighnādhiśvara sāmavēdamamalaṃ dēva tvamākaraṇaya ||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

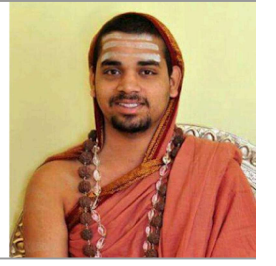


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वेलातीतदयानिधे धृतसृणे व्यालप्रबद्धोदर ।
लीलानिर्जितनिर्जरारिवितते शैलात्मजालालित
विघ्नेश त्वमथर्वणश्रुतिमिमां प्रीत्या समाकर्णय ॥४॥

śailārātikṛpīṭayōnimukhadikpālāvalipūjita
vēlātīṭadayānidhē dhṛtasṛṇē vyālaprabad'dhōdara |
līlānirjitanirjarārivitatē śailātmajālālita

vighnēśa tvamatharvaṇaśrutimimāṃ prītyā samākaraṇaya ||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!

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

nnāsmaraṇaṃ samastajagatāṃ sarvāghavidhvansakaṃ
yatpādāmbujasēvanaṃ khalu nṛṇāṃ sarvārthasansādhakam |
yanmāhātmyamihābhidhātumanalaṃ śēśōpi niśśēṣataḥ
sa tvam sanśṛṇu sarvavādyaninadaṃ 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 Sesha, 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॥

bījāpūragadādiśōbhītakara dūrvāṅkurasragdharam
bhaktālipravīṭirṇamōdakakara laṃbōdara śaṅkaram |
śambhuprītikara bhajē gaṇapatē tvāṃ śmarvadā sarvadaṃ
prītyēm śṛṇu karṇayōr'hitakara tṛyādhwani 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 was composed by Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārātī Tirtha Mahāswāmiji]



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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.

This, too involves a self-contradiction. For after declaring (in the introduction) that a simultaneous conjunction of knowledge and action is meant for all religious orders by the Gita-sastra, how could he, in contradiction thereon, say in this karma yoga, that liberation by mere knowledge is meant for some religious orders? In this third chapter, either one is eligible in jñāna or in karma) to explain this यावज्जीव like śruti's are quoted is the next question that arises in our mind. In this how Śrī Bhagavān explained to Arjuna. The grasping by Arjuna is also seen. Then the commentator (Śrī Ādi Śankarācārya) may explain away the contradiction thus: It is with reference



to the śrauta-karma (action enjoined in the śruti) that the assertion is made that liberation by mere – detach with the śrauta-karma- knowledge is denied to the grihastha. The smārta-karma (action enjoined in the smṛiti) that is meant for a grihastha is ignored as if it were absent {Because it is secondary importance to him}. It is in this sense that liberation by mere knowledge is denied in the case of grihasthas [It may be further explained thus: The Sannyasins have renounced only the śrauta-karma, but they have still to do certain acts and be bound by certain restrictions as enjoined in the smṛiti. Thus a conjunction of knowledge with action as a means of obtaining liberation holds good in the case of sannyasins. On the other hand, the śrauta-karma is binding on a grihastha;



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that is to say, he cannot attain liberation by knowledge un.conjoined with the srauta-karma. The smarta-karma, which he is bound to do is only of secondary importance to him; and in the absence of the srauta-karma, which is of primary importance to him the existence of the smarta-karma may be ignored in his case. Thus while a Sannyasin can attain liberation by knowledge conjoined with the smarta-karma, a grihastha can obtained by knowledge conjoined with the srauta-karma.].

This also involves an absurdity. For, how it is possible for any intelligent man to believe that liberation by knowledge conjoined only the smarta-karma is denied to a grihastha alone, but not to other orders? On the other hand, if as a means of liberation, the smarta-karma should be conjoined with knowledge in the case of the sannyasins—the fourth religious order—then it follows that, for the grihasthas also, knowledge should be conjoined only with the smarta-karmas, not with the srauta-karma.

Then, he may explain away the contradiction thus: it is ony in the case of grihastha that a conjunction (of knowledge) with both the srauta-karma and the smarta-karma, -- both being of equal importance to him—is necessary for liberation, whereas the sannyasins can attain Mokṣa by knowledge conjoined with the smarta-karma only.

If so, too much exertion in the shape of both the srauta-karma and the smarta-karma, very painful in themselves, falls to the lot of the grihastha.

RENUNCIATION ENJOINED IN THE SCRIPTURES.

Śrī Adi Śankarachārya in question may now say: Because on this multiplicity of exertion, liberation is attained only by a grihastha, but not by other religious orders who have not to do the nitya or obligatory srauta-karma. [According to a certain ritualistic school of Mimamsakas, renunciation of the srauta-karma is intended for those who are afflicted with physical disabilities—for the lame and the blind who cannot perform the complicated Vedic sacrifices according to the prescribed rules. According to this view, the sannyasins cannot attain Mokṣa, as they have not performed the srauta-karma.]

This too is wrong; for all in Upaniṣads, in the Itihāsas. In the Purāṇa and in the Yoga-sūtra, renunciation of all karmas is enjoined on the seeker of Mokṣa as an accessory {If Sannyasa is meant for the lame and blind only, it could not have been meant as an accessory to knowledge. Hence that view is wrong} to knowledge. Both in the {“On the completion of the student-life one should become a house-holder, then leaving home he should become a forest-dweller and then retire from the world. Or he may retire from the world when he is yet a student or retire from house or from the forest, whether he is engaged in austerities or not, whether he has completed or not the student’s career, whether he has quenched the sacrificial fires or not. In s hort the very day on which he may get disgusted with the world, the same day he should retire from it.” – Jabala Upaniṣad, 4} and in the smṛiti, a gradual paasage (thorough the three orders to the fourth order) is enjoined, as well as sudden jump from any one of the three to the fourth order-the sannyasin).

It so Śrī Adi Śankarachārya in another question may retort – it follows that a conjunction of knowledge with action is necessary for all religious orders [When it is said that all the religious orders are sanctioned by the sruti, the duties also that are assigned to them respectively are binding on them. A conjunction of knowledge with action is thus proved to be necessary in the



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case of all asramas or religious orders.] Now he replies: For, renunciation of all action is enjoined on the seeker of Mokṣa, as following the sruti explains:

“Having given up all desire for progeny, for wealth and for the world, they lead a mendicant life”. (Bri.Up 3.5.1)



“Therefore of these austerities, renunciation, they say, is excellent.” “Renunciation alone excelled”. (Taitt.Up.4.78,79)

“Not by action, bot by progeny, not by wealth, but renunciation, some attained immortality.”

“One may renounce the world when yet a student.” (Jabala.Up.4)

The following from smriti also quoted here:

“Give up religion, give up irreligion. Give up truth, give up untruth. Having given up both truth and untruth, give up that {Even that idea of personality which is implied in the thought, ‘I have abandoned these’} by which you give them up”.

“Finding the samsara (mundane existence) worthless and wishing to get at the essence, the unmarried grow quite weary of life and renounce the world.” (Brihaspati).

Suka’s teachings as follows:

“By action a person is bound and by wisdom he is released. Therefore, the sages who see the goal do not action.” (Santoparva,

Mokshadharmā, 241-7)

In Bhagavad-Gita also we have, “Renouncing all actions by thought.”

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