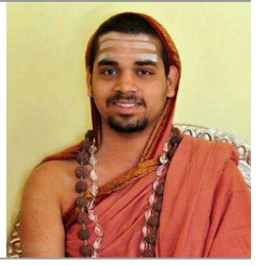


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JAGADGURU SRI ABHINAVA VIDYATIRTHA MAHASWAMI – ASHTOTTARA SHATANAMAVALI

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



51. पारावारातिगम्भीराय नमः । pārāvārātigambhīrāya namaḥ ।

---Salutations to the One who is deeper and more profound than the ocean.

52. प्राणायामपरायणाय नमः । prāṇāyāmaparāyaṇāya namaḥ ।

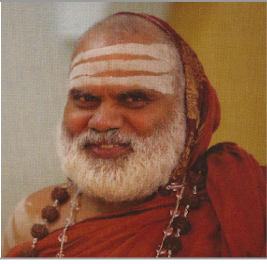
---Salutations to the One who is wholly intent on the control of breath.

53. पुर्यादिक्षेत्रयात्राकृते नमः । puryādikṣētrayātrākṛtē namaḥ ।

---Salutations to the One who has travelled to numerous holy places such as Puri.

54. पुराणागमतत्वविदे नमः । purāṇāgamatatvavidē namaḥ ।

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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---Salutations to the One who knows the essence of the Puranas and the scriptures.

55. पालिताशेषभक्तौघाय नमः । pālītāśēṣabhaktaughāya namaḥ |

---Salutations to the One who protects devotees.

56. पिङ्गलाब्दसमुद्भवाय नमः । piṅgalābdasamudbhavāya namaḥ |

---Salutations to the One who is born in the year Pingala.

57. बहुशिष्यसमायुक्ताय नमः । bahuśiṣyasamāyuktāya namaḥ |

---Salutations to the One who has innumerable disciples.

58. बहुभाषाविशारदाय नमः । bahubhāṣāviśāradāya namaḥ |

---Salutations to the One who is proficient in multiple languages.

59. ब्रह्मतत्त्वानुसन्धात्रे नमः । brahmatattvānusandhātrē namaḥ |

---Salutations to the One who is absorbed in the contemplation of the Supreme Truth.

60. ब्रह्मविद्योपदेशकाय नमः । brahmavidyōpadēśakāya namaḥ |

---Salutations to the One who has imparted knowledge of the Supreme (Brahma Vidya).

61. भक्तहार्दतमोभेत्त्रे नमः । bhaktahārdatamōbhētrē namaḥ |

---Salutations to the One who eradicates the darkness of ignorance from the hearts of devotees.

62. भिक्षुकोत्तमरूपधृते नमः । bhikṣukōttamarūpadhṛtē namaḥ |

---Salutations to the One who has taken the form of a Sage of the highest order.

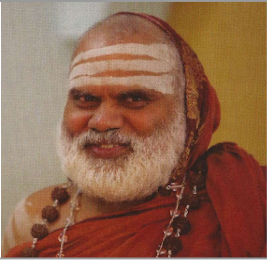
63. भेदवादीभपञ्चास्याय नमः । bhēdavādībhapañcāsyāya namaḥ |

---Salutations to the One who is like a lion to the elephants of dualists.

64. भुक्तिमुक्तिप्रदायकाय नमः । bhuktimuktipradāyakāya namaḥ |

---Salutations to the One who bestows earthly welfare as well as the supreme liberation.

65. भयशोकादिरहिताय नमः । bhayaśōkādirahitāya namaḥ |

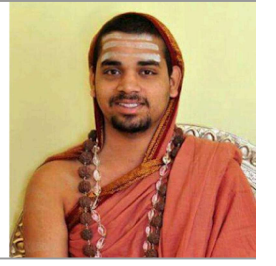


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---Salutations to the One who has no fear or sorrow.

66. भवभीतिनिवारणाय नमः | bhavabhītinivāraṇāya namaḥ |

---Salutations to the One who removes the fear of transmigratory existence.

67. महावाक्यविवेकज्ञाय नमः | mahāvākyavivēkajñāya namaḥ |

---Salutations to the One who is endowed with the wisdom of the Mahavakyas.

68. महामहिमसंयुताय नमः | mahāmahimasanyutāya namaḥ |

---Salutations to the One who is supremely glorious.

69. महाप्रज्ञासमायुक्ताय नमः | mahāprajñāsamāyuktāya namaḥ |

---Salutations to the One who is endowed with great intelligence.

70. मात्सर्यादिविवर्जिताय नमः | mātsaryādivivarjitāya namaḥ |

---Salutations to the One who is free from jealousy and the like.

71. मधुरालापचतुराय नमः | madhurālāpacaturāya namaḥ |

---Salutations to the One who is skilled in pleasant speech.

72. मतिनिर्जितगीष्पतये नमः | matinirjitagīṣpatayē namaḥ |

---Salutations to the One whose wisdom excels that of Brihaspati, the preceptor of the Devas.

73. मोदिताखिलभक्तालये नमः | mōditākhillabhaktālayē namaḥ |

---Salutations to the One who has delighted all His devotees.

74. मर्यादापरिपालकाय नमः | maryādāparipālakāya namaḥ |

---Salutations to the One who has preserved the precincts of morality and propriety.

75. योगिवन्द्यपदाम्भोजाय नमः | yōgivandyapadāmbhōjāya namaḥ |

---Salutations to the One whose Lotus Feet are adored by Yogis.

(Will continue...)



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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.

How the ātmā is immutable.

To return to the immediate subject. It has been stated that the ātmā is indestructible. Like what is He indestructible? Here follows the answer.

22

वासांसि जीर्णानि यथा विहाय, नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णानि, अन्यानि संयाति नवानि देही ॥२२॥

---Just as in this world, a man gives up worn-out clothes that have been worn-out and puts on others which are new, in the same manner, like the man (of the world), the ātmā gives up worn-out old bodies and without undergoing any changes, enters others which are new.

Why is the ātmā (Self) quite changeless? The Lord says :

23

नैनं छिन्दन्ति शस्त्राणि, नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापः, न शोषयति मारुतः ॥२३॥

---Ātmā (The embodied Self) of whom we are speaking, weapons such as swords, do not cut. As ātmā has no parts, they can effect no division of Him into parts. So fire does not burn ātmā; even fire cannot reduce the ātmā into ashes. Neither does water wet ātmā; for, the power of water lies in disjoining (separate) the parts of a thing which is made up of parts, by wetting it; and this cannot take place in the partless ātmā (Self). The wind's nature is it can destroy an object containing moisture, by drying it up; but even the wind cannot dry up the ātmā.

Therefore,

24

अच्छेद्योऽयमदाह्योऽयम्, अक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुः, अचलोऽयं सनातनः ॥२४॥



---Because the mutually destructive objects (the pañja boothās)—namely the swords and the like—cannot destroy the ātmā. Therefore He (ātmā) is everlasting. Because everlasting; He (ātmā) is all-pervading. Because all-pervading, He (ātmā) is stable like a pillar {स्थाणुः sthāṇuḥ}. Because He (ātmā) is stable {स्थाणुः sthāṇuḥ}, the ātmā is firm {अचलः acalaḥ}. Therefore this ātmā is {सनातनः sanātanaḥ} eternal not produced of any cause, not new.

---No change of tautology can be brought against the verses on the ground that in the



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eternality and the immutability of the ātmā has been taught "न जायते म्रियते वा na jāyatē mriyatē vā" and that what has been said regarding the ātmā in the verses (ii 21-24) adds nothing to what was taught in that one verse,-- something being repeated exactly and something more being repeated in idea.

---Since the ātmā is a thing very difficult to understand, the Bhagavān Vāsudeva again and again introduce the subject and describe the same things in other words, so that in some way or other the truth may be grasped by the intellect of the samsārins and thus the ending of their samsāra cycle will come. For this purpose He is explaining again and again in different ways the same aspect.

No room for grief

Moreover,

25

अव्यक्तोऽयमचिन्त्योऽयम्, अविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं, नानुशोचितुमर्हसि ॥२५॥

---As the Self is inaccessible to any of the senses, ātmā is not manifest. Therefore He is



unthinkable. For that alone which is perceived by the senses becomes an object of thought. Hence, the ātmā is unthinkable, because He is inaccessible to the senses. He is unchangeable. The ātmā is not like the milk, which is mixed with butter-milk, can make the change in its form.

The ātmā is changeless, also because He has no parts, for whatever has no parts is never found to undergo changes. As the ātmā is changeless, He is unchangeable. Therefore, thus by understanding the Self, thou hadst but not grieve, nor think that you are the killer and they are being killed by me.

Avatharika: Granting that the Self is not everlasting, Śrī Kṛṣṇā proceeds:

26

अथ चैनं नित्ज्जातं, नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो, नैवं शोचितुमर्हसि ॥२६॥



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---Granting that the Self (ātmā) – of whom we are speaking – is according to the popular view, again and again born whenever a body comes into existence and again and again death whenever body dies—even if the ātmā were so –you think O Arjuna! You should not grieve like this ; for death is unavoidable to what is born and birth is unavoidable to what is dead.

Accordingly

27

जातस्य हि ध्रुवो मृत्युः, ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्योऽर्थे, न त्वं शोचितुमर्हसि ॥२७॥

---To that which has had birth, death happens without failure and birth is sure to happen to that which is dead. Since the birth and death is unavoidable, therefore you should not grieve regarding such unavoidable thing. If death is natural to that which has had birth and if birth is natural which has had death, the thing is unavoidable. Regarding such an unavoidable thing you should not to grieve.

Avatharika: Neither it is proper to grieve regarding beings which are mere combinations of (materials) causes and effects; for

28

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्रा का परिदेवना ॥२८॥

---The origin—prior to the manifestation—of beings such as sons and friends, who are mere combinations of material elements correlated as causes and effects, is non-perception (avyakta). And having come into existence, their middle state—previous to death – is perceived. Again their end is non-perception. After their death they became unperceived. So it is said that:

"अदर्शनादापतितः पुनश्चदर्शनं गतः । नासी तव न तस्य त्वं वृथा का परिदेवना" "adarśanādāpatitaḥ punaścadarśanam gataḥ | nāsī tava na tasya tvam vṛthā kā paridēvanā" "He had come from non-perception (the unseen) and has gone back to non-perception (the unseen). He is not yours nor you are his, they why this sorrow. What is this egotistical mourning for?"

Avatharika: The Self just spoken of is very difficult to realize. Why am I to blame you alone while the cause, the illusion is common to all? One may ask; how is it that the Self is difficult to realize?

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