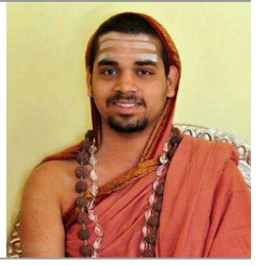


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## ॥ श्रीचन्द्रमौलीश्वरवर्णमालास्तोत्रम् ॥

Sri Chandramoulisvara Varnamala Stotram



श्रीशात्मभूमुख्यसुरार्चिताङ्घ्रिं श्रीकण्ठशर्वादिपदाभिधेयम् ।

श्रीशङ्कराचार्यहृदब्जवासं श्रीचन्द्रमौलीशमहं नमामि ॥१॥

śrīśātmabhūmukhyasurārcitāngṛiṃ śrīkaṇṭhaśarvādīpadābhīdhēyam ।

śrīśankarācāryahṛdabjavāsaṃ śrīcandramaulīśamaham namāmi ॥1॥

I bow to Lord Chandramouleshwara at whose feet Lord Vishnu, Lord Brahma and leading celestials offer worship, who has the appellations, such as Srikanta and Sharva, and who dwells in the lotus-heart of Acharya Shankara

चण्डांशुशीतांशुकृशानुनेत्रं चण्डीशमुख्यप्रमथेड्यपादम् ।

षडास्यनागास्यसुशोभिपार्श्वं श्रीचन्द्रमौलीशमहं नमामि ॥२॥

caṇḍāṅśuśītāṅśukṛśānūnētram caṇḍīśamukhyapramathēḍyapādam ।

ṣaḍāsyanāgāsyasusōbhipārśvaṃ śrīcandramaulīśamaham namāmi ॥2॥

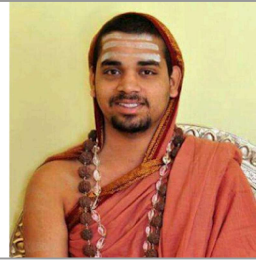


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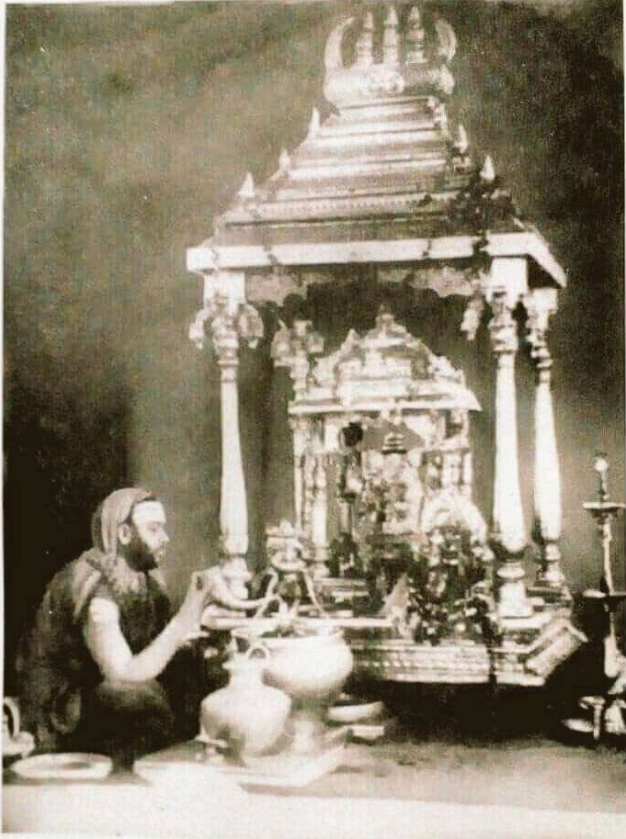


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I worship Lord Chandramouleshwara who has the sun, the moon and Agni for his three eyes, who has chief goblins (ganas) such as Chandikeshwara praying at his feet and who is adorned by Lord Shanmukha and Lord Ganesha present beside him.

द्रव्यादिसृष्टिस्थितिनाशहेतुं रव्यादितेजांस्यपि भासयन्तम् ।  
पव्यायुधादिस्तुतवैभवं तं श्रीचन्द्रमौलीशमहं नमामि ॥३॥  
dravyādisṛṣṭisthitināśahētuṃ ravyādītējānsyapi bhāsayantam |



pavyāyudhādīstutavaibhavaṃ taṃ  
śrīcandramaulīśamaḥaṃ namāmi ||3||

I adore Lord Chandramouleshwara who is responsible for the creation, conservation and annihilation of all matter, who illumines even celestial bodies like the sun and whose glory is sung by Indra (who keeps vajra as his weapon) and the like.

मौलिस्पुरज्जहनुसुतासितांशुं  
व्यालेशसंवेष्टितपाणीपादम् ।  
शूलादिनानायुधशोभमानं श्रीचन्द्रमौलीशमहं  
नमामि ॥४॥

maulispurajjahnusutāsītānśuṃ  
vyālēśasanvēṣṭitapāṇīpādām |  
śūlādīnānāyudhaśōbhamaṇam  
śrīcandramaulīśamaḥaṃ namāmi ||4||

My salutation to Lord Chandramouleshwara with Ganga and the crescent shining forth from his head, with cobras twirling round his arms and feet and gracefully sporting various weapons like the Trishula!

लीलाविनिर्धूतकृतान्तदर्पं शैलात्मजासंश्रितवामभागम् ।  
शूलाग्रनिर्भिन्नसुरारिसंघं श्रीचन्द्रमौलीशमहं नमामि ॥५॥  
līlāvinirdhūtakṛtāntadarpam śailātmajāsanśritavāmabhāgam |  
śūlāgranirbhinnasurārisanghaṃ śrīcandramaulīśamaḥaṃ namāmi ||5||

My obeisance to Lord Chandramouleshwara who put an end to Yama's pride with ease, in whose left half Goddess Parvati dwells and who decimated the demons with the tip of his Trishula!

शतैः श्रुतीनां परिगीयमानं यतैर्मुनीन्द्रैः परिसेव्यमानम् ।  
नतैः सुरेन्द्रैरभिपूज्यमानं श्रीचन्द्रमौलीशमहं नमामि ॥६॥



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śataiḥ śrutīnāṃ parigīyamānaṃ yatairmunīndraiḥ parisēvyamānaṃ |  
nataiḥ surēndrairabhipūjyamānaṃ śrīcandramaulīśamaḥaṃ namāmi ||6||

I prostrate before Lord Chandramouleshwara highly praised by hundreds of srutis, with great sages who have subdued their senses waiting at his feet and with celestial kings bowing their heads in worship.



मत्तेभकृत्या परिशोभिताङ्गं चित्ते  
यतीनां सततं वसन्तम् ।  
वित्तेशमुख्यैः परिवेष्टितं तं  
श्रीचन्द्रमौलीशमहं नमामि ॥७॥

mattēbhakṛtyā pariśōbhitāṅgaṃ  
cite yatīnāṃ satataṃ vasantaṃ |  
vittēśamukhyaiḥ parivēṣṭitaṃ taṃ  
śrīcandramaulīśamaḥaṃ namāmi  
||7||

I bow to Lord Chandramouleshwara with the skin of elephant in rut adorning his body, always dwelling in the minds of the ascetics and surrounded by personages like Kubera.

हंसोत्तमैः चेतसि चिन्त्यमानं  
संसारपाथोनिधिकर्णधारम् ।  
तं सामगानप्रियमष्टमूर्तिं  
श्रीचन्द्रमौलीशमहं नमामि ॥८॥

hansōttamaiḥ cētasi cintyamānaṃ

sansārapāthōnidhikarṇadhāraṃ |

taṃ sāmagānapriyamaṣṭamūrṭiṃ śrīcandramaulīśamaḥaṃ namāmi ||8||

I adore Lord Chandramouleshwara contemplated upon by supreme sages, acting as the helmsman on the ocean of samsara, fond of the music of Sama Veda and having an eightfold form.

नताघहं नित्यचिदेकरूपं सतां गतिं सत्यसुखस्वरूपम् ।  
हतान्धकं हृद्यपराक्रमं तं श्रीचन्द्रमौलीशमहं नमामि ॥९॥

natāghahaṃ nityacidēkarūpaṃ satāṃ gatiṃ satyasukhasvarūpaṃ |  
Hatāndhakaṃ hṛdyaparākramaṃ taṃ śrīcandramaulīśamaḥaṃ namāmi ||9||



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I worship Lord Chandramouleshwara who removes the sins of the devotees who take shelter in him, who has taken a form of eternal knowledge (nityachit), who is the salvation for the virtuous, who has the form of the true bliss, who destroyed Andhakasurs, and whose might delights.

मायातिगं वीतभयं विनिद्रं मोहान्तकं मृत्युहरं महेशम् ।  
फलानलं नीलगलं कृपालु श्रीचन्द्रमौलीशमहं नमामि ॥१०॥  
māyātigam vītabhayaṃ vinidraṃ mōhāntakaṃ mṛtyuharaṃ mahēśam |  
phalānalaṃ nīlagaḷaṃ kṛpālu śrīcandramaulīśamaḥaṃ namāmi ||10||



Salutation to Lord Chandramouleshwara who is beyond illusion (maya), liberated from fear and ever conscious, the merciful supreme deity (Mahesa) dispelling ignorance (moha), warding off death and having Agni on his forehead and a blue-coloured neck.

मित्रं हि यस्याखिलशेवधीशः पुत्रश्च विघ्नौघविभेददक्षः ।  
पात्रं कृपायाश्च समस्तलोकः श्रीचन्द्रमौलीशमहं नमामि ॥११॥  
mitraṃ hi yasyākhilāśēvadhīśaḥ putraśca vighnaughavibhēdadakṣaḥ |  
pātraṃ kṛpāyāśca samastalōkaḥ śrīcandramaulīśamaḥaṃ namāmi ||11||  
I bow to Lord Chandramouleshwara who has Kubera as a friend while his son Lord Ganesh skillfully clears obstacles and the entire world is blessed with his mercy.



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## Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya 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.

### **MOKSHA CANNOT BE THE EFFECT OF AN ACTION.**

Moksha, too, being no effect of an act, no action will be of any avail to a mumukshu, a seeker of Moksha.

**Objection :-** The performance of obligatory duties is intended for the mere avoidance of the sin (of their omission).

**Answer :-** No. For, the sin arises only in the case of one who has not formally entered the fourth order, the order sannyasins. It is certainly (as the opponent must admit) not possible to imagine that a sannyasin will incur sin by omitting the agni-karya---worship of the sacred fire---as students (Brahmacharis) do thereby incur when they are not yet sannyasins, i.e., when they have not formally renounced works.

[It is admitted by all that a Brahmacharin alone incurs sin by omitting agnikarya (throwing fuel into sacred fire) and the Vedic study, which are both enjoined only on the first order (ashrama). No sin in fact is incurred by any religious order of men neglecting the duties not enjoined on that order.]



Neither is it, indeed, possible to imagine the generation of sin—which is a bhara or positive effect---out of the omission of the obligatory duties,---which is an abhara or mere negation; for, that the generation of existence out of non-existence is impossible is taught by the sruti in the words. “How can existence arise out of no-existence?” (Chandogya Upanishad,6-2). If the Veda should teach what is inconceivable to us, viz., that evil arises from

the omission of prescribed duties, it is tantamount to saying that the Veda conduces to no good and is therefore no authority; for, performance and non-performance alike would only produce pain. This would further lead to the absurd [For, it is tantamount to saying that an abhava which in



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itself cannot produce anything, is invested with a power to do so by the sastra which is of absolute authority.], conclusion which is acceptable to none. Hence no karma for sannnyasins; and hence also the ridiculous behavior of a conjunction of knowledge and action.

## CONJUNCTION IS INCONSISTENT WITH ARJUNA'S QUESTION:

Arjuna's question (in iii) would also be inexplicable (beyond explanation). If, in the second Discourse, it was said by Kṛṣṇa that both knowledge and action should be simultaneously conjoined in Arjuna himself, then his question (in iii.) I cannot be explained. If it was taught to Arjuna that both knowledge and action should be conjoined in him, knowledge which is superior to action must certainly have been meant for him. Then there could be no occasion for the question, or for the blame, which is implied in Arjuna's words. "Then what dost Thou, O Kesava, direct me to this terrible action?". It can by no means be supposed that knowledge, the superior of the two, was forbidden to Arjuna alone by Śrī Kṛṣṇa in His previous teaching,--- in which case the question on the part of Arjuna distinguishing (one path from the other) might arise. If on the other hand, it has been previously taught by Śrī Kṛṣṇa that knowledge and action are intended for two distinct classes of men respectively, on the ground that a simultaneous devotion---on the part of one man---to knowledge and action was impossible owing to their mutual opposition, then the question (in iii) becomes explicable. Even supposing that the question was asked from ignorance, Śrī Kṛṣṇa's answer that devotion to knowledge and devotion to action are assigned to two distinct class of men cannot be explained. Neither can the reply of Śrī Bhagavān be attributed to His ignorance. From this very answer of Śrī Kṛṣṇa--- that devotion to knowledge and devotion to action are assigned to distinct classes of persons---follows the impossibility of a conjunction of knowledge and action.

Therefore the conclusion of the Gita and all the Upanishads is this, that Moksha can be obtained by knowledge alone, unaided (by action).

If a conjunction of the two were possible (for one man.) Arjuna's request to Śrī Kṛṣṇa to teach him only one of the two, jnana or karma, would be unaccountable. Śrī Kṛṣṇa, moreover, emphatically teaches the impossibility of devotion to jnana in the case of Arjuna, in the words "do that therefore perform action only."

## WHICH IS BETTER, ACTION OR KNOWLEDGE ?

1

अर्जुन उवाच  
ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।  
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥१॥

If it has been meant that knowledge and action should be conjoined, then the means of salvation would be one only; and, in that case, a groundless separation of knowledge from action would have been made by Arjuna declaring knowledge to be superior to action. If the two be regarded as constituting together a single means to a single end, they cannot at the same time be regarded to be distinct as producing distinct effects {This may be explained with reference to the present case thus:---When knowledge and action are held to form together but one means to Moksha, they cannot at the same time be supposed to become distinct as producing distinct effects. If this were possible, Arjuna's considering of the two as distinct from each other might find some justification.} Neither could we account for what Arjuna said--- "Why then the Thou direct me



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to this terrible action?" as if meaning to censure Ísvara, on finding that He---for what reason Arjuna could not see clearly---had exhorted him to follow the unwholesome course of action after declaring that knowledge was superior to action.

Now, if a conjunction of knowledge with the smarta karma only were intended for all by Ísvara and understood by Arjuna as so intended, how could we then justify the words of Arjuna {For, then, the Ísvara who had taught a conjunction of knowledge and action could not have enjoined mere action on Arjuna, and so there would be no occasion for Arjuna's complaint.} "Why dose the Ísvara direct me to this terrible action?"

Moreover,



2

व्यामिश्रेणेव वाक्येन बुद्धिं  
मोहयसीव मे ।  
तदेकं वद निश्चित्य येन  
श्रेयोऽहमाप्नुयाम् ॥२॥

No doubt the Ísvara speaks clearly; still to me of dull understanding the speech of the Ísvara appears to be perplexing (difficult to understand). Thereby "Thou confuse as it were my understanding." Arjuna means---"It is not possible that Thou wouldst confuse me, Thou who hast undertaken to remove my confusion? Hence I say 'Thou confuse as it were my understanding.'" He goes on:- If Thou thickest that knowledge and action, which are intended for two distinct classes of aspirants, cannot both be followed by one and the same person, then teach me one of the two, knowledge or action, after determining (within Myself) that "This one alone is suited to Arjuna, and is in accordance with the state and

powers of his understanding;" teach me that one of the two, knowledge or action, by which I may attain bliss.

If knowledge had been intended by the Ísvara to be at least an accessory to devotion to action, why then should Arjuna wish to know about only one of them. It had not indeed been said by the Ísvara that He would teach him one only of the two, knowledge or action, but not both, --- in which case alone Arjuna might ask for one only, seeing that both would not be taught to him.



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## THE PATHS OF KNOWLEDGE AND ACTION:

The the Ísvara gives the following reply, which is in conformity with the question :

3

श्रीभगवानुवाच  
लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नघ ।  
ज्ञानयोगेन साङ्ख्यानं कर्मयोगेन योगिनाम् ॥३॥

In this world—with reference to the people of the three castes, for whom alone are intended the teachings of the sastra (Scripture)—a twofold nishtha or path of devotion was taught by Me, the Omniscient Ísvara, when at first, at the beginning of creation, I created people and revived the tradition of the Vedic doctrine for teaching them the means of attaining worldly prosperity and Bliss— What was that twofold path of devotion?—One of them was jnana-yoga, the devotion of knowledge—knowledge itself being yoga—suited to the Sankhyan, to those who possessed a clear knowledge of the self and the not-Self, who renounced the world from the Brahmacharya (the first holy order or ashrama), who determined the nature of things in the light of the Vedantic wisdom, who belonged to the highest class of sannyasins known as the Paramahansa's, who thoughts ever dwelt on Brahman only. The other was karma-yoga, the devotion of action—action itself being Yoga or devotion—suited to Yogins, to karmin's, to those who were inclined to action.

If it had already been taught or is going to be taught by the Ísvara in the Gita—and if it had been taught in the Vedas as well—that both knowledge and action should be conjoined in one and the same person as a means to one and the same end, how might the Ísvara teach Arjuna, who approached Him as a beloved pupil, that the two paths of knowledge and action were respectively intended for two distinct classes of aspirants? If, on the other hand, we suppose, that the Ísvara meant that Arjuna, after hearing Him teach knowledge and action, would devote himself, of his own accord, to both of them simultaneously conjoined, but that to others. He would teach that the two paths were intended for two distinct classes of aspirants, then it would be tantamount to saying that the Ísvara is subject to love and hatred and that therefore. He is no authority (in such matters): which is absurd. Therefore by no argument can a conjunction of knowledge and action be proved.

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