



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



JAGADGURU SRI ABHINAVA VIDYATIRTHA MAHASWAMI – ASHTOTTARA SHATANAMAVALI

जगद्गुरु श्रीभारतीतीर्थमहास्वामिभिर्विरचिता
॥ श्रीजगद्गुरु अभिनवविद्यातीर्थमहास्वामिनां अष्टोत्तरशतनामावलिः ॥
विवेकिनं महाप्रज्ञं धैर्यौदार्यक्षमानिधिम् ।
सदाभिनवपूर्वं तं विद्यातीर्थगुरुं भजे ॥



1. अद्वैतविद्यारसिकाय नमः । advaitavidyārasikāya namaḥ |
---Salutations to the One who delights in the Knowledge of the Non-dual Truth.
2. अनुकंपासरित्पतये नमः । anukampāsaritpatayē namaḥ |
---Salutations to the One who is an Ocean of Compassion.
3. अतिमानुषचारित्राय नमः । atimānuṣacāritrāya namaḥ |
---Salutations to the One who has a Divine conduct.
4. अमृतोपमभाषणाय नमः । amṛtōpamabhāṣaṇāya namaḥ |

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

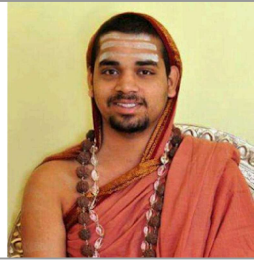


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---Salutations to the One who speech is nectarine.

5. अनेकमठनिमत्रि नमः | anēkamathānirmātrē namaḥ |

---Salutations to the One who established many branch Maths.

6. अनेकदर्शनमर्मविदे नमः | anēkadarśanamarmavidē namaḥ |

---Salutations to the One who is well versed in the intricacies of various Darshanas (schools of philosophical thought).

7. अन्नपूर्णाप्रतिष्ठात्रे नमः | annapūrṇāpratiṣṭhātrē namaḥ |

---Salutations to the One who consecrated Goddess Annapoorna (at Varanasi).

8. सन्नृतेशपदाम्बुजाय नमः | sannutēśapadāmbujāya namaḥ |

---Salutations to the One who worships the Lotus Feet of Ishwara.

9. अहन्ताममताहीनाय नमः | ahantāmamatāhīnāya namaḥ |

---Salutations to the One who is bereft of the notions “I” and “mine”.

10. अगजापतिभक्तिमते नमः | agajāpatibhaktimatē namaḥ |

---Salutations to the One who is devoted to the consort of Parvati.

11. आगमार्थपरिज्ञातरे नमः | āgamārthaparijñātarē namaḥ |

---Salutations to the One who is well versed in the import of the Vedas.

12. आश्रिताखिलरक्षकाय नमः | āśritākhilarakṣakāya namaḥ |

---Salutations to the One who is the protector of all those who seek refuge in Him.

13. आशापाशसमुच्छेत्रे नमः | āśāpāśasamucchētrē namaḥ |

---Salutations to the One who cuts asunder the chain of desires.

14. आपन्नार्तिविनाशकाय नमः | āpannārtivināśakāya namaḥ |

---Salutations to the One who eradicates the misery of the distressed.

15. ईहाविरहितस्वान्ताय नमः | īhāviraḥitasvāntāya namaḥ |

---Salutations to the One whose mind is free from desires.

16. इभवक्त्रसुपूजकाय नमः | ibhavaktrasupūjakāya namaḥ |

---Salutations to the One who worships Lord Ganesha.

17. इन्दुमौलिपदध्यायिने नमः | indumaulipadadhyāyinē namaḥ |

---Salutations to the One who meditates on the Feet of Lord Chandramouleeswara.

18. इहाऽमुत्रार्थनिःस्पृहाय नमः | ihāḥmutrārthanispr̥hāya namaḥ |



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---Salutations to the One who has no desire for the enjoyments of this world or the next.

19. कर्माऽकर्मविभागज्ञाय नमः | karmākarmavibhāgajñāya namaḥ |

---Salutations to the One who knows the demarcation between action and non-action.

20. कीर्तनीयगुणोज्ज्वलाय नमः | kīrtanīyaguṇōjjvalāya namaḥ |

---Salutations to the One who is resplendent with adorable virtues.

21. कामिताशेषफलदाय नमः | kāmītāśeṣaphaladāya namaḥ |

---Salutations to the One who is the bestower of all desired fruits.

22. कोमलस्वान्तसंयुताय नमः | kōmalasvāntasanyutāya namaḥ |

---Salutations to the One who is endowed with a tender heart.

23. कालट्यादिपरिष्कर्त्रे नमः | kālaṭyādipariṣkartrē namaḥ |

---Salutations to the One who has renovated holy shrines such as the one in Kalady.

24. कामक्रोधविवर्जिताय नमः | kāmakrōdhavivarjitāya namaḥ |

---Salutations to the One who is free from desire and anger.

25. कराब्जविलसद्दण्डाय नमः | karābjavilasaddaṇḍāya namaḥ |

---Salutations to the One whose lotus-like Hand holds the holy staff (danda).



(Will continue ...)



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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.

17

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥१७॥

---Unlike the unreal, That---you must understand---does not vanish; That the Brahman, the 'Sat', the Real by which all this world including the ākāśa, is pervaded just as pots other objects are pervaded by the ākaśa or space. Brahman (Ātma) does not undergo increase or diminution and is



therefore inexhaustible. This Brahman, the 'Sat' is not exhausted it itself; for unlike the body It has no parts. Nor does It diminish by loss of anything belonging to It; for nothing belongs to the Self. For instance, Datta is ruined by loss of wealth; but Brahman does not suffer loss in that way. Therefore nobody can bring about disappearance or destruction of the inexhaustible Brahman. Nobody ---not even the Išvarā, can destroy

the Self (Ātma). For, the Self is Brahman Itself and one cannot act upon oneself.

---Then which is unreal (asat), Whose existence is not constant ?

18

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥१८॥

---It is said by the enlightened that these bodies of the Self, who is eternal, indestructible and unknowable have an end, like those seen in dreams or produced by a juggler---The end of such objects as the mirage consist in the cessation---as the result of investigation into their nature by proper tests of the Truth---of the idea of reality which has been associated with them. So also these bodies have an end.

The Self is unknowable ---not determinable by the senses (pratyakśa) or any other means of knowledge.

Objection : The Self (Ātma) is determined by the āgama or Revelation and by perception, etc prior to Revelation.

Answer : The objection is untenable for the Self is self-determined (svatas-siddha). When the Self, the knower (pramātri), has been determined, then only is possible a search for proper

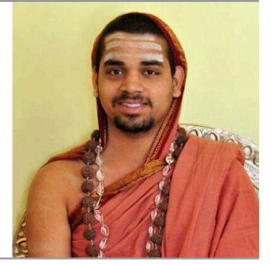


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authorities on the part of the knower with the view to obtain right knowledge. In fact without determining the Self---'I am I'---none seeks to determine the knowable objects. Indeed the Self is unknown (aprasiddha) to nobody. And the Scriptures (śāstra) which is final {The śūti teaches that the Self is the only real thing and that all others illusory and non-existent. No pramana or authority can survive the realization of this truth taught by the śruti} authority obtains its authoritativeness regarding the Self, as serving only to eliminate the adhyāropana or superimposition (on the Self) of the attributes [such as humanity and agency] alien to Him, but not as revealing what has been altogether unknown. The śruti also describes the Self thus:- "That which is the immediate, the unremote, the Brahman which is the Self (ātman), which is within all" (Bri. Up ii 4. 1)

---Because the Self is thus eternal (nitya) and immutable (avikriya) therefore do the fight --- do not abstain from fighting. Here the duty of fighting is not enjoyed. Arjuna had already been engaged in fighting. But overpowered by grief and delusion he abstained from fighting. It is only the removal of the obstructive causes (pratibandha, viz, grief and delusion). That is here attempted by the Lord. Therefore in the words 'do the fight' the Kṛṣṇā issues no new commend (vidhi); He only refers to what is commonly known already {That is to say, Kṛṣṇā does not here mean that fighting is absolutely necessary. He has simply shown that Arjuna has no reason to desist from the fighting in which he had engaged of himself.}



---Now Lord Kṛṣṇā quotes two Vedic verses to confirm the view that the Gītā śāstra is intended to remove the cause of saṃsāra, such as grief and delusion, but not to enjoin works. It is only a false notion of yours says Srī Kṛṣṇā,, that you think thus : "Bhīsmā and others will be killed by me in the battle; I will be their slayers {someone who kills a person or animal in a violent way} ---How ?

19

य एनं वेत्ति हन्तारं, यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतः, नायं हन्ति न हन्यते ॥१९॥

---He who understands the Self---of whom we are speaking---as the agent in the art of slaying and he who regards Him as the sufferer in the act of slaying when the body is slain, neither of these two has understood the Self aright, for want of discrimination. Those who think 'I slay { I kill} or "I am slain { I am a killer}" when the body is slain and thus identify the Self with the object of the consciousness of "I" the ego "aham"---they do not understand the real nature of the Self {ātman}. Being immutable (avikriya), the Self is neither the agent nor the object of the action of slaying.



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---How is the Self (ātma) immutable?

20

न जायते म्रियते वा कदाचिद्, नायं भूत्वाभविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणः, न हन्यते हन्यमाने शरीरे ॥२०॥

---He is not born; no such change of conditions as birth takes place in the Self (ātma). Nor does He die; this denies the last change of condition called death --- Ever should be constructed with the denial of every change, thus: He is never born, never die and so on. For the ātma having once existed does not forwards cease to be any more. Neither the Self (ātma) come into existence, like the body, having not existed before. Therefore He {Self (ātma)} is unborn. For, he is said to be born who having not existed comes into existence. Not so is the Self (ātma), so he is unborn. And because He does not die, He is eternal. [Though the denial of the first and the last changes, all changes have been denied, yet it is thought necessary to directly deny {disagree} the intermediate changes in the words 'unchangeable' etc, so as to imply the absence of all such changes of condition as motion, though not specified here.] He is unchangeable. He is constant not subject to the changes of condition known as decline (apakśya).. Having no parts, He does not diminish by His own substance. As devoid of qualities, He is not diminishing by loss of a quality. He is primeval, not subject to the change known as growth (vridhhi) as opposed to decline. For that which increases in size by the growth of parts is said to grow and to be renewed. As devoid of parts, the Self (ātma) was as fresh in the past as He is now or will be in the future. i.e; He is ever the same. He never grows. He is not destroyed when the body is destroyed; He is not transformed when the body is transformed. To avoid the saying of the same thing twice in different words, slaying is interpreted to mean transformation : the Self (ātma) is not subject to transformation [a marked change in form, nature or appearance].

---This verse teaches the absence in the Self (ātma) of the six {Such as birth, existence, growth, transformation, decline and destruction/destroyed} bhava-vikaras---of the six vikaras or changes of condition to which all bhavās or being in the world are subject. The passage on the whole means that the Self (ātma) is devoid of all sorts of changes. Hence the words in the previous verse, "both these know not aright."

21

वेदाविनाशिनं नित्यं, य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ, कं घातयति हन्ति कम् ॥२१॥

---He who knows the Self (ātma) {described in the last verse} as indestructible i.e., devoid of the final change called death as eternal i.e devoid of changes called transformation as unborn and inexhaustible ie devoid from birth and decline--- how does an enlightened man of this description do the act of slaying or how does he cause another to slay? He kills nobody at all, nor does he at all cause another to kill --- In both the places denial is meant, since no question can have been asked {because no reply follows}. The reason [the unchangeability of the Self (ātma)] for the denial of killing applying to all actions alike, what the Kṛṣṇā means to teach in this section appears to be the denial of all action whatsoever in the case of the enlightened; the denial however of the specific act of killing being only meant as an example.

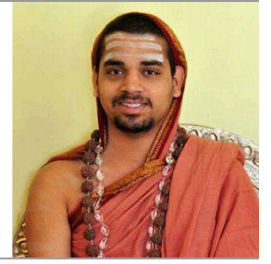


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Objection : What special reason for the absence of the action in the case of an enlightened man does the Ísvarā see when denying actions in the words’ “how does such a man slay?”

Answer : The immutability of the Self (ātma) has already been given as the reason for the absence of all actions.



Objection : True is has been given ; but that cannot be a sufficient reason, since the enlightened man is distinct from the immutable Self (ātma). We cannot indeed say that a man who has known as immovable pillar can have no action to do.

Answer : This objection does not apply. For the enlightened man is identical with the Self (ātma). Enlightened (vidvatta) does not pertain to the

aggregate of the body, etc. Therefore as the only other alternative, the enlightened man should be identical with the Self, who is not included in the aggregate and is immutable. No action being possible in the case of the enlightened man, it is but just a deny all action in the words “how does such a man slay?”. For instance the Self (ātma)while remaining unchangable, is by reason of His not being distinguished from intellectual states (buddhi-vrittis), imagined, through ignorance, to be the percipient of objects such as sound, perceived by the intellect and other means. Similarly, the Self (ātma) is imagined to be enlightened merely because of avidya associating Him with that intellectual perception ---which is unreal---which takes the form of discrimination between the Self (ātma) and the non- Self (ātma). While in the realty Self (ātma) has undergone no change whatever. From this asseration of impossibility of action in the case of an enlightenment man, the conclusion of the Lord is evident that those acts which are enjoined by the scripture are intended for the enlightened.

{The discussion of this sloka will be continued in the next issue also}

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