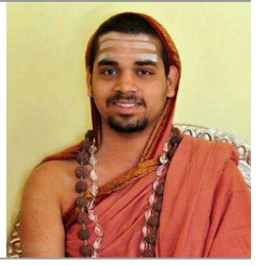


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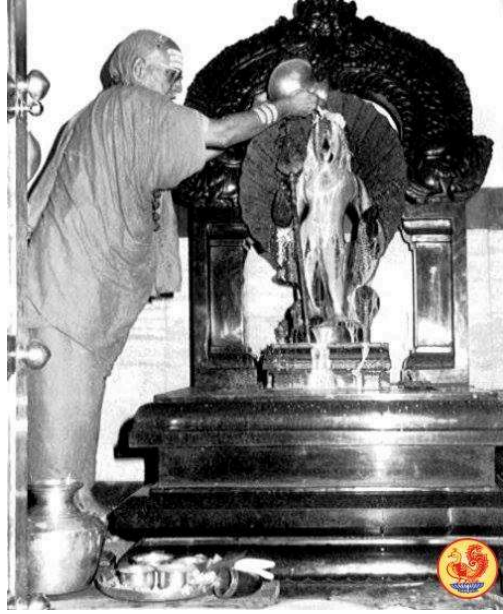


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JAGADGURU SRI ABHINAVA VIDYATIRTHA MAHASWAMI – ASHTOTTARA SHATANAMAVALI

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



26. काषायाम्बरसंवृताय नमः । kāṣāyāmbarasanvṛtāya namaḥ |

---Salutations to the One who is donned in ochre robes.

27. गुरुपादाम्बुजध्यायिने नमः । gurupādāmbujadhyāyinē namaḥ |

---Salutations to the One whose mind is absorbed in the Lotus Feet of His Guru.

28. गणनीयगुणोज्ज्वलाय नमः । gaṇanīyaguṇōjjvalāya namaḥ |

---Salutations to the One who shines with venerable qualities.

29. चित्तनैर्मल्यसन्दायिने नमः । cittanairmalyasandāyinē namaḥ |

---Salutations to the One who confers purity of mind.

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

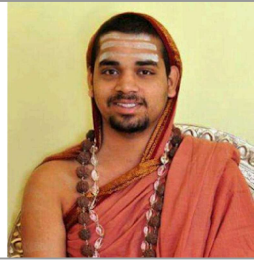


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30.चिन्तालेशविवर्जिताय नमः | cintālēśavivarjitāya namaḥ |

---Salutations to the One who has no trace of worry.

31.तीर्थराजकृतस्नानाय नमः | tīrtharājakṛtasnānāya namaḥ |

---Salutations to the One who has taken the sacred bath at Prayag (Tirtharaja).

32.तीर्थीकृतधरातलाय नमः | tīrthīkṛtadharātālāya namaḥ |

---Salutations to the One who has purified this earth.

33.तुषाराचलसंचारिणे नमः | tuṣārācalasañcāriṇē namaḥ |

---Salutations to the One who has travelled in the mountains of the Himalayas.

34.तुङ्गास्नानसमुत्सुकाय नमः | tuṅgāsnānasamutsukāya namaḥ |

---Salutations to the One who has relished bathing in the river Tunga.

35.दक्षिणास्यपदध्यायिने नमः | dakṣiṇāsyapadadhyāyinē namaḥ |

---Salutations to the One who meditates on the feet of Lord Dakshinamurti.

36.दक्षिणाम्नायपीठपाय नमः | dakṣiṇāmnāyapīṭhapāya namaḥ |

---Salutations to the One who has headed the Dakshinamnaya Sharada Peetham.

37.दाक्षिण्यनिलयस्वान्ताय नमः | dākṣiṇyanilayasvāntāya namaḥ |

---Salutations to the One who is sympathetic.

38.दान्त्यादिपरिशोभिताय नमः | dāntyādipariśōbhitāya namaḥ |

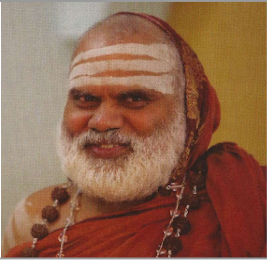
---Salutations to the One who shines with virtues like the control of senses.

39.धर्मऽधर्मविभागज्ञाय नमः | dharmādharmavibhāgajñāya namaḥ |

---Salutations to the One who is versed in the knowledge of Dharma and Adharma.

40.ध्याननिर्धूतकल्मषाय नमः | dhyānanirdhūtakalmaṣāya namaḥ |

---Salutations to the One who has washed away the impurities of the mind through meditation.

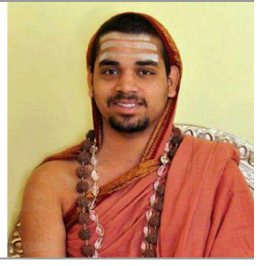


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41.धर्मप्रचारनिरताय नमः | dharmapracāraniratāya namaḥ |

---Salutations to the One who is ever engaged in the propagation of Dharma.

42.धिक्कृताखिलदुर्मताय नमः | dhikkṛtākhiladurmatāya namaḥ |

---Salutations to the One who has dismissed all wrong schools of thought.

43.नतलोकसमुद्धर्त्रे नमः | natalōkasamud'dhartrē namaḥ |

---Salutations to the One who uplifts those who fall at His Feet.

44.नियमाचरणोत्सुकाय नमः | niyamācaraṇōtsukāya namaḥ |

---Salutations to the One who rejoices in adhering to Dharmic regulations.

45.न्यायमार्गानुसारिणे नमः | n'yāyamārgānusāriṇē namaḥ |

---Salutations to the One who follows the righteous path.

46.न्यायादिनयकोविदाय नमः | n'yāyādinayakōvidāya namaḥ |

---Salutations to the One who is an adept in Shastras like the Nyaya.

47.निगमागमतत्त्वज्ञाय नमः | nigamāgamatattvajñāya namaḥ |

---Salutations to the One who knows the true import of the Vedas and the Shastras.

48.नित्यसन्तुष्टमानसाय नमः | nityasantuṣṭamānasāya namaḥ |

---Salutations to the One who is ever contented.

49.निष्कलङ्कसुचारित्राय नमः | niṣkalaṅkasucāritrāya namaḥ |

---Salutations to the One who has a blemishless character.

50.नीतितत्वसुबोधकाय नमः | nītitatvasubōdhakāya namaḥ |

Salutations to the One who has imparted the principles of ethics.

(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.

Continuation of the Śankara Bhasya for the 21st śloka.

Objection (Pōrvapakṣam) : If so the vidyā (knowledge) is intended for the unenlightened (agjñāni) only, as it would be grinding the flour over again and again to impact knowledge to those who have already possess it. Hence it is very hard to explain the distinction that works are meant to unenlightened and not for the enlightened.

Answer (Uttara) : This objection is not correct. For the distinction can be explained by the existence or non-existence of something to be performed in the two cases respectively." I am the Kartha, these things should be done by me" for such a thought by an unenlightened man, he has to understand the meaning of the injunctions regarding agnihotra etc and should do that. He thinks that the Agnihotra and other rituals are to be performed to acquire many required accessories. An enlightened man (Jñāni) need not do such things as he had realized the truth of such teachings and know the real nature of Self. Because "न जायते = non born" like ātmaswarūpa vakyas are realised, then no need to perform such things for a Jñāni. When there notn't arise a thought that i am the doer of action then there will be no necessity to the idea that has this or things do be done. More over the man who possesses the knowledge that "कर्ता अहम् = I am the doer", then he thinks "मम इदं कर्तव्यम् = this should be done by me" Such man who possess this sort of knowledge is qualified for actions (karma) and on him actions are enjoyed. Such a man unenlightened for it is said that "उभौतौ न विजानीतः = both these know not aright". The enlightened man is specified and with reference to him actions are denied in the words "कथं सः पुरुषः = how does such a man slay?" There fore the enlightened man (Jñāni) who has seen the immutable self and the one who is very eager for mokṣā have only to renounce all works (सर्वकर्मसंन्यासे एव अधिकारः = he is eligible for sarvakarma saṅnyāsa){The latter..i.e he who is eager for mokṣā but who does not yet possess Self-Knowledge, has no doubt to perform the acts enjoined on him, these acts being not prejudicial to his devotion to knowledge}. Hence Lord Nārāyaṇa distinguishes the enlightened (Jñāni) sāṅkhyas from the unenlightened followers of works (karma) and teaches them respectively two distinct paths sāṅkhya yōga and karma yōga. "ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् इति = through jñāna yōga for sāṅkhyas and through karma yōga for yōgi's". Vyāsa said to his son "द्वाविमावथ पन्थानौ = Now there are two paths". In the same connection, Vyāsa said "क्रियापथश्चैव पुरस्तात्पश्चात् संन्यासश्च = the path of works (karma) is the first and that renunciation (saṅnyāsa) comes next. Our Lord will refer to this distinction again and again in this work.

"अतत्त्ववित्तु अहङ्कारविमूढात्मा कर्ता अहम् इति मन्यते, तत्त्ववित्तु न अहं करोमि" The one who is covered with ahaṅkāra due to his ignorance says that he is the kartā. At the same time the enlightened person's says that he doesn't do anything. The word "सर्वकर्माणि मनसा संन्यस्यासते = He has renounced all the karmā through his manas".

Question (Pōrvapakṣam): In this connection some pandits says : To no man can arise the conviction "I am the immutable Self, the One, the non-agent, devoid of six changes{such as birth,



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death, etc.} to which all the things in the world are subject; which conviction arising, renunciation of all karmās is enjoyed.



Answer (Uttara): This objection does not apply here as "न जायते = I (the Self) am not born" like scriptures teachings will become meaningless. The objectors may ask why the knowledge of the immutability, non-agency, unity etc., of the Self cannot be produced by the scriptures in the same way as the knowledge of the existence of dharma and adharma and of the doer passing through other births is produced by the teaching of scriptures ?

Question (Pōrvapakṣam): Because the ātmā (Self) is inaccessible to any of the senses.

Answer (Uttara) : No. For the śruti says "मनसेवानुद्द्रष्टव्यम् =It can be seen by the mind alone". The mind refined by Sama and Dama-i.e by the subjugation of the body,, the mind and the senses- and equipped with the teachings of Scriptures and the Guru, constitutes the sense by which the ātmā may be seen. Thus while the Scriptures and anumāna (inference = may be thus stated :such changes as birth, death, agency and the like are not inherent in the Self any more than infancy, youth and oldage are inherent in Him), teach the immutability of the ātmā, it is merely temerity to hold that no such knowledge can arise.

It is the truth that the knowledge which thus arises will dispels ignorance its opposite. This ignorance has been indicated that " I slay and I am being slatured". "उभौ तौ न विजानितः" It is there taught that the notion that the Self is the agent or the object of the action of slaying is a product of ignorance. That the agency etc., of the self is a product of ignorance holds good in the case of all actions alike, since the ātmā is immutable. It is only the agent, subject to variations of conditions, that causes another person, who can be acted by him, to do an action. This agency – direct and causative with respect to all the actions alike ___ Lord Kṛṣṇa denies "वेदाविनाशिनम् , कथं स पुरुषः" in case of a Jñāni (enlightened man), he has nothing to do with any action whatsoever.

Objection (Pōrvapakṣam) : What then the Jñāni has to do ?

Answer (Uttara) : "ज्ञानयोगेन सांख्यानम् , सर्वकर्माणि मनसा" are explained already, that the Sāṅkhyas should resort to Jñāna yōga or devotion to knowledge. So also Lord Kṛṣṇa will teach renunciation of all works (Karmā) in the words. "Renouncing all actions by thought, the self-controlled man rests happily in the nine-gated city---in the body by neither acting not causing to act.

Objection (Pōrvapakṣam) : If the renunciation here implies for the 'thought' and not for the acts of speech and body means?

Answer (Uttara) : No. for there is renunciation is the qualification, then it implies for 'all actions'.



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Objection (Pōrvapakṣam) : The renunciation of all mental acts only is meant.

Answer (Uttara) : No. Since all acts of speech and actions of body are preceded by mental activity, they cannot exist when the mind is inactive.

Objection (Pōrvapakṣam) : Then, let the enlightened man renounce all other acts of mind except of such acts of speech and body acts which are enjoined by the Scriptures.

Answer (Uttara) : No it will not apply as there is the qualification, “neither acting nor causing to act”.



Objection (Pōrvapakṣam) : Then this sarvakarma sannyāsa of all actions, here taught by Bhagavān may be meant for the dying man and not for the living man.

Answer (Uttara) : No, then the word said earlier “rest in the nine-gated city---in the body would have no meaning. No man who is dying can by giving up all the activity be said to rest in the body.

Objection (Pōrvapakṣam) : Let us then construe the passage as :”Neither acting nor causing another to act, the disembodied soul of body [i.e., knows that all activity belongs to the body, not to the ātmā] and rests happily. Let us not on the contrary, construe as you have done. ‘he rests in the body’etc

Answer (Uttara) : No, everywhere (in the śruti and in the smṛuti) it is emphatically asserted that the ātmā is immutable {Therefore the Self cannot be the agent of an action} Moreover the act of resting presupposes a place to rest in, whereas the act of renunciation does not presuppose it. And the Sanskrit verb स्मि + nayas’ means ‘to renounce’ not ‘to deposit’.

Therefore, the Gītā Śāstra teaches taht he who has acquired a knowledge of the Self (Jñāni) should resort to renunciation only (have right in samnyāsa) not to works (not for karmā). This we shall show here and there in the following sections, wherever they treat the Self.

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